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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

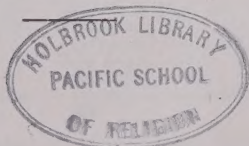
American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1863.

VOL. LIX.



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| Wheeler, L. H., 10 | Williamson, Miss Jane S., 10 | Young, Frank N. H., 5, 325 |
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| White, Charles T., 7, 200 | | |

THE
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No. 1.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

IN presenting the customary "Annual Survey," in this January number of the Herald, it becomes necessary to mention a very unusual number of instances in which death has transferred to other fields those who were faithful laborers, — several of them much beloved and honored fathers, and others "honorable women" — in the missions of the Board. No less than fifteen names, eight of males and seven of females, will thus drop out, now, from the list of the Board's messengers to the heathen world. Several of these persons died in the latter part of the year 1861, but the intelligence did not reach the Missionary House in season to be noticed in the "Survey" of that year. Meigs, of Ceylon; Bridgman, of China; Dwight, of Constantinople; and Breath, of Oroomiah, were fathers in their respective missions, whose labors, counsels and prayers had long been of great value; and Shipman, of the Sandwich Islands; Jewett, Coffing and Meriam, of Turkey, — cut down, two of them by the hand of violence, in the prime of manhood, — were most worthily following in the steps of these older brethren. The females also who have fallen, — Miss Farrar, of the Mahratta mission; Mrs. McKinney and Mrs. Ireland, among the Zulus; Mrs. Andrews, of the Sandwich Islands; Mrs. Doane, of Micronesia; Mrs. Powers, of Central, and Mrs. Meriam, of Western Turkey, — were among those whose names will long be held in affectionate and grateful remembrance. To this list might be added the names of at least three individuals recently connected with missions of the Board, though not so connected at the time of their decease, — Mr. Dunmore, from Western Turkey; Mr. Rice, of the Sandwich Islands; and Mrs. Willey, of the former Cherokee mission.

Within the year, — the larger part of them within the last three months, — seventeen new laborers have been sent abroad, and twelve, after visits more or less protracted to the United States, have departed for their respective

fields. Two others, indeed, Dr. and Mrs. Jewett, sailed, but were arrested at Liverpool by the death of the former.

Looking at the whole field of our missionary operations abroad, perhaps about the usual degree of prosperity and encouragement has been granted; and in the home department of the work, it will not soon be forgotten, as furnishing occasion for fervent thanksgiving, that, notwithstanding the continuance and growing magnitude of the struggle with a gigantic and fearfully wicked rebellion, the Lord has graciously inclined the hearts of his people still to remember his own cause, and has so ordered various circumstances, that while no *disastrous* curtailments have been forced upon the missions, the treasury of the Board has been even in great measure relieved from the degree of indebtedness which existed at the commencement of the year. While, therefore, deaths abroad, as well as deaths at home, admonish us to work while the day lasts, remembering how soon the night cometh, the continued tokens of God's providential care over this work, and the cheerful readiness to go forward in it which has been manifested by his people, and was specially exhibited in the great gathering at the Board's annual meeting in Springfield, may well lead us again to "review the year with gratitude, and look forward to the future with confiding hope."

AFRICA.

GABOON MISSION.

BARAKA.—William Walker, Ira M. Preston, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Jane E. Preston.—One native helper.

NENGENENGE.—One native helper.

In this country.—Albert Bushnell, Jacob Best, Epaminondas J. Pierce, Andrew D. Jack, *Missionaries*; Mrs. Lucinda J. Bushnell, Mrs. Gertrude Best, Mrs. Mary E. Jack, Miss Jane A. Van Allen.

Since the last annual survey, ill health has called Miss Van Allen to return, on a visit to the United States. Only two brethren, with their wives, are now on the ground; but they have been, more than often heretofore, encouraged in their labors by apparent religious interest among the people, the faithfulness of some church members, and the hopeful conversion of a goodly number of persons. These two brethren, Messrs. Walker and Preston, as also Mr. Bushnell, now on a visit to this country, number each from fourteen to twenty years, since they commenced their missionary career on that sickly coast.

ZULU.

UMZUMBI.—Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins.

UMTUALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

IFAPA.—Seth B. Stone, *Missionary*.

AHMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IFUMI.—William Ireland, Henry M. Bridgman, *Missionaries*; Mrs. Laura B. Bridgman.

AMANZIMTOTE.—Silas McKinney, David Rood, *Missionaries*; Mrs. Alvira V. Rood.—One native teacher.

ITAFAMASI.—(Vacant.)

INANDA.—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

UMSUNDUZI.—(Vacant.)

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.—One native catechist.

Station not known.—Charles H. Lloyd, *Missionary*; Mrs. Katharine C. Lloyd.

On the way.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

In this country.—Lewis Grout, *Missionary*; Mrs. Lydia Grout, Mrs. Catharine M. Stone.

This mission has enjoyed the usual prosperity. In several of the churches there has been a very good degree of religious interest. Twenty-two have been added to the church, others were hopefully converted, and professing Christians were revived. The churches are making some progress towards self-support. Much interest is manifested in the Missionary Society, for sustaining native home missionaries.

The body of converts, all so lately barbarous, have contributed 750 dollars for various purposes. So great are the inducements to trade, growing out of the incoming civilization, that only a few of the converts have been induced to give themselves to the ministry of the Word. Yet some have done this under such circumstances and with such a spirit, apparently, as much to encourage the missionaries.

Mr. and Mrs. Lloyd sailed to join this mission, June 21; Mr. and Mrs. Rood embarked on their return, May 10, and Mr. and Mrs. Lindley, October 28. The death of two female members of the mission must be recorded. Mrs. McKinney died, November 21, 1861, and Mrs. Ireland, January 25, 1862. Mr. Lewis Grout has returned to the United States.

Two mission dwellings, those of Mr. Lindley at Inanda, and of Mr. Abraham at Mapumulo, have been destroyed by fire.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

During a considerable part of the year, Dr. King was in great measure disabled from labor by illness, and he has made no report concerning his mission.

EUROPEAN TURKEY AND WESTERN ASIA.

WESTERN TURKEY.

CONSTANTINOPLE.—William Goodell, D. D., Elias Riggs, D. D., I. F. Pettibone, George F. Herrick, Tillman C. Trowbridge, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Martha J. Riggs, Mrs. Margaret Trowbridge, Mrs. Helen M. Herrick; Miss Maria A. West, *Teacher*.—Two pastors, two licensed preachers, eight helpers, and eight teachers.

ADRIANOPLE.—Oliver Crane, Charles F. Morse, *Missionaries*; Mrs. Marion D. Crane, Mrs. Eliza D. Morse.—One teacher, and one helper.

PHILIPPOPOLIS.—James F. Clarke, *Missionary*; Mrs. Isabella G. Clarke.—One teacher.

ESKI ZAGRA.—Theodore L. Byington, *Missionary*; Mrs. Margaret E. Byington.—One helper.

SMYRNA.—Daniel Ladd, Edward M. Dodd, *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Lydia B. Dodd.—One pastor, and one preacher.

NICOMEDIA.—Justin W. Parsons, *Missionary*; Mrs. Catharine Parsons.—Three pastors, one preacher, five helpers, and nine teachers.

BOOBSA.—Joseph K. Greene, *Missionary*; Mrs. Elizabeth A. Greene.

SIVAS.—Oliver W. Winchester, William W. Livingston, *Missionaries*; Henry S. West, M. D., *Missionary Physician*; Mrs. Janette L. Winchester, Mrs. Martha E. Livingston, Mrs. Lottie M. West.—Two preachers, six teachers, and one helper.

CESARBA.—Wilson A. Farnsworth, *Missionary*; Mrs. Caroline E. Farnsworth.—Two preachers, seven helpers, and six teachers.

MARSOVAN.—Julius Y. Leonard, *Missionary*; Mrs. Amelia A. Leonard.—One preacher, four helpers, and four teachers.

On the way to the mission. Henry C. Haskell, *Missionary*; Mrs. Margaret B. Haskell.

In this country.—Josiah Peabody, Henry J. Van Lennep, D. D., Edwin E. Bliss, George Washburn, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Emily Van Lennep, Mrs. Isabella H. Bliss, Mrs. Mary Ann Jewett, Mrs. Henrietta Washburn, Miss Sarah E. West.

Four members of this mission have been removed by death, all under peculiar circumstances; suddenly, or after a very brief illness. The manner of Dr. Dwight's departure, when journeying in Vermont, on the 25th of January, will not soon be forgotten. Dr. Jewett, encouraged by able medical opinions, was returning to the field from the United States, when, at Liverpool, on the 18th of June, his disease suddenly terminated his life. Mr. Meriam fell by the hand of robbers on the 3d of July, and his wife survived him only a few weeks. The death of these laborers was a great loss to the mission. Mr. and Mrs. E. E. Bliss, Mr. and Mrs. Washburn, Mr. Arms, and Miss Sarah E. West have come, within the year, to the United States. Mr. Arms has taken a release from his connection with the Board; as have also Mr. and Mrs. Ball, the health of Mrs. Ball preventing their continuance in the work. Mr. and Mrs. Haskell, new laborers, sailed from New York, October 4. Mr. Pettibone left the United States on his return to Turkey, in December, 1861. There are now connected with this mission twenty churches, with 466 members, of whom fifty-eight were received during the year. The whole number of persons registered as Protestants, is 1,931. Thirty-five common schools contain 897 pupils. The seminary at Bebek and the female boarding school at Hass Keuy, have been suspended for a time, with the expectation of making a change in the location

of the institutions, removing them to the interior. The printing of the mission for the year, amounted to 8,307,000 pages, of which 2,840,000 were pages of Scripture. Dr. Riggs has continued his labors in the translation of the Bulgarian Scriptures. There are still encouraging indications of a waking up of Mussulman mind to religious inquiry.

CENTRAL TURKEY.

AINTAB.—Benjamin Schneider, D. D., *Missionary*; Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing; Miss Myra A. Proctor, *Teacher*.—One native pastor, one preacher, and nine teachers.

MARASH.—George H. White, Alvan B. Goodale, M. D., *Missionaries*; Mrs. Joanna F. White, Mrs. Mary E. Goodale.—One native pastor and seven teachers.

OORFA.—George B. Nutting, Zenas Goss, *Missionaries*; Mrs. Susan A. Nutting.—One preacher and two teachers.

ALEPPO.—Andrew T. Pratt, M. D., *Missionary*; Mrs. Sarah F. Pratt.—One native pastor and one teacher.

ANTIOCH.—Homer B. Morgan, *Missionary*; Mrs. Susan H. Morgan.—One preacher and two teachers.

Mrs. Powers, of this mission, died at Austerlitz, N. Y., January 2, and Mr. Powers has felt constrained to ask a release from his connection with the Board. Mr. Coffing died March 26, of wounds received from assassins, deeply regretted by his associates. To the 12 churches of the mission, 92 persons were added by profession during the year, making a present total membership of 786. The total average number in the congregations, at 25 places for stated preaching, is 3,136. 41 common schools contain 1,628 pupils, and 614 other persons, adults, are receiving instruction from "little teachers." The Christian activity, and the self-denying spirit of benevolence, manifested by many of the native Christians, is very gratifying, and the progress at some of the stations, particularly Marash and Oorfa, has been remarkable. Dr. Goodell, of Constantinople, remarked after attending the annual meeting, "God has indeed done marvelous things for this mission, whereof many hearts are glad."

EASTERN TURKEY.

MOSUL.—Two native preachers.

DIARBEKIR.—Augustus Walker, *Missionary*; David H. Nutting, M. D., *Missionary Physician*; Mrs.

Eliza M. Walker, Mrs. Mary E. Nutting.—One native preacher, and one teacher.

MARDIN.—W. F. Williams, *Missionary*; Mrs. Williams.—One native preacher, one teacher and one helper.

BITLIS.—George C. Knapp, Lysander T. Burbank, *Missionaries*; Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank.—One native preacher and one helper.

ERZROOM.—George A. Pollard, *Missionary*; Mrs. Mary Helen Pollard.—One native preacher and one teacher.

ARABKIR.—Sanford Richardson, *Missionary*; Mrs. Rhoda Ann Richardson.—One native preacher and two teachers.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum, Miss Arabella L. Babcock.—One native pastor and one teacher.

In this country.—Henri B. Haskell, M. D., *Missionary Physician*; Mrs. Lucy C. Lobdell, Mrs. Sarah J. Haskell.

Mr. Marsh has been constrained to the conclusion that duty requires him to remain in the United States, at least for the present, and has been released from his connection with the Board. Miss Babcock sailed to join the mission, May 31, and is to have charge of a girls' school at Kharpoot. The number of churches connected with this mission is 11, with a total membership of 344. 46 were added by profession during the last year reported. There are 41 common schools, with 948 pupils. The theological school at Kharpoot has 24 students. The average aggregate number attending on preaching, at 30 places, has been 1,338. The extent of territory and the population, connected with some of the stations of this mission, are very large, and the developments of the work are encouraging. In this, as in other missions in Turkey, there is progress in the matter of self-support. The students in the theological school have given great satisfaction by their thoroughness in study, the tone of their piety, and their usefulness in Sabbath and vacation labors.

SYRIA.

BEIRUT.—William M. Thomson, D. D., C. V. A. Van Dyck, M. D., Henry H. Jessup, *Missionaries*; George C. Hurter, *Printer*; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck, Mrs. Caroline Jessup.—One native preacher, three teachers, and one other helper.

ABEIH.—Simeon H. Calhoun, William Bird, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird.—One native preacher, and four teachers.

SUK EL GHURB.—One native teacher, and one helper.

SIDON AND HASBEIYA.—J. Edwards Ford, J. Lorenzo Lyons, *Missionaries*; Mrs. Mary P. Ford, Mrs. Catharine N. Lyons; Miss Adelaide L. Mason, *Teacher of the Female Boarding School*.—Two native preachers, and eight teachers.

HUMS.—One native preacher.

TRIPOLI.—(Vacant.)

On the way to the mission.—Samuel Jessup, *Missionary*; Mrs. Ann Eliza Jessup.

In this country.—Daniel Bliss, William W. Eddy, *Missionaries*; Mrs. Abby M. Bliss, Mrs. H. M. Eddy, Mrs. Elizabeth Hurter.

Mr. and Mrs. Bird left this country May 31, returning to their missionary work. Mr. Hurter having spent several months in the United States, to avail himself of the latest improvements in printing and binding, left for Beirut, June 20. Mr. and Mrs. Samuel Jessup sailed from New York, for Syria, Dec. 6. In view of pressing demands, Mr. H. H. Jessup has been transferred to Beirut, and Mr. Lyons to Sidon.

This mission, though suffering for a want of laborers, was never so promising of spiritual fruit as now. More persons have avowed themselves Protestants during the last twelve months, than during the whole previous forty years, and never were so many inquiring on the subject of religion. In Hums, two hundred and fifty persons have declared themselves Protestants, and two hundred and thirty-two Maronites in B'ted-din have announced their adhesion to the gospel. In Cana, the Protestant community has increased threefold. The Hasbeiya church was broken up by the massacre, but a new church of seventeen members has been formed in the Merj-Ayun district, most of them from that church. Six were admitted to the church in Sidon; there were also additions to the churches in Beirut and Abeih; and nearly forty persons are reported as hopeful candidates for admission in connection with these three stations. Missionary associations have been formed, both of males and females, for weekly offerings to support a native preacher at Hums and a city missionary in Beirut, and to supply preachers for

several localities in the south. An unusual number of adults are learning to read, in order to study the Scriptures, and Bible-classes have been largely increased. The mission earnestly calls for a strong reinforcement.

NESTORIANS.

OROOMIAH.—Samuel A. Rhea, Henry N. Cobb, *Missionaries*; Frank N. H. Young, M. D., *Missionary Physician*; Mrs. Sarah Jane Rhea, Mrs. Matilda E. Cobb; Miss Mary Susan Rice, Miss Aura J. Beach, *Teachers*.

SEIR.—Joseph G. Cochran, Benjamin Labaree, Jr., *Missionaries*; Mrs. Deborah P. Cochran, Mrs. Elizabeth W. Labaree; Miss Harriet N. Crawford, *Teacher*.

SALMAS.—John H. Shedd, *Missionary*; Mrs. Sarah J. Shedd.

Returning to Persia.—Justin Perkins, D. D.

In this country.—Austin H. Wright, M. D., George W. Coan, *Missionaries*; Mrs. C. B. Perkins, Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Mrs. Esther E. Thompson; Miss Fidelia Fisk, *Teacher*.

The Nestorian mission has suffered much during the past year. Mr. Breath died of cholera in November, 1861—an irreparable loss; and Mrs. Breath has since been obliged to return to this country with her children. The health of Mr. Ambrose has required him to relinquish the missionary work, and the same is true of Mrs. Thompson, who has returned to the United States. The health of Mr. Coan demanding a cessation from labor, he is also now on a visit to this country, with his family. On the other hand, Dr. Perkins, the founder of the mission, is on his way back to Persia. He sailed August 20. The Nestorians have been rendered somewhat restless by oppression, and by the vain hope of Russian intervention; but God has not forsaken his own work. The week of prayer in January was observed by the missionaries and the native preachers and helpers throughout the field, and awakened great interest. In February, there was a revival of religion in both the male and female seminaries. 62 persons were admitted to church fellowship during the year. The pledges of offerings to the Lord, made with such marked liberality in April, 1861, have

been fulfilled, with very few exceptions. The mission has resolved to throw the support of the schools on the Plain, in great measure upon the people. There is a theological class of fifteen, all of whom are pledged to become preachers of the gospel. The Nestorians in the mountains were looked after by native preachers, under the special oversight of Mr. Cobb, whose place is now to be supplied by Mr. Shedd. There is more and more evidence that a spiritual work is going on among the Mohammedans of Persia, though it is still in its earliest stage.

SOUTHERN ASIA.

MAHRATTAS.

BOMBAY.—Charles Harding, *Missionary*; Mrs. Julia M. Harding.—One native pastor.

AHMEDNUGGUR.—Henry Ballantine, Lemuel Bissell, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Mary E. Bissell.—One native pastor, and fifteen native helpers. Five out-stations.

SEROOR.—(In charge of Mr. Bissell).—One native pastor, and five native helpers. Two out-stations.

RAHURI.—Amos Abbott, *Missionary*; Mrs. Antistice W. Abbott.—Nine native helpers. Six out-stations.

KHOKAR.—William P. Barker, *Missionary*; Mrs. Lucelia T. Barker.—Fifteen native helpers. Eleven out-stations.

WADALE.—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—One native preacher, and twelve native helpers. Twelve out-stations.

KOLGAUM.—(In charge of Mr. Bissell).—Four native helpers. Three out-stations.

SATARA.—Samuel C. Dean, *Missionary*; Mrs. Augusta E. Dean.—One native pastor, and three native helpers.

MALCOLM PETH.—Mrs. Mary L. Graves.

On the way to the mission.—Sendol B. Munger, Henry W. Ballantine, Henry J. Bruce, *Missionaries*; Mrs. Sarah S. Munger, Mrs. Lizzie L. Ballantine, Mrs. Hepzibeth P. Bruce.

In this country.—Allen Hazen, William Wood, *Missionaries*; Mrs. Martha R. Hazen.

Miss Farrar, after almost thirty-five years of faithful labor, in this field, went to her rest, January 25. Mr. Munger sailed from Boston, October 29, returning to his field, accompanied by Mrs. Munger, Mr. and Mrs. Ballantine, and Mr. and Mrs. Bruce, new laborers.

In view of the probable embarrassments growing out of our civil war, liberal contributions have been made to the Mahratta mission, by English and Scotch brethren in India and elsewhere; and

even Hindoo gentlemen, not Christians, made donations amounting to about \$200. The war has also been the occasion here, as in several other missions, of stirring up the native Christians to good works. The total amount given and pledged by the native Christians within the bounds of this mission, exceeds \$500; and the total amount from all sources is \$7,687. Four new churches were organized during the year, making the number of churches twenty-two. Eighty-five new members were received. The number of cities and villages represented in these churches, is one hundred and one; showing a wide diffusion of Christianity among the people. Several persons of high caste were among those received, and the social condition of the Christians is improving. At Ahmednuggur, there is a training school for catechists and teachers, and also a theological class. In short, the mission, as a whole, is blessed with prosperity; while the indications of progress in the Ahmednuggur district are especially encouraging.

MADRAS.

CHINTADREFETTAH.—Miron Winslow, D. D., *Missionary*; Mrs. Ellen A. Winslow.—Two catechists and seven teachers.

ROYAPURAM.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One ordained native preacher, one catechist, and five teachers.

BLACK TOWN.—The printing establishment is within the walled city.

Mr. Hunt, the missionary printer, has been absent at the Hills, with his family, on account of ill health, and the usual report has not been received of the large printing establishment under his care. Dr. Winslow has completed the Tamil Dictionary, upon which he has been long engaged. Eleven members were added to the mission church at Madras during the year.

MADURA.

MADURA.—John Rendall, *Missionary*; Mrs. Jane B. Rendall; Miss Sarah W. Ashley, *Teacher*.—One native pastor, ten catechists, six readers, two teachers in boarding school, six schoolmasters and two schoolmistresses.

DINDIGUL.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—One native pastor, seven catechists, three readers, three schoolmasters.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick.—Eleven catechists, three schoolmasters and two schoolmistresses.

TIRUPUVANUM.—Edward Chester, *Missionary*; Mrs. Sophia Chester.—Two catechists, one reader, five schoolmasters and one schoolmistress.

MANDAHASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor.—Three native pastors, twenty catechists, fifteen readers, sixteen schoolmasters and one schoolmistress.

MALUR.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Five catechists, five schoolmasters and one schoolmistress.

PERIACULUM.—David C. Scudder, *Missionary*; Mrs. Harriet L. Scudder.—One native pastor, nineteen catechists, four readers, seven schoolmasters, and six schoolmistresses.

BATTALAGUNDU.—George T. Washburn, *Missionary*; Mrs. Elizabeth E. Washburn.—Six catechists, three readers, six schoolmasters and one schoolmistress.

MANA MADURA.—William B. Capron, *Missionary*; Mrs. Sarah B. Capron.—One catechist.

PULNEY.—Charles T. White, *Missionary*; Mrs. Anna M. White.—Two catechists, two readers, one schoolmaster and one schoolmistress.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, four teachers in the seminary, and seven schoolmasters.

SIVAGUNGA.—(In charge of Mr. Capron.)—Two catechists and one schoolmaster.

USALAMPATTI.—(In charge of Mr. Herrick.)—Three catechists, one schoolmaster and one schoolmistress.

KAMBAM.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—(The native helpers at this new station are included among those numbered at Periaculum.)

In this country.—Clarendon F. Muzzy, John E. Chandler, *Missionaries*; Mrs. Mary Ann Muzzy, Mrs. Charlotte H. Chandler.

The Madura mission has prosecuted its work through the year with the usual measure of success. Neither death nor severe sickness has occurred; and it is worthy of grateful notice, that for fourteen years, no adult member of the mission has been called from the world. There are now one hundred and forty-five congregations of nominal Christians, embracing a total of 6,372 persons. The churches are twenty-eight, containing 1,127 members, of whom ninety-four were added during the year. The missionaries rejoice in being able to say, that they have seen more direct evidence of the presence and power of the Spirit, in a few of the congregations, than ever before. Several hopeful conversions occurred in the girls' boarding school. The six native pastors are laborious and useful men; and the native helpers are subjected to a course of study, with

semi-annual examinations before the missionaries, which is doing much to improve them, and quicken in them a desire for higher mental and spiritual attainments. The seminary at Pasumalie is a most valuable institution, with thirty-nine students. The pupils in the female boarding school are forty-five. There are 72 common schools, with 1,060 pupils. The people are increasingly disposed to read, and 250 Bibles and Testaments, over 500 portions of Scripture, and 45,000 tracts, were distributed among them.

CEYLON.

BATTICOTTA.—Marshall D. Sanders, *Missionary*; Mrs. Georgiana K. Sanders, Mrs. Hannah W. C. Ward.—One licensed preacher, three catechists, one teacher for training and theological school, six school teachers, and five other helpers.

TILLIPALLY.—(In charge of Mr. Quick.)—Three catechists, and six school teachers.

PANDITERIPO.—James Quick, *Missionary*; Mrs. Maria E. Quick.—Three catechists and three school teachers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, one catechist, four teachers for boarding school, six school teachers, and three other helpers.

MANEPPY.—Eurotas P. Hastings, *Missionary*; Mrs. Anna Hastings.—One catechist, three school teachers, and two other helpers.

CHAVAGACHERRY.—James A. Bates, *Missionary*; Mrs. Sarah A. Bates.—One native pastor, two catechists, two school teachers, and one other helper.

OODOOPITTY.—John C. Smith, *Missionary*; Mrs. Mary C. Smith.—Two catechists, four school teachers, and one other helper.

On their way out.—William W. Howland, *Missionary*; Samuel F. Green, M. D., *Missionary Physician*; Mrs. Susan R. Howland, and Mrs. Margaretta W. Green.

In this country.—Nathan L. Lord, M. D., *Missionary*; Mrs. Laura W. Lord.

Mr. and Mrs. Howland and Dr. and Mrs. Green embarked at Boston, May 26, for Madras, the first three returning to the field of their former labors, and the latter going out for the first time. Mr. Meigs, one of the founders of the mission, having labored in connection with it more than forty years, finished his earthly career in the city of New York, on the 12th of May. The mission, though tried with the apprehension of diminished funds, has enjoyed the usual prosperity. Fourteen village schools have been sustained by tuition

fees and by native contributions, and thirty-one by the funds of the Board. The pupils exceeded a thousand. The Oodoville female boarding school numbered forty-six pupils. In February, a new class of sixteen was received in the training and theological institution, where there are twenty-two young men pursuing their studies. There are ten churches, containing 439 members; 43 were received during the year. One new church was organized, and received a native pastor, who has the prospect of much usefulness. There are now four churches in the mission with native pastors, all as successful and prosperous as could have been anticipated. In this mission, also, there is an encouraging development of benevolence among the native Christians.

EASTERN ASIA.

CANTON.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, Daniel Vrooman, *Missionaries*; Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney, Mrs. Maria W. Vrooman. Four native teachers.

Little change has occurred in connection with the mission at Canton during the year. The same laborers have continued to prosecute the same work, much as heretofore. Dr. Ball's health has obliged him practically to withdraw from the mission, but he is favored with the kind care of his son-in-law, Dr. Happer, of the Presbyterian mission. A proportionate attention is paid to schools, both for boys and girls. There is believed to be increased attention by the Chinese to preaching, and the brethren continue their excursions in the wide field around Canton. Mr. Bonney testifies to a great and happy change in the feelings of the people towards foreigners, and especially in their treatment of religious teachers, during the seventeen years since he first went to Canton.

FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Caleb C. Baldwin, Justus Doolittle, Charles Hartwell, Simeon F. Woodin, *Missionaries*; Mrs. H. L. Peet, Mrs.

Harriet F. Baldwin, Mrs. Lucy E. Doolittle, Mrs. Lucy E. Hartwell, Mrs. Sarah L. Woodin.—Five native helpers.

At Fuh-chau, the publication of the treaty between England and China has had a good effect. The mission can now hold dwelling-houses and houses for worship within the city, as well as in the suburbs. There is a manifest increase of disposition among the people to hear the gospel, especially in the villages. Here, too, there is a favorable change in the feelings and conduct of the people toward foreigners. The female members of the mission have had unusual encouragement to labor for their own sex. Six members were added to the church, and the printing amounted to nearly one million of pages.

NORTH CHINA.

TIENTSIN.—Henry Blodget, *Missionary*.

SHANGHAI.—Mrs. Eliza J. Bridgman.

On the way to the mission.—Charles A. Stanley, Lyman Dwight Chapin, *Missionaries*; Mrs. Ursula Stanley, Mrs. Clara L. Chapin.

In this country.—Mrs. Sarah F. R. Blodget.

Dr. Bridgman, the first appointed of the Board's missionaries in China, after thirty-two years of faithful labor, died on the 2d of November, 1861. It was announced last year, that Mr. Blodget had removed to Tientsin, far to the north of Shanghai; and as it is expected that our operations in the future will be mainly in that vicinity, the name of this mission has been changed from the "Shanghai" to the "North China Mission." Northern China is opening its broad fields for missionary labor with great interest. Mr. and Mrs. Stanley sailed, to reinforce the mission, on the 1st of July, and Mr. and Mrs. Chapin on the 1st of November. Mr. Blodget writes in a very encouraging manner from Tientsin; but his health has been such as to endanger his not being able to await the arrival of expected fellow-laborers. He has formed a church of nine members, and the character of the members is such as gives promise for the future. Mr. Doolittle, of the

Fuh-chau mission, visited Tientsin in June, and in view of Mr. Blodget's state of health, and the necessities of the case, he will labor, for a time at least, in the North China field.

NORTH PACIFIC OCEAN.

THE SANDWICH ISLANDS.

[Of the persons named below, Messrs. A. Bishop, Gulick, Coan, Bond, James W. Smith, C. B. Andrews, and Pogue, derive their support *wholly* from the Islands; and Messrs. Thurston, Baldwin, Clark, L. Smith, Paris, Lyons, Alexander. Parker, Emerson, Rowell, Dole, Johnson, S. E. Bishop, Forbes, and Wilcox, only in *part*. The relation of the brethren to the Board, is similar to that subsisting between Home Missionaries and the Society which guarantees their support.]

HAWAII.

NORTH KONA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

SOUTH KONA.—Rev. John D. Paris, and Mrs. Mary C. Paris.

KAU.—Vacant.

HILO.—Rev. Titus Coan, Rev. David B. Lyman; Mrs. Fidelia C. Coan, Mrs. Sarah B. Lyman, Mrs. Jane S. Shipman.

WAIMEA.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

KAANAPALI.—(Out-station.)—J. H. Moku, *Native Pastor*.

LAHAINALUNA.—(Seminary belonging to and supported by the Government,) Rev. John F. Pogue; Mrs. Maria K. Pogue, and Miss Lydia Brown.

WAILUKU.—Rev. William P. Alexander, and Mrs. Mary Ann Alexander.

HONUAULA.—(Out-station.)—S. W. Nueku, *Native Pastor*.

HANA.—Rev. Sereno E. Bishop, and Mrs. Bishop.

MOLOKAI.

KALAUAAHA.—Rev. Anderson O. Forbes; Mrs. Maria P. Forbes, Mrs. Rebecca H. Hitchcock.

OAHU.

HONOLULU.—Rev. Ephraim W. Clark, Rev. Lowell Smith, Rev. Peter J. Gulick, Rev. Claudius B. Andrews; Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Maria P. Chamberlain.

PUNAHOU, (Oahu College.)—Rev. Cyrus T. Mills, *President*; Mr. William Dewitt Alexander, *Professor*; Mrs. Susan L. Mills, Mrs. Abbie Alexander, Mrs. Maria C. Ogden.

EWA.—Rev. Artemas Bishop, Mrs. Delia S. Bishop, and S. Kahooalahala, *Native Pastor*.

KANEHOE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAIALUA.—Rev. John S. Emerson, and Mrs. Ursula S. Emerson.

WAIANAE.—(Out-station.)

HANULA.—(Out-station.)—M. Kuae, *Native Pastor*.

KAUAI.

WAIMEA.—Rev. George B. Rowell; Mrs. Malvina J. Rowell, Mrs. Mary P. Whitney.

KOLOA.—Rev. James W. Smith, M. D., Rev. Daniel Dole, Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIOLI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

The Island of Hawaii has suffered a great loss in the death of Mr. Shipman, which occurred December 21, 1861. Mrs. Andrews, wife of Rev. C. B. Andrews, of Honolulu, after long suffering from disease, went to her rest, January 27. The venerable Mr. Thurston, one of the founders of the mission, is suffering under the weight of years. The death of Dr. Armstrong, in 1860, who was President of the Board of Education, has been prejudicial to the schools. The common schools of the Islands are sustained by the Government; as is, also, the high school, or native college, at Lahainaluna; which has lately suffered the loss of some of its buildings by fire. The law requires the children between the ages of six and sixteen, to attend the schools. The whole people is thus being brought somewhat under the influence of the press. They read the Word of God; they read the newspapers; thought is stimulated; inquiry is awakened; and it is not strange that papists, infidels, and other enemies of righteousness, should combine to overthrow this school system. The high school at Lahainaluna was never more highly valued in its relations both to the state and the church. The number of its students is one hundred and five. The number in the Oahu College is fifty-two, and the institution continues to prosper. The number of members reported in the churches, at the close of 1861, was exactly 20,000. The amount of contributions by the native churches, for the support and propagation of the gospel, besides the personal labor bestowed on their meeting-houses, is about \$18,000. The Report speaks of ecclesiastical bodies, formed in the different Islands,

as nurseries of the infant churches. Ten young men, in all, have been licensed as preachers, and four others have been ordained as co-pastors with missionaries, it being deemed unsafe as yet to give them an independent position. One has received ordination as a missionary to Micronesia, within the year.

MICRONESIA.

RONKITI, (Ponape.)—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.

KUSAIE, (Strong's Island.)—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.

EBON, (one of the Ralik Islands.)—Edward T. Doane, *Missionary*.

APAIANG, (one of the Kingsmill Islands.)—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.—Two Hawaiian preachers.

Location not known.—One ordained Hawaiian preacher, and one helper.

Absent.—Luther H. Gulick, M. D., *Missionary*; Mrs. Louisa G. Gulick.

It is expected that the mission to Micronesia will be in great measure restricted, hereafter, to the two considerable groups lying nearest to the Sandwich Islands, called the 'Kingsmill' and 'Marshall' Islands; or, at least, that the American missionary force will be concentrated there. The manner of carrying the gospel to the "regions beyond," will depend on the future development of God's providence. Mrs. Doane, who was at the Sandwich Islands in search of health, finished her earthly course there in February. Mrs. Sturges has returned to her husband; and Dr. Gulick, not having yet regained his health, is now in the United States. Mr. Bingham has translated the Gospels and the Acts into the language of the Southern group, and Mr. Doane has commenced translating into the language of the Marshall Islands. The prospects of this mission have that mingling of light and shade which is common to missions among a savage people, in their earlier stages.

NORTH AMERICAN INDIANS.

DAKOTAS.

HAZLEWOOD.—Stephen E. Riggs, *Missionary*; Hugh D. Cunningham, *Steward of the Boarding School*; Mrs. Mary Ann C. Riggs, Mrs. Mary B. Cunningham; Miss Isabella B. Riggs, *Teacher*.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

LOWER AGENCY.—John P. Williamson, *Missionary*.

The brethren among the Dakotas, at the close of their missionary year, made a favorable report. Ten persons had recently professed their faith in the Saviour; and the whole number of communicants was eighty-three, advancing, it was believed, in knowledge and stability. The schools seemed to be as prosperous as they had ever been. Such of the Indians as came more immediately under the influence of the mission, were making decided progress in civilization. The use of intoxicating liquors, in the vicinity of the different stations, had become much reduced. It is not strange, therefore, that these brethren were hopeful, as well as happy, in their work.

On the 18th of August, however, the families at Yellow Medicine and Hazlewood (Mr. J. P. Williamson being out of the State) discerned the tokens of a portentous storm. They fled for their lives, and after wandering about upon the prairies for several days, they reached a place of safety. They have not returned to the stations which are mentioned above, and which they were occupying at the time of the outbreak. Perhaps they will never return to them. In truth, the future of the mission is altogether uncertain. There is some reason to hope, however, that its efforts in behalf of the Dakotas have not come to an end; and it is quite possible that its labors, by reason of their great calamity, will be more successful hereafter than they have been in past years.

Of the causes of this unexpected and terrible uprising, of the war which has ended in the subjugation of the Indians, and of the trial and condemnation which followed, this is not the place to speak. It is a melancholy chapter in the history of our aboriginal tribes.

OJIBWAS.

ODANAH.—Leonard H. Wheeler, *Missionary*; Edwin Ellis, M. D., *Teacher*; David B. Spencer,

Steward of the Boarding School; Mrs. Harriet W. Wheeler, Mrs. D. B. Spencer; Miss Rhoda W. Spicer, *Teacher*; Henry Blatchford, *Native Preacher*.

The Ojibwas, at Odanah, are described as making decided progress in the arts and comforts of life. They are improving their habitations, and cultivating more land. The boarding school has had an average of twenty-two pupils; and its condition is regarded as satisfactory. Aside from the arrangements intended to secure a good moral and religious training, the highest place is given to domestic and out-door employments. The day school is large and efficient. No additions have been made to the church, within the past year, and the number of communicants remains unchanged.

These Indians generally abstain from labor on the Sabbath; but, unfortunately, they have no habit of attending public worship with regularity. When visited at their houses, and invited to the sanctuary, they do not refuse to go; in the absence of any such inducement, however, they neglect this duty. The weekly female prayer-meeting, and the monthly meeting of mothers, are reported as exerting a happy influence.

SENECAS.

CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura B. Wright.

UPPER ALLEGHANY.—Nathaniel H. Pierce, *Missionary*; Mrs. Agnes D. Pierce.

The Senecas, residing on the Cattaraugus Reservation, suffered not a little, last year, from the failure of their crops, inundation, &c.; but they have met the exigency in a manner which does them great credit. Notwithstanding their losses, they have shown an increasing desire to improve their outward condition. It is gratifying to learn, moreover, that the population of this Reservation is advancing, the gain being restricted to the Christian Indians.

The Cattaraugus church has been enlarged by the addition of thirteen new members; so that it consists at present of one hundred and twelve Senecas,

and nine who are not of the aboriginal stock. The contributions for benevolent objects have been diminished by the agencies already mentioned; but the Ladies' Sewing Society is accumulating funds for the new missionary, who is anxiously looked for, intending to raise \$100 a year for his support.

The Alleghany Reservation has been visited by the small-pox. Some minds have seemed to be unusually thoughtful. On Cornplanter's Reservation there is new encouragement both for the preacher and the teacher. One has joined the church, and others, apparently, are almost persuaded to be Christians.

SUMMARY.

Missions.

Present number of Missions,	. . .	20
“ “ Stations,	. . .	111
“ “ Out-stations,	. . .	190

Laborers Employed.

Ordained Missionaries (7 being Physicians),	. . . . .	147
Physicians not ordained,	. . . . .	6
Other Male Assistants,	. . . . .	5
Female Assistants,	. . . . .	177
Total laborers sent from this country,	. ———	335
Native Pastors,	. . . . .	31
Native Preachers and Catechists,	. . . . .	227
Native Helpers,	. . . . .	156
School Teachers,	. . . . .	319—733

Total laborers connected with the missions, 1,068

The Press.

Printing Establishments,	. . . . .	3
Pages printed last year, as far as reported,	. . . . .	10,229,200

The Churches.

Churches, (including all at the Sand. Isl.)	174
Church Members, (do. do.) so far as reported,	25,063
Added during the year, (do. do.)	1,281

Educational Department.

Training and Theological Schools,	. . .	
Other Boarding Schools,	. . . .	11
Free Schools, (omitting those at Sand. Isl.)		328
Pupils in Free Schools, (omitting those at S. I.)	. . . . .	8,098
Pupils in Training and Theological Schools,	. . . .	276
“ “ Boarding Schools,	. . . .	258
Whole No. of Pupils,	. . . .	8,629

TEMPORARY ABSENCE OF DR. WOOD.

FAILURE of health on the part of several missionaries at Constantinople, in connection with the importance of that post, and a special demand for missionary labor and influence there at the present time, induced the Prudential Committee, a few weeks since, to adopt the following Resolution, viz. : " That Dr. Wood, in consideration of his former experience, and of his familiarity with the Armenian language, be requested to repair to Constantinople, at his early convenience, but without vacating his present office ; and to reside there for the space of one year, and longer if necessary, to labor in connection with the mission to Western Turkey ; such temporary provision being made for discharging, meanwhile, the duties of the Corresponding Secretary resident at New York, as shall be found practicable and desirable."

This arrangement seems to be required by a juncture of providences, creating an exigency which cannot be so well and economically met in any other way. For loss at home, occasioned by Dr. Wood's temporary absence, there will be compensation, it is anticipated, in his correspondence, and, subsequently, in the advantages which will result from his experience and observations while abroad.

Rev. Daniel Bliss, of the Syria mission, having occasion to spend considerable time in New York, has been requested to take upon him, for the present, such duties in connection with the interests of the Board in that city, and the care of the district specially committed to the charge of the Secretary resident there, as he may be able to perform. Dr. Wood left New York, by steamer, for Liverpool, on his way to Constantinople, December 6.

ITEMS OF INTELLIGENCE.

WEST AFRICA. — Mr. Walker wrote, Sept. 22, sending a few items of pleasant intelligence, and a few words of appeal, which will be read with interest. He says : " I hardly know whether I have much active faith, or a great deal of passive indifference. I was not very much cast down by the events of 1860-61. I did not suppose the Lord would leave us ; I have had few fears in regard to the mission ; and I am not as much elated by the apparent prosperity of the past few months as perhaps I ought to be. I rejoice with trembling and labor with hope. There are about fifteen persons now, who would apply for admission to the church, the present and coming week, but it is doubtful whether they will be able to leave their business to come at this time. If all could be present, I suppose that six or eight would be received. On the other hand, one who was restored to the fellowship of the church six months ago, has again fallen into the same deep ditch and narrow pit, from which we hoped he had escaped.

" Mr. Preston is intending to go up the river this week, to try and locate two of our young men at a Paywe settlement on the Asyango creek. The church [at Baraka] is finished, except painting doors and windows, which was commenced this morning, by one of our young men. The donations and assistance of foreigners

and natives cover all the expense, so that we shall **not** need a dollar of the appropriation to the mission for building. The edifice is better proportioned, better lighted, and much better seated than I had hoped, until we saw it finished. It cost, of money paid, one hundred and sixty dollars. Much of the work, say one-half of the whole, has been done by Mr. Preston and the school-boys; the heavy timbers were brought by Kroomen, sent by the factories; and much other assistance came from the same source. It was dedicated on the 7th instant; when there was a sermon in English, and one in Mpongwe. All present seemed gratified and satisfied. I was constrained to make a full statement of the means used in building, or the business men and traders could not have understood by what feats of financiering the expense was made so small. We have again occasion to set up our Ebenezer, and say, Hitherto the Lord hath helped us.

"We have reason to be renewedly grateful for health spared, and the privilege of laboring still for Christ in Africa. But if you take into account the age of your missionaries at the Gaboon, you will see that we are in much need of a man on the ground, preparing for the work. We want one to locate and superintend the young men whom we hope to put into the field. If I were a letter writer, I would write to Andover, and tell the students there, that if they can afford to cast off our mission forever, we can afford to do without them. This mission does not belong to us, but to Christ; and if Africa receives the gospel, and turns from darkness, it will turn to Christ. We lean upon the Lord. He has been our strength and our hope, and He has not left us. To him be all the glory."

WESTERN TURKEY.—Mr. Trowbridge writes from Adrianople, October 11: "The trial of the murderers of our brother Meriam was closed to-day, and they were sentenced to death. Their names are Ramizan, Baisam, and Khaleem. The other two of the party that attacked Mr. Meriam have not yet been taken. I am assured that the execution of the condemned prisoners shall follow speedily. The Turkish authorities deserve great praise for the energy and impartiality with which they have prosecuted this case. I desire especially to mention His Excellency the Governor General of this Province, Kybrisli Mehammed Pasha, and Col. Nusret Bey, who has presided at the trial with marked dignity and success. John E. Blunt, Esq., the English Vice Consul at this place, and Mr. Camerloher, the Austrian Consul, deserve the hearty thanks of all the friends of the Board and of missions, for their continued and earnest efforts to bring these offenders to justice. The accomplices of the murderers have also been sentenced to various degrees of punishment, according to their deserts. All classes of the people rejoice at the result of the trial, and we fully believe that human life will be more secure in all this part of Turkey, in consequence of the arrest and conviction of these villains."

A letter from Mr. Leonard, of Marsovan, mentions the recovery of Miss M. A. West, now at that place, from a brief but severe and dangerous illness.

CENTRAL TURKEY.—Mr. Jessup writes from Beirut, that Ahmed, the murderer of Mr. Coffing, was executed on the 25th of September. Mustuk Pasha, who protected the second murderer, has been removed from office.

EASTERN TURKEY.—Miss Babcock arrived at Kharpoot, in good health, September 28. Mr. Pollard wrote from Erzroom, October 9: "We have some encouragement in our work here. Have just opened a girls' school and have fifteen to begin with, with a prospect of more, and twenty-four in the boys' school; in all, thirty-nine—about double the number we had three months since, when we first came. Our congregation and Sabbath school, Sabbath before last, numbered fifty-five, and nearly every Sabbath we have strangers present,—from Russia, Bitlis, Diarbekir,

Kharpoot, Arabkir, Cesarea, Moosh, Geghi, Greeks from Athens, &c. &c. There seem to be many strangers coming and going, and we hope that light may be spread abroad from this city, as it has been in days past. Pray for us, that this field may be blessed, like Arabkir and other portions of our mission, and even more abundantly."

NESTORIANS.—Dr. Perkins reached Constantinople, September 27, and Trebizond, October 11, on his way to Oroomiah.

CEYLON.—Messrs. Howland and Green, with their families, reached Madras, on the way to Ceylon, September 26.

CANTON.—Dr. Ball mentions "a most fearful typhoon" on the 27th of July, which destroyed an immense amount of property, on the river and on land, and thousands of lives. Rev. Mr. Gaillard, of the Southern Baptist Board, was killed by the falling of a portion of his dwelling. Particulars in regard to the gale have not been received from our own mission at Canton, but published letters from Presbyterian missionaries and others, present it as indeed "fearful." It was said that about 18,000 dead bodies had been already gathered for burial on the 6th of August, ten days after the storm. Mr. Bonney's house, it appears, shared the fate of very many others, being mostly destroyed. Mr. and Mrs. Bonney were absent, and the house was occupied at the time by Mr. Condit, of the Presbyterian Board. The inmates all escaped.

Mr. Bonney wrote from Kanagawa, Japan, August 6. He was there with Mrs. B., on account of her health, which was rapidly improving under the influence of rest, "pure, cool, bracing air, sweet hill water, green fields, riding horseback," etc. He thinks Japan may well become a resort for invalids from China. They were stopping with Dr. Hepburn, of the Presbyterian Board. Ten days later, (August 16,) he wrote again from Yeddo, which place they were "enabled to visit by the kind invitation of the Hon. R. H. Pruyn, United States Minister," of whom he speaks very highly, as one "pursuing the course of a Christian statesman," "an able, diligent, prudent and energetic representative" of his Government at the Court of Yeddo.

LETTERS FROM THE MISSIONS.

Dakota Mission.

LETTER FROM MR. J. P. WILLIAMSON,
NOVEMBER 5, 1862.

Results of the Outbreak.

MR. WILLIAMSON, the son of the older missionary, Dr. Williamson, was away from his station, in Ohio, at the time of the recent massacre of the whites by the Dakotas. Having returned nearer to his field, and seeing no prospect of opportunity to labor among the Indians at present, he was looking for some opening among the whites, when he learned that nearly all the Dakotas with whom he was acquainted, were in camp with the United States troops. He determined to visit them, and went up on Saturday, Novem-

ber 1. He writes from his old station, and many will sympathize deeply with him in view of the changes which he was called to witness, and the present prospects of those for whose temporal and eternal good he had labored, and was hoping still to labor. Nor will it be thought improbable, in view of the excitement necessarily following such an outbreak of savage violence, that he is right in the painful apprehension, that the justice meted out to that offending people will not be carefully impartial, or tempered, as far as it might well be, with mercy. He writes:

I am again permitted to address you from my former mission station. A sad change has come over everything since I left here, somewhat more than two

months ago. Our little meeting-house only remains in the ashes. The materials for a mission dwelling-house, which were all on the ground, (a considerable part of the work was already done,) are now either destroyed or in possession of our army. The stone cellar, and some of the larger timbers remain, and the board fence still stands around a small field which had been fenced. The same destructive hand has visited all the other habitations of the whites. The houses of the civilized Indians, though not destroyed by themselves, have been brought into nearly complete ruin by our soldiers. The principal part of the expedition against the Sioux, under Gen. Sibley, is now encamped at this place. They have under their charge the principal part of the Indians, who formerly received their annuities here and at Yellow Medicine. Little Crow, and most of the other leaders, however, fled north before the surrender, some with and some without their families. The Indian men who surrendered, have all been tried by a court of inquiry, appointed by Gen. Sibley from among his officers. Three hundred and seventy are in chains, convicted of having taken part in the war. There are probably not fifty other able bodied Indian men in the camp; or, in other words, not more than fifty of those who came and delivered themselves up, because they were the most friendly, have been cleared of the guilt of murdering the whites. Most of the members of the mission churches are here, with no charge against them. There are exceptions, however; but the only ones I know of, are Robert Caske, of the Pajutazee church, Pierre Tapetauka, of the same church, and ——— Tahoh'pi-wakan, received at Lac-qui-Parle. Not having arrived until after their cases were disposed of, I do not know the exact testimony against them. The only thing I have heard against the two last was, that they were known to have been among those that attacked Capt. Strout's company near Glencoe.

This they admit, but deny having taken part in the attack. I have inquired more particularly into Caske's case, as he was an elder in the church at Pajutazee, one of the most active young Christian men, my father's neighbor, whom we all loved most dearly, and who assisted my father in his escape, as a son. I am not satisfied with the trial which has been given him, though I might say the same of all the trials. The court, I understand, say that his case is a bad one. He acknowledges having been in several of the battles, but the principal witness against him is a half-breed, who is an inveterate enemy of our religion. What will be done with all those convicted is not known. The general opinion seems to be that they will all be hung; but before they are executed, I understand, the President must approve the sentence.

Trials Before the Court of Inquiry.

All these things make me sad—very sad. Such is the state of feeling here, that I do not consider it always wise or safe to give my opinion in regard to the treatment which many of these Indians receive. Without doubt, those who are fairly convicted of murder should be sentenced to death. Butchering defenseless women and children is certainly *murder*; and I consider it immensely important that those who have engaged in this, should meet their just deserts. But even a murderer should have a fair trial, especially when he comes and gives himself up for trial, as all these have done. I have no doubt that very many of them are guilty, but I am not satisfied with the way the trials are conducted. Four hundred have been tried in less time than is generally taken in our courts with the case of a single murderer. Again, in very many of the instances, a man's own testimony is the only evidence against him. He is first prejudged as guilty of whatever crime any of the court may choose to charge upon him, and then, if he denies, he is cross-examined with all the ingenuity of a modern

lawyer, to see if he cannot be detected in some error of statement. They are not allowed counsel, and are scarcely allowed a word of explanation themselves. As they know nothing of the manner of conducting trials, if a mistake occurs, they are unable to correct it; and often, not being acquainted with the English language, they very imperfectly understand the evidence upon which they are convicted.

On the other hand, however, I am thankful that the Lord has inclined Gen. Sibley to do them as much justice as he has. The services of Mr. Riggs, in connection with the expedition, have been invaluable to the cause of justice and mercy. It has been in the heart of many to murder the Indians—men, women and children—without discrimination; but thus far they have been restrained.

November 6. Since writing the above, I have learned that orders have been issued to convey all the Indians, who have not been convicted, to the neighborhood of Fort Snelling. They will probably take up their march to-morrow. The men who have been convicted are to be taken to Mankato, for what disposal is not made known. It is sad to see so many women and children marching off, not knowing whether they will ever see their husbands and fathers again.

Religious Services with the Indians.

Mr. Williamson states that when the outbreak occurred, the mission prospects at his station seemed more favorable than at any previous time during the year. Three persons were received to the church at the previous communion season, and several others were considering the question of openly professing Christ. Respecting the Sabbath he had now spent with the Indians in camp, and prospects for the future, he writes:

On the Sabbath I held service twice, at the tent of Napexni, the elder of the church at this place. It would not hold all who wished to attend, but it was the largest to be had. They were good meetings. Perplexed on every side, we

committed our case to God, assured that he would have mercy upon us. They all say that there is no religion now but that of Jehovah. The conjurers and their gods, though they ruled with fury for a time, are now bound.

The future of these Indians looks dark and gloomy, and they feel this to the highest degree. Many of their true friends seem now discouraged, and not willing to make any further efforts to do them good. But it is not so with me. Who can say that God is not taking this people through such a course of training, in order to destroy their faith in idols, and open their hearts to the truth. Such is the opinion of many of our native church members. Since coming among them on this visit, I am continually impressed with the conviction that this is no time for us to cease from missionary labors for their good, and I am more desirous than ever to continue with them.

I had hoped that, before this, we should be able to have a meeting of the Dakota missionaries, to review the past and confer in respect to our future operations; but it has not seemed possible to bring more than two of us together at one place.

Since the foregoing was in type, a letter has been received from Dr. Williamson, who had visited the prisoners at Mankato. His statements make it yet more obvious, that the proceedings of the court have been conducted with too much haste and under the influence of undue excitement, and that at least one of the church members, Elder Robert Caske, has been convicted on entirely insufficient testimony. He deeply feels that the people and Government of the United States are now in danger of perpetrating a grievous wrong, in the execution of some, perhaps many, innocent persons with the guilty.

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Mr. Cunningham, steward of the boarding school among the Dakotas, in a letter dated November 15, speaks of having recently visited the camp at Fort Snelling, to ascertain what might now be the prospect of getting children for a school. He was satisfied that as many as could be accommodated might be obtained, and remarks: "It does seem as if there was as much encouragement to

labor for them at present as at any previous time. The Christian Indians feel their affliction very much."

### Mission to Western Turkey.

#### BROOSA.

LETTER FROM MR. GREENE, OCTOBER 1, 1862.

THE division of the Nicomedia station field into two, of which the southern portion, including also Broosa and Bandurma, was to be occupied by Mr. Greene, was mentioned in the Herald for September last. Our brother arrived at Broosa, where he will reside, on the 22d of July, at which place he has recovered from the effects of intermittent fever, from which he suffered at Nicomedia. He has already traveled between six and seven hundred miles, on mission tours in his present field, and has, in connection with native brethren, completed arrangements for the preaching of the gospel in four new places. In this letter he glances at the past, and then gives some account of the present prospects of the work of the Lord in different places now coming under his care.

#### *The Past—Growth of Protestantism.*

The evangelical work in *Broosa* itself was commenced by Mr. Schneider, twenty-eight years ago. Since then, great is the change that has taken place. Until that time, scarcely a ray of spiritual light had penetrated the thick moral darkness in which these regions were enshrouded. Ignorance, superstition and bigotry held undivided sway. Mr. Schneider and his associates labored for years, amid opposition, discouragements, and trials of faith and patience, before even the principle of religious toleration was recognized, or a single soul received the truth in the love of it. And even now, though religious toleration is recognized and practiced by the Mohammedan Government, the Greeks and Armenians of this land, so far as they have power over the members of their respective communities, *practically* know no such principle. Here, however, as elsewhere, from the very beginning, there was progress, slow

but sure; and finally, the truth as it is in Jesus found a lodgment in a few souls. Though all the labor expended in behalf of the *Greek* population of Broosa was apparently in vain, yet, after fourteen years of faithful missionary effort, a church of seven *Armenian* members was formed. In 1851, the care of the church was committed to a native pastor, and since then, no permanent *missionary* effort has been expended in the city. The church, meanwhile, has increased in strength and numbers. It now contains about forty members.

#### *Self-Support—Missionary Effort of the Church.*

The dismissal of the former native pastor, some months since, and the subsequent unanimous call of Rev. Serope Dionian, now laboring there, are mentioned. Mr. Greene then refers to the "great strides" recently taken towards making the Broosa church self-supporting, and says:

Perhaps, in past years, our native brethren have not contributed according to the full measure of their ability towards the support of their pastor and teacher, and have not manifested sufficient interest or zeal for the evangelization of the neighboring villages. Yet, now, they cheerfully assume the heavy burdens recently imposed upon them by the providence of God, and this though the majority of the members are poor, unmarried young men. They now begin to realize that they are called of God, first, to provide as soon as possible for all their own wants as a church and community, and secondly, to use, with zeal and fidelity, the light which God has given them, for the enlightenment of those about them who still sit in the region and shadow of death. It is a fact, that among all our Protestant brethren, those who are the most zealous for supporting their own institutions are also the most zealous for carrying forward the work of evangelization. So soon, and just in proportion, as the native brethren begin to realize their obligations to care for their own spiritual

wants, they begin also to realize their obligations to labor for the spiritual good of others.

So far as the native Protestant community of *Broosa* is concerned, the missionary's duty now consists in strengthening and encouraging the native pastor; in urging forward both pastor and people, by all proper motives and means, in their efforts towards attaining a position of entire self-support, and in enlisting their sympathy and co-operation in missionary effort for the evangelization of the regions around.

The work of evangelization in places outside of *Broosa*, and now included in this station, has received occasional attention from the missionaries at Constantinople and Nicomedia. Yet neither from Constantinople nor from Nicomedia was it possible properly to superintend and urge on the work in these places; and in most of them, there has been but little if any advancement, for the past ten years.

Our brother proceeds to speak of the present state and prospects of the mission work in many towns and districts of his field, and of arrangements made for carrying that work forward. In conclusion he says: "It will thus be seen, that this field includes three organized Protestant churches, two pastors, two preachers who also teach schools, two other teachers, three helpers and two colporters,—eleven in all. Of these, five are supported by contributions from the native communities, and by aid from the Turkish Missions Aid Society; one by the Bible Societies; one entirely by the native community; and one serves the Lord at his own charges."

### Mission to Central Turkey.

#### MARASH.

LETTER FROM DR. GOODALE, SEPTEMBER 30, 1862.

#### Zeitoon.

THIS letter first refers to the state of things at Zeitoon. Two of the Protestants of Marash, deacon Hohannes and the native preacher, had just visited the place. Hohannes, who had a business partner and inti-

mate friend there—one of the wealthiest men—and spent much of his time in the place before he became a Protestant, since this change in his views, had twice, on going there, been obliged to escape in the night. Dr. Goodale now writes:

This time he was received most cordially, by all classes. Not a word or act of an unkind nature did he meet with. Our brethren found several who were extremely anxious that the gospel should be preached at Zeitoon—anxious that a preacher should be sent to them at once. I hope to go there myself in a week or two, and take a helper with me, and leave him. But we are still in doubt as to how this matter may result. If the Government proceed with the Zeitoon-lies as they can do, and bring them completely under, then the door will be wide open; but if they drop the matter, then, in a short time, Zeitoon will be as before.

#### Experience with Robbers.

Dr. Goodale, and others with him, have had the unpleasant experience of encountering a band of robbers in Turkey; and that they were let off so easily is, perhaps, to be attributed to the recent infliction of punishment upon the murderers of Messrs. Coffing and Meriam. Our brother went one day's ride, about half way from Marash to Aintab, to meet Miss Proctor, on her way to the former place for a visit. He writes:

About half past eight o'clock, P. M., we started for Marash, to avoid journeying in the hot sun. Our company consisted of Miss Proctor, three girls from her school who were coming home for vacation, two young men in our employ, two Turkish horsemen from the Pasha, three footmen who had joined our company, and one kortagee. About eleven o'clock at night, while riding quietly along, we were suddenly attacked by a band of robbers. Several shots were exchanged between them and our horsemen, but the horsemen were very soon out of the reach of trouble. Then the robbers rushed upon us. They drew their swords upon me, but I quietly asked them what they wished for; whereupon they demanded my money. I at once gave them



what I had, which amounted to about \$5.00. On seeing who I was, that is, on discovering that I was a Frank, they seemed a little abashed, and one man asked me, very quietly, to get down from my horse, saying that I might get on again. I dismounted. The request was no doubt for the purpose of giving them an opportunity to examine my saddle bags; but they could not muster courage to do it, and in a moment he very apologetically asked me to mount again; which I did, and we started on. Miss P. lost nothing of any amount. They seemed to be afraid to lay their hands on us, evidently fearing as to what might be the consequences afterwards. From the two young men they took a few things; but, on the whole, we escaped very easily. The company all behaved bravely. There was no crying or fainting. Such are some of the things incident to traveling in this country; but the Lord takes care of us, and when it is best, he calls us home.

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### Syria Mission.

#### SIDON.

LETTER FROM MR. LYONS, SEPTEMBER 25, 1862.

THE intelligence from Syria,—in this letter as well as in one following it, from Mr. Jessup,—it will be seen, continues to be of such a character as will encourage the people of God in their prayers for that land; and such also as to second, forcibly, the appeals so often sent, for more laborers.

#### *Signs of Promise — New Openings.*

A few weeks since I took a somewhat extended tour through the extreme southern part of our mission district, and was greatly cheered and encouraged by noticing many signs of promise and progress in places which I had not before visited. After having spent a few days with the brethren in Tyre, Cana and Alma, I proceeded, in company with a native brother, to a large town called Bussa, only two hours' ride

from the last mentioned place. The population is of a mixed character, Mohammedan and Christian, the latter being mainly Roman Catholic. For two or three years the truth has been silently working there, and a few months ago two men openly avowed themselves Protestants; but the priests raised such a violent storm of persecution against them, that they were compelled to flee from their homes and take refuge in other villages. As is often the case, however, this opposition of the enemies of truth only served to stimulate, not to stifle, the spirit of inquiry; and now, several others there have become Protestants, and do not hesitate freely and fearlessly to advocate evangelical truth.

From Bussa I proceeded to Acre, where three prominent men have become Protestants; the result, mainly, of reading and inquiry, there being no missionary or other religious teacher residing in that city. Two or three hours distant, on the mountains which bound the great plain of Acre on the north-east, there are several important Christian villages, mainly Greek and Catholic, which strongly invite missionary effort. I spent a night in one of these villages, called Kefr Yuseef, the population of which is composed entirely of the Greek sect. Some months ago there was a strong movement among them towards Protestantism, in which their principal men took the lead. They were, however, influenced in great part by worldly motives, and being ignorant, and having no one to guide or instruct them, they have mostly fallen back into their old errors, and returned to their mother church. They nevertheless seemed very glad to see me, and many came to converse with me during the evening. I inquired why, after having embraced Protestantism, they had renounced it. They seemed somewhat ashamed, and kept silence. "Did you not," I continued, "believe Protestant doctrine to be in accordance with the word of God?" They answered, "Yes." "Do you not

believe it still?" They replied, unhesitatingly, in the affirmative. "Then," I asked, "why did you not adhere to it?" "We were not able," they said; referring to the pressure brought to bear upon them by the Greek ecclesiastics.

I became much interested in all that region, and long to see the time when a missionary shall be stationed there. He might have a winter residence in Acre, where there is a considerable Christian population, and perform much missionary work on the plain and in the mountains, spending the summer at Alma, Bussa, Kefr Yuseef, or any other of the numerous Christian villages, which, though but two or three hours from Acre, are sufficiently high to afford a grateful retreat from the summer heat. Since returning from my tour, I have received a petition from another village in the district, in which thirty-nine persons unite in strongly urging us to visit and teach them, and open a school for the instruction of their children.

The villages farther south, towards Nazareth, have been to some extent visited by the English missionaries residing in the latter place. In one of these villages, Shefr Omar, where I spent the night, there is a Protestant community of some thirty souls. They have suffered much persecution, but thus far remain steadfast. I shall never forget the interesting evening prayer meeting which I held with them, at their request, on the flat roof of one of their humble mountain cottages. I had a short, but very agreeable, visit with the missionaries at Nazareth, from whom I learned many interesting facts respecting the state and progress of their work; and they were very earnest in the expression of their desire that *we* should occupy Acre.

#### *Merj Aiyun — B'Teddin.*

Our families are spending the summer in Merj Aiyun,—Mr. Ford's at El Kheiyam, and my own at Deir Mimas. The audiences on the Sabbath number about

sixty at each of those places, and we have also had good congregations at the other villages in that interesting district. We usually preach, each one of us, at two places, and sometimes at three, on the Sabbath.

The two hundred and thirty Maronites who became Protestants in B'Teddin El Luksh, on Mt. Lebanon, a year ago, still remain firm in their adherence to the truth; and, on the whole, we have great reason to thank God and take courage in view of the prosperous and promising state of our work in this field.

Our hearts continue to be pained by the news that comes to us, from time to time, of the progress of the terrible conflict that is raging in our native land. But our trust is in Him whose kingdom shall never be moved; and our prayer to him is, that all these calamities may result in the firmer establishment of our free institutions, and in the utter extirpation of human slavery from the face of the land.

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#### *BEIRUT.*

LETTER FROM MR. JESSUP, OCTOBER, 1862.

MR. JESSUP, in this letter, mentions a recent case of shocking murder in Hums, by a wretch pretending to have received power, by special divine revelation, to cast out devils. A deranged woman was brought to him to be cured, and was killed by him in a most horrible manner, with red-hot irons and burning pitch. No notice was taken of the case by the Government, and the official paper at Beirut simply warned the people against the bloody impostor. Respecting missionary and religious prospects, some pleasing facts are stated.

#### *Good News from Hums.*

The latest news from Hums is, that the good work is steadily advancing. The native brother laboring there meets with less opposition, and is welcomed in many families to which he has before been denied all access. A large proportion of the Greeks are enlightened, and some are bold enough to ask him to call

upon them. Quite recently, one of the more enlightened among the Greeks was taken ill, and sent for Sulleba, the native helper. He went, and found quite a company of relatives and friends present. The sick man asked him to read a portion of God's word, which he did. The passage selected contained the ten commandments, and while he was reading the *second*, the wife of the sick man exclaimed — "Is that the word of God! If it is, read it again." He did so, when she arose and tore down a wooden picture of a saint at the head of the bed, declaring that henceforth there should be no idol worship in that house; and then, taking a knife, she scraped the paint from the picture, and took it to the kitchen to serve as a cover for a saucepan! This was done with the approbation of all present. The case is the more remarkable, as it is the first instance in Syria in which a woman has taken such a decided stand in advance of the rest of the family.

The Protestant community in Hums are now regularly organized, with a representative in the Mejlis, and a tax roll distinct from the other sects. Dr. Thomson has just gone to visit them, and report as to the importance of placing an American missionary there.

#### *Indications of a Work of the Spirit.*

Indications are not wanting of the presence of the Holy Spirit in some parts of our field. One of the members of the Beirut church has passed through a somewhat remarkable religious experience during the summer. For a considerable period he found himself troubled with a peculiar temptation, in the form of blasphemous thoughts, which increased to such an extent that he gave himself up as lost. His language was not unlike that of Bunyan in his "Grace Abounding;" and only after protracted struggles in prayer, the study of God's word, and finally resolving to go forward and do his duty in both light and darkness, did he find relief. The case was

interesting as indicating the presence of God's Spirit, in leading the person alluded to through a most severe struggle into ultimate joy and peace in believing.

Several young persons from the Protestant community of Hasbeiya, resident in Beirut, are now passing through what appears to be very deep conviction of sin. I have rarely seen individuals so completely broken down by a sense of their utterly lost condition. On Monday last, I spent several hours with two young persons who were indeed passing through deep waters. They burst into tears, exclaiming, "We are lost, we are lost!" The Spirit of God was striving with them. Never have I felt more deeply the need of divine aid, than when trying to lead these sorrowing ones to the Lamb of God. Yet the missionary can have no more delightful labor than this. I would entreat our Christian friends in America to pray for these *inquirers* after the way of life.

One of the students of Abeih seminary has recently been converted in a somewhat remarkable manner. These evidences of the Spirit's presence cheer our hearts. They are God's seal upon the labors of his servants; and while such indications continue, we may be sure that the missionary work is his, and will ultimately triumph, whatever else may occur.

The return of Mr. Hurter strengthens our hands, and the prospect of further reinforcements soon, encourages us to hope that the mission will ere long be able to lengthen its cords and strengthen its stakes.

#### *Madura Mission.—India.*

##### *MANDAPASALIE.*

LETTER FROM MR. TAYLOR, AUGUST  
25, 1862.

MR. TAYLOR, when he wrote, had recently returned to his station, after a residence of four months on the hills, for the restoration of health and strength. The desired effect of this absence had been, apparently, in good measure, realized.

*Religious Aspect of the Field.*

Respecting the moral condition in which he found the field, on his return, he writes :

I am sorry that I can report no general, lively interest in religion. Perhaps I ought rather to say that it is a time for humiliation and abasement. Certainly it is a time to cry unto the Lord to revive us. The great rise in the price of cotton, and a corresponding rise in the price of provisions, has made a great change in the social state of the people, even within a few months. Now and then this change, temporarily, perhaps permanently, scatters some of the congregations, and very generally it makes the meetings rather thin. In such circumstances, the cause of the change should not be overlooked. We need to watch and pray, and sow beside all waters, but should not be discouraged. The torpidity and fixedness of India is rapidly encroached upon, and God is turning and overturning; all of which must needs be before He whose right it is will reign, in all and over all.

*Visit to the Villages.*

Mr. Taylor proceeds to speak of a recent tour made by him over a portion of the district under his care, in which he was accompanied by Mr. Burnell, of the Malur station. They preached, during the twelve days of their tour, in thirty-seven villages, in twenty-five of which there were some of the Christian people connected with the village congregations of that station. These are scattered in no less than eighty different places in all; a fact, Mr. Taylor remarks, "which shows, as well as any elaborate argumentation could, the necessity of a native agency to reach and train them, and to gather in others." Only a few extracts from the account of this tour will be given here. Respecting *West Caresacoolum*, pastor Zilva's place, it is said :

We found that one of the church members had put up a neat and commodious prayer-house, on his own premises, which he opens daily for those of his neighbors who may be disposed to attend, and endeavors to bring them to Christ. He is a bazar-keeper; but will on no account

open his shop on the Sabbath. He spends that day (aside from attendance on public worship) as a preacher of the gospel, and in this capacity has become quite extensively known in all the region. Though he was absent, we united in prayer in the house he had erected for that purpose; and the sight of it, knowing as I did his labors, reminded me that such a thing as a self-supporting gospel in this country is possible.

At *Covilangcoolum*, the congregation had been reduced to three families. They were weavers, and the high price of cotton had driven them away. But the catechist was placed there not for their sakes alone, but in view of the importance of the region, and to sow the good seed among the heathen; and Mr. Taylor writes :

At our meeting on the Sabbath, several of the heathen were present, and specially to be noticed were several Naicks from a village near by. They had learned much from the catechist, and invited us to visit and preach in their village, among their people, in the evening. At the time appointed they were on hand to accompany us, and we had before us an open door for the Word of God. They did not profess to have become Christians, and some of them wore their usual marks of heathenism; but they seemed to be in the position of honest inquirers, and to be glad to have us exert all the influence we could in their village, in favor of Christianity. One man of wealth and influence in *Covilangcoolum*, but of another caste, opened his house that we might preach in it, and seemed heartily to second all that was said against idolatry. He also accompanied us, as we preached more publicly to the people in the streets, and attended our Sabbath service; but he did not leave off his heathen marks.

*New Churches—Aid from the Heathen.*

Monday morning we came on to Sengkalperdy. I spoke of this in my last letter, as the place where they were building a church, receiving in aid



thereof only three rupees from me. I afterwards increased the sum to ten rupees, on learning that they wished to erect a truly good building. We now found it nearly completed, and decidedly the best edifice of any in my congregations, the ten rupees I had given not paying more than a sixth of the cost. The heathen of the village had contributed a good proportion towards it, and were present much of the day, constituting the largest part of our audience. They wish, also, to send their children to the school, as soon as it is opened. I will here mention, that in another village, which we did not visit, a church has been this year wholly rebuilt and much improved, towards which work I allowed, as in the case above, about one-sixth. Of the remainder, the Christians contributed the largest sum, but there were more individual heathen who contributed a small amount, than there were Christians in the place.

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MALUR.

LETTER FROM MR. BURNELL, AUGUST, 1862.

THE different topics referred to in this letter—want of rain and of food; caste, and the triumph over its restraints; and the removal of Christian converts by death—serve to illustrate the cares, the trials and the joys of missionary life.

Scarcity of Food.

In my last semi-annual letter I spoke of the very great scarcity then prevailing in the Malur region, and it is with sorrow that I must now report its continuance, and the consequent distress of the people. There has been rain, but not much, and the tanks have, during all this time, had scarcely any water in them. Rice cultivation has, therefore, for the most part, been wholly out of the question, and the dry grains, on which the people depend very much, have been greatly injured. Now, the grain called *kumbu*, a most prolific cereal, and one on which the thoughts and cares of tens of

thousands of the poor of the land centre by night as well as by day, is suffering greatly, when a heavy shower would secure a good crop. The cry among the people everywhere is—“No rain! No rain!” It is indeed a piteous cry, and one which I have heard till my ear is pained.

Mr. Burnell speaks of the influence of this severe drought upon some of the village congregations and the schools, the people being kept from religious services and the children from school, by want of food, or to watch the *kumbu* fields, or led to go abroad, seeking the means of subsistence. Mention is also made of fires,—the burning of some school-houses, (together with, in one village, about a hundred houses,) and the house of a catechist at Malur.

Influence of Caste—A Professed Convert.

At Kottampatti, the principal members of the congregation are of the Madan caste. They refused, two and a half years since, to renounce caste in accordance with the test that has been made use of in the mission, and since that time, two of them, a man and his wife, who are members of the church, have not been invited to the communion table. Recently, a young man from Tinnevely, of the same caste, has joined the congregation. He was a heathen, but has apparently renounced idolatry, and is very anxious to learn. He has acquired much scriptural and catechetical knowledge within a few weeks, and is most anxious and urgent to be baptized. He refers me to the case of the eunuch of Candace, Queen of Ethiopia, and asks, in substance, why he should not be baptized at once, since he believes, with all his heart, that Jesus Christ is the Son of God. But he is not willing to renounce caste; and moreover, is desirous of marrying the daughter of the parents who have not been invited to the communion of late, on account of their adherence to caste. My sympathies are quite enlisted in this young man's behalf, by his earnestness and his more than usual intelligence, for one of his

class; yet, in view of the circumstances mentioned, I cannot feel that it is right to baptize and receive him to the church.

Dr. Caldwell, in his report for 1861, says: "To baptize a Madan appears at present to be one of the most perilous proceedings that a missionary in those parts can venture upon." And referring to a special case under review, he writes: "I had never, in any one instance, baptized a Madan without repenting of it before a year, and sometimes before a month had expired." Respecting caste, this is Dr. C.'s emphatic testimony, in the same report: "I am inclined to assert, that no truly converted, godly Hindoo will maintain caste; and hence to assert the converse of this also, viz., that no man who maintains it can be regarded as a truly converted, godly man. Every thing that I have observed up to this time, appears to me to confirm these two propositions; and if they are correct, we may conclude that the spread of vital piety is the most effectual remedy against caste."

Deaths in the Church.

August 20. It is just five years to-day since, with my family, I began to live in the new house at Malur, and a few days less than five years and ten months since, I took the charge of the station. In looking at the past, I see that the hand of death has been busy with the members of the church. I count up nine deaths of this small company, beside two of persons residing at the time in this field, but members of other churches in the mission. This review is a saddening one, but it has pleased the Head of the church thus often to visit us, and to remove those who were called by his name. It is a comfort to remember that he knows, and does, that which is best for the interest of his cause.

Caste Renounced—The Convert Received.

August 25. On Saturday, the 23d, the two caste-maintaining church members, together with the young man

spoken of, and the catechist of Kottampatti and his wife, came to Malur, and joined us and others in partaking of food prepared by our Pariah servants. We were in all, adults and children, thirty persons, representing four or five different castes. The young man was examined, and it was voted that he be received to church membership. His examination, though not wholly satisfactory to me, was apparently quite so to the native brethren. Speaking of sin, he said it had before been as play to him, now it was as a mountain; and at another time, that it was as a heavy stone, that could not be lifted. Of Christ, he said, "I have put his name upon my head;" an oriental way of expressing his design of honoring the Saviour. Yesterday forenoon I preached, from 2 Cor. vi. 17, 18: "Come out from among them, and be ye separate," &c.; and in the afternoon, the young man publicly professed his faith in Christ, received baptism, and came with us to the Lord's table. He took the Christian name of Samuel, his heathen name being Pathalam, which signifies *the bottomless pit!* May God give him grace to stand firm for Christ. I shall watch his case with great interest, and I ask the prayers of those of God's people who feel for weak converts among the Hindoos, and who sympathize with them in their trials.

North China Mission.

TIENTSIN.

LETTER FROM MR. BLODGET, JULY 14,
1862.

Changes within Eight Years.

In this letter, Mr. Blodget, looking back upon the eight years of his residence in China, presents a brief and, on the whole, very encouraging view of changes which have taken place, bearing upon the interests and prospects of the Redeemer's kingdom in that portion of the world.

Political and Commercial Progress.

It will be eight years on the 5th of

August, since I landed in Hongkong; a brief period, certainly, but long enough to embrace events of extraordinary magnitude in the religious and political affairs of China, and of other nations in the far East. Then, there were but five open ports. Now, there are eleven, and each of those newly opened is a key to a new and highly interesting region of this great empire. Then, Manchuria, Formosa and Hainan were sealed up, alike to the missionary and the merchant. Japan also was closed, except to one nation, entering at one port. Now, Manchuria is open by one port; Formosa by two; Hainan by one; and Japan, properly, by five. Then, a journey of thirty miles from an open port was all that was allowed, and in many places it was hazardous to venture even that. Now, passports are granted to travelers, to go all over the empire, avoiding disturbed districts, and also to journey in Manchuria and Mongolia. Tours from Canton to Hank'ow overland; to the province of Sz-chuen, on the western borders of the empire; to Tsinanfoo and Taiyuenfoo, the capital cities of Shantung and Shansi; to Kiakta, on the frontiers of Russia, and to Monkden, the ancient capital of Manchuria, have already been accomplished. Flourishing mercantile communities have been formed at Nien Chwang, or Ying-tsz, at Tientsin, Chifoo, Hank'en, Kieu-kiang, Swatow, Nagasaki, Yokuhama, and Hakodadi; places, some of them, thousands of miles remote from each other, and each of them likely to become, in future years, a centre of very great political and religious influence. Already the merchandise produced at the Lowell and Manchester mills, after changing its owners but two or three times, is borne on the backs of camels, over the mountain ranges, into Mongolia. Sailing ships and steamers are found in unfrequented waters, among the Japanese islands, on the coasts and in the centre of the Chinese Empire. The steam whistle announces a new order of things

to many a petrified inhabitant of the Middle Flowery Kingdom.

Religious Progress—The Insurgents.

Eight years since, the number of converts among Protestant missions, excepting the German, scarcely exceeded the number of missionaries. Now, their number approaches two thousand; still a very small body, it is true, but sufficient to encourage the hearts of Christians, and inspire the hope of a great harvest at no distant day.

I say nothing of the insurgents. There is no hope from them. They are the red horse of war, the black horse of famine, the pale horse of death. They kill with the sword, with hunger, and with death. They are swarms of locusts, devouring all before them. They destroy the idols, it is true, and float them away in rivers of blood. The voluptuous city of Suchow was visited by them. One million five hundred thousand inhabitants, a few months before, dwelt securely within and around its walls. The city was desolated. Some say there are ten thousand, others twenty thousand, now remaining. The flight and slaughter were horrible. Such are the rebels. They take a part in the execution of God's "plan of redemption" for China. It is possible that the people who survive, when they have passed over, may be willing to hear the gospel; this has not yet been tried.

Deaths and Changes among Missionaries.

Eight years have witnessed the departure of many laborers from this field, to enter upon their everlasting rest. Of the seven young men who came from the United States in the fall of 1854, one only remains. Four have died, and two returned home on account of ill health. Our mission at Shanghai has been formed and broken up again, and other missions have suffered in like manner. This waste of life, at least in Shanghai and Ningpo, is in consequence of the climate. Soldiers and civilians suffer in like man-

ner, but we hope the climate in the north will prove better adapted to men from the West.

Recent Ravages of Cholera.

I must not omit to mention the sad ravages which the cholera has just now made among missionaries at Chifoo and Tengchow. Mr. Hall, a medical missionary of the English Baptist Society at Chifoo, and his daughter, Mrs. Smith, wife of Rev. D. D. Smith, of the American Episcopal mission; Mrs. Bonhoure, wife of a French Protestant missionary; the two children of the Rev. C. S. Mills, of the American Presbyterian mission; and Rev. S. R. Gayley, of the same mission, have all been swept away within a few weeks. We learn that this adversity, together with the pressure for want of funds, has so discouraged the hearts of the French missionaries, that they are about to leave, and break up their mission in China. The cholera was very severe at Tientsin, among the Chinese, but only one European died. At Takoo, the soldiers were more than decimated by this scourge. It is now abating at Peking.

Zulu Mission.—South Africa.

MAPUMULO.

LETTER FROM MR. ABRAHAM, AUGUST 20, 1862.

Another Mission House Burned.

It will be remembered that the house of Mr. Stone, of this mission, at Ifafa, was destroyed by fire in May, 1861, and that of Mr. Lindley, at Inanda, in July, 1862; and now Mr. Abraham is called to write of a day of fires, during which many colonists and natives suffered, and his house, and the timbers, thatch, and windows of his chapel, were consumed.

You will regret to learn that another missionary family in South Africa has been burned out. On Saturday, the 9th instant, about midday, our house took fire, from a spark from the chimney, (as

we suppose,) and in a few moments the whole building was enveloped in flames. The roof being of thatch, and the wind blowing a gale, the fire spread with the greatest rapidity. It was one of our hot winds, common at this season of the year, and called by the natives, *Ityisandhlu*—house-burning wind. Providentially, five or six native men were at our house, waiting to see me. By their aid we saved about a third of our earthly goods, yet our loss is heavy. All my best clothes were burned, and also the greater part of my library. After the fire, I found that I had neither hat nor shoe.

The 9th was a sad day for Natal. Hundreds of acres of sugar cane were burned, and we have already heard of four other houses destroyed by fire, on the same day. One man had his house and out-buildings all burned, with every thing in them, including horse, pigs, &c. From every direction we learn of Kaffir kraals destroyed, and we hear of several natives having been burned to death. There were great conflagrations all over the colony, and also in the Zulu country. These were caused by the grass taking fire during such a gale of hot wind. We had had no rain for six weeks,—the grass had become very dry—and when once a fire was kindled, it was impossible to extinguish it. It swept on before the hurricane with the greatest fury, destroying everything in its way. The fire from our house was communicated to the hedge, about forty yards distant; from the hedge it ran over the ground, (against the wind,) where the grass had been burned five weeks before, until it came to the chapel which we were thatching. All the thatch, timber, thatch-cord, and windows of the chapel, were destroyed. Our loss in books, clothing, furniture and provisions, must be about £200, as we had very recently returned from Durban with our yearly supplies. We shall labor under much inconvenience for a long time to come, but we have great reason to be grateful that it

was no worse. We have thus far been living in the wagon house, sleeping in the wagon; but are busy putting a temporary cover over some of the rooms,

and hope soon to have a shelter from the coming rains. One room is already covered, so that the family occupy it during the day.

PROCEEDINGS OF OTHER SOCIETIES.

LONDON MISSIONARY SOCIETY.

Madagascar.

IN the remarkable moral and religious revolution going forward on the Island of Madagascar, everything seems to be still progressing in the most favorable manner. Mr. Ellis wrote, July 21.

From daybreak till fatigue obliges me to seek rest at night, I have been constantly occupied with immediate and pressing engagements. The young nobles, my pupils, continue their daily attendance, and this morning the Queen sent to say she would send her little adopted boy to learn with the rest, though he has hitherto been taught only in the palace. I attend the King daily, read the Scriptures with him, and converse with him on their contents as well as on other matters. I continue my Sunday service at his house, and, as I am told by his officers, with increasing interest and satisfaction to the King, who sometimes interrupts me to express his entire concurrence in something I may have said, or to impress it more forcibly upon the minds of the hearers. * * * While writing this letter I have had a visit from sixteen or eighteen pastors and officers of the churches, who came to bring me a statement of the communicants, &c. They remained about two hours, in conference on the state of the churches, and some of the difficulties arising from polygamy, &c. I wish the friends of missions could have heard their account of the purity of the church, and the standard of personal piety kept up amongst them. They would have exclaimed, "It is the Lord's doing," and would have taken fresh courage in their work; but I can only state that, though *the returns are incomplete*, they state the number of communicants to be *seven hundred and forty*, and the number of Christians in the island to be *seven thousand*.

Writing again on the 23d of August, he speaks of being deeply impressed with the changes which are going forward in a land until recently so little known, but now becoming "one of the most attractive and deeply interesting countries on the face of the earth." He remarks:

The sun did not set on the day on which Radama II. became King of Madagascar, before he had proclaimed equal protection to all its inhabitants, and declared that every man was free to worship God according to the dictates of his own conscience, without fear or danger. He sent his officers to open the prison doors, to knock off the fetters from those to whom the joyous shouts of the multitude without had already announced that the day of their deliverance was come. He despatched others to recall the remnant of the condemned ones from remote and pestilential districts, to which they had been banished, and where numbers had died from disease or exhaustion, occasioned by the rude and heavy bars of iron with which they had been chained, from neck to neck together. The exiles hastened home; men and women, worn and wasted with suffering and want, reappeared in the city, to the astonishment of their neighbors, who had deemed them long since dead, but to the grateful joy of their friends. The long desired jubilee had come, and gladness and rejoicing every where prevailed; for many who were not themselves believers in the gospel, sympathized with the Christians in their sufferings, and rejoiced in their deliverance.

The King proceeded at once to diminish the burdens of the people and encourage their industry. For their benefit, and at his own loss, he relinquished duties or taxes heretofore levied; invited the commerce and friendship of other nations; and promised protection to all who might assist in developing the resources of the country. The first effort he made was in furtherance of the enlightenment of his people by the erection, not of a fortress nor a palace, but of a substantial stone building for a school, or the germ of a college, in which education of a superior order is to be given by one of the missionaries. The presents and messages of friendship which the King has sent to remote and alienated or hostile tribes, has made them his voluntary and grateful subjects, and the presence of their chiefs, or representatives, at his approaching coronation, will constitute one of its most interesting and hopeful features. He has

abolished the ordeal of the tangena, the practice of divination and sorcery, and at the same time, he has withdrawn all support and encouragement from the idols, and they have all been removed from the palace and the capital. * *

Their most pressing want at the present moment is places of worship. I did not expect such large congregations; 800, 1,000, 1,500, meet every Lord's day; but, hoping that the increase of their numbers would render churches necessary, and believing that the Christians of Madagascar would ever cherish the memory of those who from among them had joined "the noble army of martyrs," I sent to the King in January last to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for memorial churches, which should not only be consecrated to the worship and service of that blessed God and Saviour for love of whom they had died, but should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. Orders were immediately given that the pieces of land should be reserved for that special purpose, and his Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it.

He gives some particulars in regard to four different places, and appeals to British

Christians in the hope that they will furnish £10,000 for building the memorial churches. "The Christians here," he says, "will do what they can, but twenty-six years of spoliation and suffering have greatly reduced their means." The London Missionary Society has issued a special appeal for the amount thus called for.

The *Missionary Magazine and Chronicle*, for July, stated: "The successive communications we have received respecting Madagascar, during the last two months, are in the highest degree encouraging. The statements made in former numbers of our periodical, as to the friendly regard of the King towards his Christian subjects, have been more than confirmed, and every previous report of the increased numbers and devoted character of the native believers has been exceeded by the latest communications." Mr. Le Brun, of Mauritius, writes: "There are eleven houses set apart by the King for the use of our Christian friends, as places of worship; but although he takes such a lively interest in the spiritual concerns of the churches, he does not, it appears, exercise any authority over them, or interfere in the least in their internal government."

MISCELLANIES.

MR. DUNMORE AS A MISSIONARY.

Writing from Diarbekir, October 29, Mr. Walker refers to a former missionary, of whose death in the United States he had recently heard, and says: "I am quite aware how well posted you are in reference to missionaries and their work in the East, but I have often wondered whether you knew *how* valuable a missionary was my predecessor and associate, Mr. Dunmore. He did not write much of what he did; he cared not to be known, either at the Missionary House or among the churches; but he cared for the souls of this poor people, and for Christ's kingdom. I think few of the Board's missionaries are naturally so well fitted for the work, and very few labor with the same zeal and self-denial. To few is it given to accomplish so much. There is comparatively little in the work in Diarbekir, Arabkir, Kharpoot and Moosh, which is

not, under God, due to this brother. His influence will long be felt in these parts. Paul was his model in missionary labor, and there are few who come so near to that exemplar. I wish a sermon of his, preached as the annual sermon before the Northern Armenian mission at the meeting in Kharpoot, in 1860, on Paul the Missionary, might be published. Perhaps it was lost with him. May the Lord forgive that Texan ruffian whose bullet destroyed so valuable a life. Mr. Dunmore had strong faults, but he had strong excellencies also. He commenced study with the purpose of offering himself to go wherever other men might be unwilling to labor. You know how his heart was set on going to the Gaboon, where he was first appointed. After the death of Dr. A. Smith, who was to have been his associate here, the mission objected to his proceeding alone to this distant, lone station; but he knew no

fear, and cared for no difficulty or trial. As a pioneer in the missionary work he had few equals. He had wonderful power in securing the attachment of the natives. He could sympathize deeply with them; could enter into their interests, and feel with and aid them, as few can. His heart was in the work here, and it was a very great trial for him to leave and return to America. His fearless journeys among the Koords, led us, often, to fear for his life; but we did not think that he would fall by the hands of worse than Koord assassins, in America."

DEPARTURES.

REV. LYMAN DWIGHT CHAPIN, of Amsterdam, N. Y., and MRS. CLARA L. CHAPIN, of Charlestown, N. H., sailed from New York, November 1, for Shanghai, to join the North China mission. Mr. Chapin is a graduate of Amherst College, and of Union Theological Seminary.

REV. SAMUEL JESSUP, of Montrose, Pa., and MRS. ANN ELIZA JESSUP, of Scranton, Pa., sailed from New York for Liverpool, December 6, on their way to Syria, to join the Syria mission. Mr. Jessup was educated at Yale College and Union Theological Seminary. He is a son of the Vice President of the Board, and has an older brother now in the mission, at Beirut.

DEATHS.

In Newport, Sauk Co., Wis., November 26, 1862, Miss JERUSHA E. SWAIN, aged 40 years. Miss Swain spent nine years as a teacher among the Cherokees, under the care of the American Board. When the mission was broken up, she was providentially permitted to return safely through Missouri, the first week in July, 1861. During the last six months of her life, she was mostly confined to the house, watching with unusual calmness the progress of her disease, hoping, as the earthly house of this tabernacle was dissolving, soon to be admitted to the house not made with hands, eternal in the heavens.

At Bitlis, Turkey, October 23, of dysentery, ARTHUR CHURCHILL, only son of Rev. George C. Knapp, aged about three years.

DONATIONS.

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Brunswick, A lady,	4 00
Harrison, N. W. S.	3 00
North Yarmouth, La. miss. so.	21 00
Portland, 3d ch. union m. c.	23 44
Scarboro', Cong. ch. and so.	29 00
West Falmouth, do.	6 50—86 94
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. m. c.	17 00
Kennebec co. Conf. of chs.	
Gardiner, Cong. ch. m. c.	4 00
Lincoln co. Aux. So.	
Thomaston, Mrs. P. R. 3; Miss H. T. T. 1;	4 00
Waldoboro', S. M. 10; H. H. L. 10; Rev. T. S. R. 10; J. B. 5;	
G. A. 2; N. W. 1; coll. 5,95; la. asso. 7,50;	51 45—55 45
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Central ch. 122,50; a student, 1;	123 50
Foxcroft and Dover, Cong. ch.	25 15—148 65
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Saco, 1st cong. ch. m. c.	62 45
	374 49
Fryeburg, Cong. ch. and so.	20 30
	394 79

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Fitzwilliam, Cong. ch. gent. 14,85; la. 41,96; m. c. 15,47; Dexter Whittemore, wh. cons. WILLIAM J. WHITTEMORE, of New York city, an H. M. 100;	172 28
Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, Cong. ch. and so.	13 00
Campton, W. G. Brown,	3 50—16 50
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Pelham, Mrs. H. H. S. Richardson, to cons. Rev. AUGUSTUS BERRY an H. M. 50 00	
Merrimack co. Aux. So. G. Hutchins, Tr.	
Dunbarton, Cong. ch. and so.	46 00
Franklin, do. m. c. 16,45; indiv. 13;	29 45—75 45
Rockingham co. Conf. of chs. F. Grant, Tr.	
Candia, Cong. ch. and so. 35; m. c. 7,59;	42 59
Exeter, 1st do. 22,23; 1st and 2d chs. m. c. 5,42;	27 65—70 24
Strafford Conf. of chs. E. J. Lane, Tr.	
Barrington, Rev. C. Willey,	25 00
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Plainfield, Rev. J. Scales and others,	11 00
	420 47

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, Friends,	200 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Jericho, Mrs. H.	1 00
Westford, Rev. C. C. Torrey and wife,	3 00—4 00
Franklin co. Aux. So. C. B. Swift, Tr.	
Montgomery, Cong. ch. -	4 00
St. Albans, Mrs. John Smith, wh. cons. Mrs. LAWRENCE BRAINERD, Jr., an H. M. 100 00	
Sheldon, Cong. ch. and so.	41 00—145 00
Orleans co. Aux. So. Rev. A. B. Gray, Tr.	
Derby Centre, Cong. so. m. c. 5,53; J. F. 2;	7 53
North Craftsbury, Fem. miss. so.	20 00—27 53
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon, Cong. ch. m. c.	69 52

Washington co. Aux. So. G. W. Scott, Tr. Barre, Cong. ch. m. c.	10 00
Windham co. Aux. So. F. Tyler, Tr. BATTLEBORO', Mrs. F. Tyler, wh. cons. FERDINAND TYLER an H. M.	100 00
Windor co. Aux. So. J. Steele, Tr. Springfield, L. N. B. 10; cong. ch. and so. 70; which with prev. dona. cons. Judge HENRY CLOSSON an H. M.	89 00
	636 05
A lady, 10; Dorset, cong. ch. and so. 42,35;	52 35
	688 40
Legacies.—Coventry, Clarissa Boynton, by Greenleaf Boynton, Ex'r,	50 00
	738 40

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. South Dennis, Cong. ch. and so	22 35
Waqoit, do.	4 50—28 85
Berkshire co. Aux. So. H. G. Davis, Tr. Windsor, Cong. ch. m. c.	5 50
Boston, (of wh. fr. a friend, 30;)	266 28
Essex co. North Aux. So. J. Caldwell, Tr. Byfield, Rev. Mr. Brooks,	2 00
Rowley, Cong. ch.	70 00—72 00
Essex co. South Aux. So. C. M. Richardson, Tr. Danvers, W. Crawford,	10 00
Marblehead, 3d cong. ch. and so. m. c.	1 00—11 00
Essex co. Lynn, Dr. Cooke's ch. 26,83; m. c. 13;	39 83
Wenham, Cong. ch. m. c.	1 00—40 83
Franklin co. Aux. So. L. Merriam, Tr. Charlmont, East par. cong. so.	20 00
Greenfield, 2d cong. so. 115,69; m. c. 70;	185 69
Leverett, Cong. so.	3 12
Montague, do. m. c.	17 50
South Deerfield, Monument ch. and so.	5 00
Sunderland, Cong. so.	4 00
Warwick, Trin. so. wh. with prev. dona. cons. Rev. E. H. BLAN CHARD an H. M.	25 61
Weudell, Cong. so.	4 49—265 41
Hampden co. Aux. So. J. C. Bridgman, Tr. Springfield, A widow, avails of gold watch handed to Dr. Anderson at Springfield,	16 00
Hampshire co. Aux. So. S. E. Bridgman, Tr. Hatfield, Cong. ch.	38 42
Middlesex co. North. Fitchburg, Calv. cong. ch. Relig. char. so. wh. with prev. dona. cons. WILLIAM G. WYMAN, CHARLES P. DEANE, Mrs. MARTIN CLIFFORD, Mrs. BETSEY WARREN, and Mrs. MARY F. HASKELL H. M. 324,53; m. c. 14;	338 53
Lancaster, Evan. cong. ch.	35 25
Shirley, Cong. ch. and so.	2 81
Westford, Union cong. ch.	7 00—383 59
Middlesex co. Burlington, Cong. ch. m. c.	7 50
Concord, Mrs. S. Hoar,	10 00
East Cambridge, Evan. cong. ch. m. c.	15 00
Lincoln, Cong. ch. and so. wh. cons. MARY ANN HARTWELL an H. M. 113; ack. in Dec. Her. as from Lincoln, Me.	50 00
Newton, A. B. Ely,	1 35
Saxonville, Edwards ch. m. c.	4 00
Sudbury, A friend,	200 00
Wayland, A friend,	17 45—305 30
West Newton, Cong. ch. and so.	
Norfolk co. Dorchester, Village ch. and so.	46 00
Franklin, Cong. ch. and so.	40 85
Milton, 1st ch. and so.	71 80
Roxbury, Eliot ch. and so. m. c. 6,70; Mrs. Weare, avails of knit- ting, for the Lord, 1; Vine st. ch. m. c. 35,17;	42 87

Sharon, Cong. ch. and so.	41 13
W. Roxbury, South evan. cong. ch. m. c.	45 27—267 92
Palestine Miss. So. E. Alden, Tr. Bridgewater, A widow, East Attleboro', La. so.	1 00 16 41—17 41
Worcester co. North, C. Sanderson, Tr. Ashburnham, Rev. J. D. Crosby,	5 00
Hubbard-ton,	20 00
Phillipston, Gent., la. and m. c.	94 38
Templeton, Gent. 33,75; la. 67,53; m. c. 17,97;	119 25
Royalston, 1st cong. ch. (of wh. to cons. Mrs. EMILY B. RIPLEY an H. M. 100;)	112 12
Westminster,	20 44
Winchendon, 1st ch. 19,45; m. c. 22,79; North cong. ch. 113,22;	155 46
	526 65
Less to bal. acc't of last year,	2 03—524 62
Worcester co. South, W. C. Capron, Tr. Coll. at annual meeting,	48 75
Blackstone, Cong. ch.	35 00
Northbridge Centre, m. c.	45 00—128 75
Worcester co. Central Asso. W. R. Hooper, Tr. Worcester. 1st ch. gent. 184,50; la. 113,93; m. c. 258; Central ch. gent. (of wh. to cons. Mrs. HANNAH F. WILDER an H. M. 100;) 40,9; la. 359,20; m. c. 256,20; Union ch. gent. and la. 2,903; m. c. 574,83; I. Wash- burn, 500;	2,884 71
Ded. prev. ack.	2,075 00—809 71
	3,199 69
Chelsea, Winnisimmet ch. and so. m. c.	29 79
	3,229 38

CONNECTICUT.

Fairfield co. East, Aux. So. Bridgeport, Miss. and Benef. so. of 1st cong. ch.	63 68
Fairfield co. West, Aux. So. C. Marvin, Tr. Bridgeport, 2d cong. ch.	50 00
Easton, Cong. ch. and so.	67 00
Greenwich, La. for miss. so.	19 00
South Norwalk, Cong. ch.	10 00
Southport, Frederick Marquand, wh. cons. DEWITT C. ENOS, M. D., of Brooklyn, an H. M.	100 00
Westport, Cong. ch. and so.	74 55—320 55
Hartford co. Aux. So. A. G. Hammond, Agent. Broad Brook, Cong. ch. and so.	24 48
Canton Centre, Two lovers of mis- sions,	4 00
Farmington, Mrs. Steele,	10 00
East Avon, Cong. ch. and so.	21 35
East Windsor, D. W. B.	3 00
Granby, Cong. ch. and so.	30 75
Hartford, Mrs. T. Day, 50; Cen- tre ch. (of wh. fr. Calvin Day, 200;) 1,383; m. c. 17,06; Pearl st. ch. to cons. Mrs. CAROLINE L. CURTIS, Miss MARY ROWELL, Miss LUCY A. BRAINARD, WM. S. BRIDGMAN, WM. E. ALLEN and CHAS. S. WILLIAMS H. M. 601,78; South ch. 169;	2,220 84
Rocky Hill, Cong. ch. and so.	56 28
Suffield, 1st do.	36 31
Unionville, Cong. ch. and so.	4 64
West Hartford, do.	141 00
Wethersfield, E. F. C. 5; 1st cong. ch. 178;	183 00—2,735 65
Hartford co. South, Aux. So. H. S. Ward, Tr. Berlin, 2d cong. ch. 68,95; m. c. 9,95; avails of gold chain, 8;	85 90
New Britain, South cong. ch. (of wh. to cons. Mrs. FREDERICK H. NORTH, Miss JANE A. BAR- THOLOMEW, HORACE BUTLER, and LUCIUS WOODRUFF, H. M. 40;)	700 00
Southington, Cong. ch. (of wh. fr. T. Higgins, wh. cons. CYRUS W. FRANCIS an H. M. 100;)	281 68—1,068 58

Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bethlem Coll.	18 00
Litchfield, m. c.	2 87
New Milford, Coll.	138 45
New Preston, do.	21 85
North Canaan, do.	28 63
Plymouth Hollow, O. P. Frary, 5,46; cong. ch. and so. 76,92; wh. with prev. dona. cons. EDW'D P. PARKER an H. M.	82 38
South Britain, Cong. ch. wh. cons.	
Rev. J. M. WOLCOTT an H. M.	58 00
South Cornwall, Coll.	100 00
Watertown, Cong. ch.	11 00
West Winsted, do. 131,62; m. c. 66,13;	197 65
Woodbury, 1st so. (of wh. to cons.	
Rev. CHARLES E. ROBINSON an H. M. 50; 150; North do. 75;	225 00—883 83
Middlesex Asso. J. Marvin, Tr.	
Deep River, Gent. and la. asso. 27,36; m. c. 76,70; wh. cons.	
JOHN E. SHAILER an H. M.; less exc. 25c.;	103 81
Grassy Hill, Ch. and so.	35 00
Higganum, Cong. ch. 44,25; m. c. 26; youth's prayer meeting, 3,75;	74 00
Old Lyme, Miss. so.	40 00
Middle Haddam, Cong. ch.	8 00—260 81
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, Centre ch. 860,90; South ch. 110,09; North ch. m. c. 6; united m. c. 18,89; Davenport ch. m. c. 5,62; Yale college, m. c. 6,25;	1,007 75
New Haven co. East, F. T. Jarman, Agent.	
Cheshire, Cong. ch. wh. with prev. dona. cons. WM. J. BALDWIN an H. M.	66 87
Madison, La. cent so.	27 75
Meriden, 1st cong. ch.	123 56
Wallingford, Cong. ch.	67 57—285 75
New Haven co. West Conso. W. Atwater, Tr.	
Derby, 1st cong. ch. wh. cons. Mrs. WILLIAM S. BROWNE an H. M.	100 00
New Haven, 3d cong. ch. m. c.	62 00
Prospect, Cong. ch.	3 25
Southbury, do.	52 44
Waterbury, 1st do. 185,44; 2d do. 96,11; union m. c. 26,82;	308 37
West Haven, Cong. ch. m. c.	71 27
Woodbridge, La.	52 00—649 33
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
New London, 2d cong. ch. and so.	0 00
Lebanon, Exeter so. ch. and so.	10 08—60 08
Tolland co. Aux. So. E. B. Preston, Tr.	
Columbia, Cong. ch. and so. gent. 22,19; la. 23,27; m. c. 3,54; wh. with prev. dona. cons. WM. B. LITTLE an H. M.	55 00
Windham co. Aux. So. G. Danielson, Tr.	
Pomfret, Dr. Williams,	5 00
Willimantic, Cong. ch. 31,10; m. c. 14; wh. with prev. dona. cons. Mrs. JANE S. TERRY an H. M.	45 10—50 10
	7,441 11

Legacies. —West Haven, Rev. Jason Atwater, by James Reynolds, Adm'r,	461 25
	7,902 36

NEW YORK.

Greene co. Aux. So. J. Doane, Agent.	
Catskill, Pres. ch. 93,64; E. B. Day, wh. with prev. dona. cons. HARRIET HALE CAMP, of Hudson, an H. M. 50;	143 62
Monroe co. and vic. E. Ely, Agent.	
Rochester, 1st pres. ch. 252,38; s. s. for Mr. Lindley's station, 30; Brick pres. ch. 82,65; A. Champion, 503,10;	868 13
New York City and Brooklyn, A. Merwin, Tr.	
(Of wh. fr. J. B. Hutchinson, 100; Mrs. C. Packard, and Mrs. J. C. Holden, for sup. of Sara, at Orooniah, under Miss Rice, 20; Broadway Tab. 180,01; Plymouth cong. ch. 404,13;)	924 55
Oneida co. Aux. So. J. E. Warner, Tr.	
Utica, "W" dividends, 6; 1st ch. m. c. 20,95;	26 95
	1,963 25

Albany, 4th pres. ch. miss. so.	100 00
Aurora, 1st do. m. c.	50 00
Binghamton, A thank offering,	2 00
Cazenovia, Ladies for a pupil in Mrs. Bridgman's sch. China,	30 00
East Bloomfield, Cong. ch. m. c. 15; E. Pomeroy, 10;	25 00
Fort Columbus, G. Loomis, U. S. A.	8 00
Fort Wood, Sick and wounded sol- diers,	5 62
Fredonia, Pres. ch. and cong.	95 00
Galway, Young la. miss. so.	12 67
Kingsboro', Pres. ch. L. B. Judson,	25 00
Lebanon, Rev. W. W. Warren,	5 75
Lima, Pres. so.	43 37
Lyons, do. la.	28 50
Lysander, Pres. ch. and so.	21 00
Madison, 1st cong. ch. and so.	5 00
New Windsor, Mrs. D. Lockwood,	10 00
Ripley, 2d pres. ch.	20 00
Ogdensburg, Mrs. E. H. Lamb, ack. in Oct. Her. fr. Mrs. E. H. Smith, 5.	
Oxford, 1st cong. ch. (of wh. fr. Mrs. LUCY WILCOX, wh. cons. her an H. M. 160;)	141 30
Phelps, 1st pres. ch.	20 00
Portville, Pres. ch.	14 00
Sand Lake, do.	5 00
Sherburne, Z. W. Elmore, wh. cons. EDWARD B. WRIGHT and CHARLES C. WRIGHT H. M.	100 00
Smyrna, Cong. ch.	7 39
Strykersville, M. Warner,	11 19
Sweden, Pres. ch. m. c.	15 00—800 79
	2,764 04

Legacies. —Buffalo, Jabez Goodell, by H. Shumway, Ex'r,	400 00
Covington, Nathan Miller, by Mon- sieur D. Judson, Ex'r, 427,60; less disc. 2,14;	425 46
New York city, Anson G. Phelps, Jr., by Mrs. Jane Phelps, Ex'r, 5,766; Anne Thomson, by Helen and Isabella Thomson, Ex'r's, 321; Mrs. Susan T. Bagg, by Charles and Edward H. Tracy, Ex'r's, wh. constitutes WILLIAM TRACY, CHARLES TRACY, ED- WARD H. TRACY and Mrs. FRAN- CES WELLS, of New York city, and Mrs. MARGARET GOODRICH, of Utica, H. M. 575,44;	6,662 44—7,487 90
	10,251 94

NEW JERSEY.

Fairton, Pres. ch.	19 80
Morristown, South st. pres. ch.	59 85
Newark, 1st pres. ch. 383,21; Miss ABBY COE, wh. with prev. dona. cons. her an H. M. 50; C. S. Haines, 30; young people's miss. so. of 2d pres. ch. wh. with prev. dona. cons. JACOB MERSEUREAU an H. M. 73,19; High st. pres. ch. 109,92; German pres. ch. 7;	658 32
Rahway, T. Morris,	10 00—747 97

PENNSYLVANIA.

By Samuel Work, Agent.	
Germantown, Mrs. M. D. Pease,	16 00
Hartsville, Neshaminy ch. H. Y. Beans,	5 00
Northumberland, Pres. ch.	7 50
Philadelphia, J. D. L. (of wh. for Bebek student, 10;) 16; Calvary ch. M. W. Baldwin, 400; Pine st. ch. m. c. 26,05; Clinton st. ch. 118,71; Miss K. M. Linnard, 40;	600 76—629 26
North East, m. c.	36 00
Troy, S. W. Paine,	15 00—51 00
	680 26
Legacies. —Philadelphia, Lewis G. Os- bourne, by Daniel S. Jones, Ex'r,	100 00
	780 26

VIRGINIA.

A lady,	3 00
OHIO.	
By G. L. Weed, Tr.	
Bowling Green, Pres. ch. m. c.	6 00
Cincinnati, 3d do. m. c.	5 35
Greenville, Pres. ch.	8 00
Jersey, m. c. 9,67; la. asso. 13,33;	23 00
Johnstown, Rev. E. Garland and lady,	20 00
Lima, Pres. ch.	5 45
Lockland, do.	8 00
New Carlisle, do.	10 00
Piqua, do.	7 00
Walnut Hills, Lane sem. ch. m. c.	5 00—97 80

By T. P. Handy, Agent.	
Cleveland, Mrs. Rice, 5; Euclid st. pres. ch. 163,91;	168 91
Litchfield, Cong. ch.	4 00
Monroeville, Pres. and cong. ch.	5 00
Parma, 1st cong. ch.	4 29
Richfield, J. W. Weld,	7 00
Ruggles, J. McCutcheon,	15 00
Windham, Hiram Bingham and wife,	33 00—237 20

Alexandria, Cong. ch.	15 50
Ashtabula, 1st pres. ch.	26 40
Canton, Unknown,	2 00
Columbus, 2d pres. ch. 110,54; m. c. 6,49;	117 03
Cuyahoga Falls, Cong. ch.	15 00
Greenwich, W. M. Mead,	5 00
Huntington, Cong. ch.	5 00
Marietta, D. R. H.	4 00
Wellington, Mrs. Mary Hamlin, 10;	
M. De Wolf, 10; J. S. Case, 6;	26 00—215 93
	550 93

INDIANA.

Rockville, Pres. ch.	9 00
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ILLINOIS.

Ausable Grove, Pres. ch.	28 97
Chil, Mrs. E. Jewett,	2 00
Collinsville, Pres. ch.	20 00
Como, Cong. ch.	5 00
Dunton, Pres. ch.	12 98
Jacksonville, Westminster pres. ch.	294 90
Macomb, Cong. ch.	5 00
Malden, do.	10 00
Rockford, 2d do.	83 44
Waukegan, 1st pres. ch.	45 00—507 29

MICHIGAN.

Detroit, Fort st. pres. ch.	37 24
Howell, 1st pres. ch.	16 00
La Salle, Mr. B.	1 00
Marshall, Pres. ch.	44 00
Milford, D. M. Ladd, "Executor of the intentions" of Mrs. Martha Ladd, dec'd, late of Dearborn, wh. cons. Mrs. MARTHA E. GULLEY, of Detroit, an H. M.	100 00
Saginaw, Pres. ch.	20 00
Schoolcraft, do.	14 00
Vermontville, Ch.	12 42—244 66

WISCONSIN.

Fairplay, Pres. ch.	5 00
Fond du Lac, Cong. ch.	75 00
Green Bay, Pres. ch. 26,62; less ex. 26c.;	26 36
Sparta, Joseph Avery,	5 00—111 36

IOWA.

Burlington, Cong. ch.	5 05
Fairfield, do. m. c.	10 60
Iowa City, do. m. c. 6,50; Rev. W. W. Allen, 1,50;	8 00
Kossuth, 1st pres. ch. m. c.	1 66
Nevin, Cong. ch. m. c.	5 00—29 71

MISSOURI.

Rock Hill, Pres. ch.	17 00
St. Louis, 1st Trin. cong. ch.	100 00—117 00

MINNESOTA.

Faribault, Cong. ch. and so.	17 00
St. Paul, "House of Hope," 2d pres. ch. m. c.	15 00—32 00

CALIFORNIA.

By E. P. Flint.	
Grass Valley, Cong. ch. m. c.	10 00
Oakland, 1st do. 21,85; a friend, 15;	36 85
San Francisco, 1st cong. ch. 248,75; m. c. 45,09; disc. 7,50;	286 34
Prem. on gold,	64 11—397 30

OREGON.

Salem, Cong. ch.	9 55
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FOREIGN LANDS AND MISSIONARY STATIONS.

Abeih, Syria, R. Somerville,	3 75
Aintab, Turkey, Mrs. B. S. 4,40; contrib. 1,69;	6 09
Berlin, Prussia, for evangelical missions in Turkey, 120 German dollars, by Prof. H. H. Messner,	87 22
Gulf Squadron, An officer of United States Gunboat Arthur,	5 00
Madura, Coll. at mission meeting, 33,58; Mandapassalie station, 3,70;	37 28
Montreal, Can., Mrs. Henry Lyman, for sup. of two pupils in Orocmiah female boarding school,	36 00
Taunton, England, W. R.	640 00
	815 34

MISSION SCHOOL ENTERPRISE.

RECEIVED IN NOVEMBER.

MAINE.—Brunswick, A class of lads, 1; Gorham, Miss C. C. Frost's s. s. class, 5; Milltown, cong. s. s. for sch. in Madura, 10,20; Pownal, s. s. 10;	26 20
NEW HAMPSHIRE.—Webster, Cong. s. s.	25 00
VERMONT.—Westfield, Juv. miss. asso.	2 00
CONNECTICUT.—Canterbury, Cong. s. s. for sch. in Madura, 25; W. Meriden, a boy, 50c.; Greenwich, Hea. sch. so. 7,28;	32 78
RHODE ISLAND.—Barrington, Cong. s. s. 164,33; prem. on silver, 1,16; which and other dona. cons. ISAAC F. CADY of Warren, and GEORGE W. LEWIS, H. M.	165 49
NEW YORK.—Peach Orchard, Pres. s. s. for ed. of a heathen boy,	2 25
NEW JERSEY.—Newark, Third outpouring of the alabaster box in 1862, I. S. coll. S. P. ch.	3 31
PENNSYLVANIA.—Aurand, s. s. 15; Waverly, s. s. for Madura sch. 2;	17 00
OHIO.—Athens, Pres. s. s. for Nicomedia station, 10; Cuyahoga Falls, cong. s. s. 2,83; Marietta, juv. asso. 8,44;	21 27
IOWA.—Maquoketa, s. s.	13 34
	308 64

Donations received in November,	19,502 20
Legacies,	8,099 15
	\$27,601 35

3 TOTAL from September 1st,
1862, to November 30th, 1862, \$67,985 67

THE
MISSIONARY HERALD
OF THE
AMERICAN BOARD.

VOL. LIX.

FEBRUARY, 1863.

No. 2.

THE CALL FOR INCREASED CONTRIBUTIONS.

THE American Board has been prosecuting an extensive and costly system of foreign missions. Large sections of the earth's surface, supporting populations to be counted by millions, have been taken possession of in the name of Christ. In the missions, from the beginning, above twelve hundred Christian men and women have labored, performing in the aggregate, sixteen thousand eight hundred years of missionary service. As results of this service, there exist translations of the Bible; text-books for primary and training schools; the beginnings, in not a few tongues, of a Christian literature; many communities growing in thrift, intelligence and morality, having the institutions of a Christian people, schools, churches and the Sabbath; and finally, as the chiefest and most precious result, there is a present church membership of over 25,000, while long since, the first-fruits of the missionaries' labor were gathered into the church above. A great company are already among the blood-washed throng, chanting gratefully the heavenly anthem—Worthy, worthy is the Lamb—who were raised, under God, by Christian men and women from among us, to this high and eternal service.

Such is the work, so rich in beneficent results, in which the Board was engaged when the rebellion broke out, disturbing all business and seizing upon the attention of the church. God has graciously, almost mysteriously, borne his work along thus far, during the progress of our national trouble. Now, we as a people are upon a war footing. Business, life has become in a measure adjusted to it. And in this altered condition of affairs, we must look for a change in the attitude and practice of the church towards the great Christian work of saving the nations. The spirit and action of the late meeting of the Board at Springfield, witness to this. That great gathering instructed the Prudential Committee, in view of the necessities of the work and the depreciated value of our currency, to call for larger contributions than ever before. In response to this, the Prudential Committee have sent forth their appeal. But there will be, there is now, anxiety as to how

the people will demean themselves towards Christ's work, in these new circumstances.

Changes are needed — great changes. Every church, if possible, must be enlisted in this movement. It should not remain, for another year, a humiliating, disheartening fact, that of 1,478 churches, attached to one of the two denominations acting through the Board, only 579 contribute within the year to the cause of Foreign Missions. Some measures must be devised, so that of 283 churches in a New England State, there shall no longer be 60 giving nothing to the treasury of the Board. It will demand some new efforts to prevent its being true again, as it was the last year, of another New England State, that of its 494 churches, there were 126 from which nothing was received for twelve months at the Missionary House. Every member of the churches should be attached to this work of Christ, not only by prayers — too often vague and faithless — but by contributions. Such of Christ's disciples as have been prospered in this time of national calamity, have occasion to be most liberal; while those whose resources have been encroached upon, need to be reminded of the Scripture word, "There is that withholdeth more than is meet, but it tendeth to poverty."

Into all the churches, among all the members, there needs to be infused the love of missions, as the great paramount work of the church. Hints as to the methods of prosecuting this work — a work looking to the world's conquest — should be gathered from the thoroughness and system by which extensive and costly military undertakings are conducted. What an army has Christ in these loyal States! The two denominations which make the Board their agent for foreign work, number nearly 400,000 communicants. If all these were well disciplined into habits of uniform liberality; if from each post there came in returns regularly; if each one of these thousands was annually called upon for his gift to the Lord who bought him; with how much increased dignity and success would the cause of Foreign Missions advance. Why is not the present a good time for some effort in this direction?

Pastors of the churches, your labors and cares are indeed abundant, but you feel that you are not your own; that you are in the ministry to serve Christ, to build up his heavenly kingdom on the earth. To you it is needful to look. If any of you have been wont to let this Christian service have little of your thought and care, will you not consider whether more is not rightly expected of you by the Master? If during the past year the flock over which you are overseer has made no gift for the salvation of the heathen, will you not call them at once to this duty and joy? If it is almost a thing of chance whether your people are asked to remember Christ's enlarging kingdom in remote and unenlightened lands, will you not introduce some regular habit, and seek earnestly to enlist your people in the work of foreign missions?

The great Head of the church, by plain providences, is asking much of his people. Let Him not be disappointed. With the new year can you not inaugurate, if they exist not already in your parish, some systematic

endeavors to increase the liberality of your people ; that thus the Saviour's kingdom, no longer embarrassed by his friends, may be enlarged to occupy the vast regions which his providence has opened before it.

ENGLISH EPISCOPAL MISSION TO THE SANDWICH ISLANDS.

HONOLULU papers announce the arrival at that place, on the 11th of October last, of "the Most Reverend Doctor T. N. Staley, Bishop of Honolulu, the Rev. G. Mason and the Rev. E. Ibbotson ; for the purpose of establishing a religious mission in accordance with the faith and ritual of the English Episcopalian Church." Another curate, Mr. Scott, has reached the Islands since that time, and it seems necessary, now, to present a brief statement respecting this movement, in the pages of the Herald.

Sometime in the year 1860, Rev. Mr. Ellis, then residing in England, author of "Polynesian Researches," and who once labored for a time at the Sandwich Islands, in connection with the missionaries of the Board, received letters from the Islands, stating that it was "the wish of the King, and of a number of English and American residents at Honolulu, to obtain the services of an evangelical English clergyman"; and his good offices were solicited in finding such a man, for whose support the King would make provision to an amount which was stated. On moving in the matter, however, Mr. Ellis at once discovered that other parties were already moving, designing "to send out, not a simple clergyman, as desired by the King, but a Bishop." It soon appeared, to him at least, that the section of the English Church to which the Bishop of Oxford, Mr. Beresford Hope, and others of like views are attached, was taking special interest in the case, and that no meddling on his part would be agreeable to them. There was delay, and there was opposition in England to the appointment of a Bishop. Whether the first suggestion that this should be done originated in England, or at the Islands, is not clear ; but it would seem that, in some way, the King was led to change his original request and ask for the Bishop. At least it is now stated, that he was sent in accordance with the King's desire. He was consecrated on the 15th of December, 1861, and in due time was on his way to the Islands, with two curates. Plans for a fine cathedral, to be erected very soon, were taken out from England. The Honolulu *Friend* states, that the mission is "under the auspices of the Church Missionary Society and of the old Propagation Society ; both Societies contributing for its support"; but many in the United States will be slow to believe that the Church Missionary Society can have any connection with it.

If the first movements of the Bishop and his curates at Honolulu are to be taken as an index of the policy which will be pursued by them, the missionaries who have labored there long and faithfully, and to whom the Islands are indebted, under God, for all they have of Christianity, civilization, and standing among the nations of the earth, will now have much occasion to use all the wisdom of serpents and the harmlessness of doves. The Bishop announced in his first sermon, that he should take the middle

ground between the Protestant missionaries and the Roman Catholics. One of the curates declined attending a union monthly concert, and after consulting the Bishop on the subject, he wrote to one who had invited him, saying: "He" (the Bishop) "strengthened my own opinion, viz., that it would be inconsistent in a clergyman of our church, to attend a prayer-meeting in a place of worship belonging to a denomination of Christians who do not regard Episcopacy as of divine appointment." A free use, as might be expected, is made of pictures, Peter's keys, clerical vestments, a chanted liturgy, &c. &c. A little tract has been published on Confirmation, in which that rite is said to be "a sacramental ordinance of the Church, necessary for all Christians who are in a condition to receive it," while "the person who administers it must be a Bishop of the Holy Catholic Church"; and "young" and "old," "sinners," and "all who have not been confirmed," are urged to "come to confirmation"; to "come and see God's ministers"; to unburden their consciences and "listen to the gracious words—'Thy sins are forgiven thee.'"

It was designed to make an important occasion of the baptism of the young prince of Hawaii by the Bishop. The child, however, sickened and died a short time before his arrival; but the importance attached to *such* a baptism, in the estimation of at least one of his party, appears in the following extract from lines printed in a Honolulu paper, under the caption, "*The English Missionaries' Approach to the Sandwich Islands, October, 1862,*" and with the signature, "G. M."—George Mason, it is presumed, one of the curates; the same signature being attached to the tract on Confirmation.

"E'en now expectant stands Hawaii's King,
As a kind nursing father, to embrace
The glorious system of restoring grace.
His Royal Spouse, with all a mother's joy,
Leads to the Holy Font their Princely Boy,
Where England's Bishop, sent with power to bless,
Robes the young Chief with Christ's own righteousness."

It appears obvious, that earnest effort will be made to draw the people away from their former teachers and places of worship, and lead them to feel that they will be *especially*, if not *only*, safe in the "Holy Catholic" Episcopal "Church;" whose ministers can thus easily robe their children with the righteousness of Christ!

A PROTESTANT COLLEGE IN SYRIA.

A "PROSPECTUS and Programme of the Syrian Protestant Collegiate Institute, Beirut," printed in Syria, has been received at the Missionary House. As the Syria mission of the American Board is intimately connected with the effort to start this institution—though it is not to be, in any sense, a mission school—it is proper to say that the enterprise has the entire approval and the best wishes of the Prudential Committee. The objects aimed at, the Prospectus states, are mainly two. "First, to enable native youth to obtain, *in the country*, the literary, scientific, and professional edu-

cation which the exigencies of the community demand; and Second, to make the institution indigenous, self-governing, and self-sustaining." The college will be conducted on strictly Christian and evangelical principles, and "will be under the general supervision and control of a Board of Trustees; elected, in the first instance, by the Syria mission of the American Board of Commissioners for Foreign Missions, from among the American and English missionaries and residents in Syria and Egypt."

There is to be a Principal, or President, "appointed at the commencement of the institution, by the Syria mission, but afterwards, in case of vacancy, by the Board of Trustees;" and the professors and tutors, of whom several will be needed when the college is in full operation, to be elected by the Trustees, are to be, "as far as practicable, from the commencement, educated and pious natives of the country; it being one of the fundamental objects of the college, to qualify native professors and teachers to assume the entire management of the institution as soon as possible." In the hope of making the college ultimately self-supporting as well as indigenous, it will be a prime object to make education in it as cheap as possible. The starting is designed to be upon a moderate scale; but at least \$5,000 will be needed the first year, to pay rent, provide apparatus, support the teachers, &c. Rev. Daniel Bliss, of the Syria mission, now in the United States, and to be for the present located at New York, is the appointed President of the institution, and is "authorized to act as agent for it in America, England, and wherever he may find opportunity to promote its interests. Funds collected for it in America are to be deposited with James M. Gordon, Esq., Treasurer of the American Board of Commissioners for Foreign Missions."

The printed Prospectus is accompanied by "Reasons for establishing" the institution, from which a few sentences may be quoted here. "The time has come when decisive measures should be commenced, to originate, in the bosom of the native Protestant community of Syria, all the educational institutions necessary for its permanent existence, growth, and prosperity. In no other way can this community be emancipated from the enfeebling and depressing influence inevitably resulting from perpetual dependence upon foreign charity. The conviction of this is daily becoming deeper and more influential amongst intelligent native Protestants, and awakening the desire to reach a position more independent and satisfactory; and they are learning to be more liberal in the use of their property for the support of their religious and educational institutions. It is of the utmost importance to foster and encourage this new development of organic life; and to do this is one grand object in view, in the establishment of the contemplated college. And although they are not able, at present, either to endow or to conduct such an extensive and expensive institution, without aid from abroad, yet very liberal donations have already been promised from natives, and a number of educated and talented gentlemen are ready to consecrate their lives as teachers, to the achievement of this important enterprise. It is also a significant and encouraging fact, that a more just appreciation of the value of education is rapidly spreading through the Arab community generally, and

especially amongst Protestants and those who are protestantly inclined. Indeed, the desire for education, both male and female, of a higher order than has heretofore been possible, has risen to a sort of passion in Beirut, in certain parts of Lebanon, and even in some cities and towns farther inland.

“Well aware of this growing zeal for education, the Jesuits and other Roman Catholic missionaries are rapidly multiplying their institutions, in various parts of the country, and holding out attractions to draw into them, not only all those who are awaking to more enlarged and liberal views and aspirations, but even the children and youth of Protestants. One of the most distinguished Protestants in Syria has actually sent his son to a Jesuit college, because in that alone could be obtained the education he believed to be necessary; and others will be constrained to imitate the ruinous example, unless provision be speedily made to meet the urgent necessities of the case, by the establishment of such an institution as this college is designed to be. It is, in fact, no longer a question whether or not education is to be obtained, but simply who are to be the teachers.”

The importance of this undertaking will be readily perceived, and it is hoped that those to whom God has intrusted the means, will be found ready to give it generous assistance. The names of nineteen individuals, English and American residents in Syria and Egypt, who “agree to organize themselves into a Board of Trustees,” are appended to the Prospectus. Among these are the names of the United States Consul and the English Vice Consul at Beirut, and of the English Consul at Damascus.

VISIT OF DR. ANDERSON TO THE SANDWICH ISLANDS.

THE people of the Sandwich Islands have all the characteristics of a Christianized nation,—in their constitution, laws, institutions, and religious professions. Yet this people, as a mass, including a large part of the twenty thousand church members, have but a partial engrafting of civilization upon their Christianity; are rude in their dwellings and social life; are lacking in industry and thrift, in judgment and decision of character; and to a painful extent, are prone to fall into the national sin, which is even now wasting the population. And the missionaries find much difficulty in constituting a native pastorate, and in bringing the native churches to the self-governing standard.

The Prudential Committee, therefore, in view of the many difficult problems which it seems necessary to solve before the Board can safely retire from all missionary effort there, have thought it expedient for the Foreign Secretary, who has been in correspondence with the mission since the second year of its existence, to visit the Islands, and devote the months of spring to a conference with the brethren at their several stations, preparatory to meeting them at their annual convocation in June. Leaving New York on the 12th of January, and going and returning by way of San Francisco, he may expect, with the divine blessing, to be home again in the month of September.

ITEMS OF INTELLIGENCE.

ZULUS.—Mr. Abraham wrote from Mapumulo, September 20. He had put a temporary cover over some of the rooms of his house, and had been in it again, with his family, for three weeks; having lived three weeks, after the fire, in the wagon—their “house on wheels.” Some of the five converts admitted to the church early in 1861, had met with much opposition from their friends, but, so far as appears, were holding on their way. Our brother says, “We have never before had so much encouragement in our work as during the present year.” Since the fire, the heathen in the vicinity had manifested kindly feeling, expressing sympathy, and some of them giving thatch to repair the house.

MAHRATTAS.—Mr. Ballantine mentions the admission, in October, of three persons to the second, and fifteen to the first church at Ahmednuggur, on profession. Four of the number were women, eight were members of the school for catechists, and six, members of Mrs. Ballantine’s school for girls. “Two,” he writes, “are the only children of our deceased brother, Shaik Daoood, whose death was mentioned, with some particulars of his life, in our report for 1860. He suffered from poverty and disease, but he left his wife and children the rich legacy of his earnest and believing prayers. His wife was received to the church the same year that he died, and his boys have now come in also. ‘Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.’ Daoood rested on this promise with unshaken confidence. Like Christiana and her children, the widow and her two sons are now following in the same path which the dear husband and father recommended by his example, and earnestly exhorted them to pursue. The mother of Daoood’s widow, too, once a strong believer in Mohammed, now worships the blessed Saviour, and desires to profess his name before men. She will probably be received soon.” On another subject Mr. Ballantine remarks: “I am happy to say, that a small book of hymns for children has just been published by the mission. It contains sixty-four hymns in Mahratta, printed with the air of the tunes to which they are sung. The metre of the English hymn is preserved in the Mahratta version, which is adapted to the tune. The most common tunes in the children’s hymn and tune books at home, are now in use among the Christian children of this country, and they sing them with the same enthusiasm which is manifested by children in America.”

MADURA.—Mr. Rendall, writing on the 4th of October, mentions a pleasant meeting with the catechists in September, when one candidate, from Mandahasalie station, was examined, and his ordination approved of. A strong desire of the missionaries to establish itinerant effort, and to see at least two brethren devoted to such work, is spoken of. The (English) Vernacular Education Society has concluded to commence a Training Institution immediately, to which the Madura mission is allowed to send ten or twelve candidates the first year. The agent of the society, a Wesleyan, is spoken of as “all that one could ask; a sincere Christian, and earnest in his work.” Mr. Rendall had been somewhat troubled of late, by the active interference of Romish priests.

Mr. Herrick, of Tirumungalum, writes that a new church building is in process of construction at that station; “a substantial building, 36 by 18 feet, within the walls.” The repairs of the chapel at Mallankinaru had been completed and the building re-dedicated; the whole expense, (about 200 rupees,) aside from a few individual donations, being cheerfully borne by the people. Mr. Herrick thinks

the catechist there should soon become the pastor of the church, receiving a large part or the whole of his support from the people. One man, from a village twenty miles west, was received, at the last communion season, to the church at Tirumungalum. The congregation has been sadly reduced in consequence of the war in America. Most of the members are weavers, and have been thrown out of employment by the great rise in the price of cotton. "Another thing is likely to affect the interests of a large class of the people here, who have obtained their living by spinning and weaving. Cloth manufactured in England by machinery, from cotton raised in India, is brought back and sold at such prices, that many of the people buy it in preference to native-made cloth."

MADRAS.—On the 5th of October, Mr. Winslow received five persons to the communion of the church; two young men, who had been heathen, and three women, who were baptized in infancy.

CEYLON.—Mr. Bates, of this mission, briefly reports their "annual convocation" at Batticotta, October 9, in conjunction with the meeting of the American Board. The meeting was unusually interesting. Between 250 and 300 communicants were present, of whom 75 were females. "The church at Batticotta provided for the entertainment of all; and the fact that our church members thus meet together and thus eat together, is a cheering one in this land of caste claims."

NORTH CHINA.—Mr. Blodget wrote from Peking, September 6. He left Mr. Doolittle at Tientsin, on the 27th of August, and says: "I trust the Spirit of God is in the infant church there. The blind man, Chang, fills us with joy. He is in feeble health but very zealous, and at times overcome by powerful emotion." A female prayer-meeting had been commenced, of which he takes the charge. "One of the female members of the church lives at a distance, and is unable to attend; but the other is present, with three or four women who are under religious impressions." For some time no suitable place for the meeting could be found, but at length the old man, Sioh, opened his doors; and his son took the part of reader, (from the Scriptures,) as no one of the company could read. "A greater difficulty still was, that Mrs. Sz, the Chinese Christian sister, could not pray before others. However, blind Chang kept up good hope, and after some weeks came one day with great joy, saying, 'The thing will succeed; she has got her mouth opened. The Holy Spirit did it; and others will follow.' He often says, 'It is not due to the teacher Pai, or to any one; but it is the work of God.'" A Sabbath school also had been started; "but it may be sometime before this will be in successful operation."

Mr. Blodget mentions the death of Mr. Culbertson, of the American Presbyterian mission at Shanghai, by cholera, on the 26th of August. His decease is a great loss to the missionary cause in China. He was associated with Dr. Bridgman, in the translation of the Scriptures, and had completed that work; but might still, had he lived, have done much in the way of revision, as well as in other missionary labors. Another missionary of the Presbyterian Board, Rev. S. R. Gayley, died at Tungchow, July 26th.

CANTON. — Mr. and Mrs. Bonney returned to Canton, from Japan, September 25. They found their house in ruins, — a "heap of rubbish." So many buildings had been destroyed by the typhoon that it was difficult to find a place to occupy; rents were very high. After considerable delay, Mr. Bonney hired a house for six months, at a rent of \$425, for that time; an American merchant advising him to take it, and most kindly offering to furnish himself, with the aid of some friends, \$325 towards the rent.

WESTERN TURKEY.—Mr. Ladd wrote from Smyrna, November 4. He visited Thyatira in October, and had just returned from a visit to Voorla. At the former place, there was not such an increase of the church and congregation as they earnestly desired to see, but the preacher was doing well, and the members of the church, with one exception, of diminished zeal, “continued to go on in their Christian course, respected by Turks and Greeks.” At Voorla there is no church organization, but there are a few families of Protestants, connected with which are five members of evangelical churches in other places. Mrs. Ladd accompanied her husband to this place, and made some interesting visits in Greek, and especially in Turkish families, where he could not go. The Protestant females there have such readiness of access to families of the latter class, that Mrs. Ladd engaged one of them to devote considerable time to visiting Turkish females and reading to them the Scriptures, which some manifest a strong desire to hear. The firman, ordering a change of the market day at Aidin, from the Sabbath to Tuesday, has been sent from Constantinople to the Governor at Aidin. It meets strong opposition from some Turks, but the Governor appears energetic, and determined to carry it into execution.

EASTERN TURKEY.—Mr. Walker writes from Diarbekir, that Baron Tomas has accepted the call of the church at that place to become their pastor. His ordination will be deferred till spring, when it is hoped the annual meeting of the mission will be held there. Baron Sdepan, for some years preacher at Hinee, is to go to Moosh, to take the place of Pastor Simon, called to Bitlis. The English Bishop Gobat, of Jerusalem, has ordained Garabet, of Diarbekir, as priest,—a man whose piety and fitness for such an office are much questioned,—and he was on his way to that place, to establish an English Episcopal church there. One young man was received to the church at Diarbekir in October. A separate church is soon to be organized at Cutterbul. A young Moslem mollah has of late manifested much interest in the truth, and at Cutterbul a Moslem Koord has been for more than a year a constant attendant on the Protestant service, and is openly a Protestant. He is a quiet, modest young man, and as there are few Moslems in the village, his case has attracted little attention; but Mr. Walker says: “The stern battle in Turkey is yet to be fought, when Moslems begin to give heed to the truth. Perhaps, from other causes, ere that day, anarchy and confusion will have swept over the land.”

LETTERS FROM THE MISSIONS.

Mission to Greece.

LETTER FROM DR. KING, NOVEMBER
10, 1862.

The Revolution.

In this letter, Dr. King gives some account of the recent revolution in Greece; and as he was on the ground, to some extent an eye and ear witness of what transpired, the readers of the Herald will be glad to see his statement, as far as room can be made for it here. “On the 12th or 13th of October, as near as I recollect,” he says, “the King and Queen left Athens, to go by steamer to vari-

ous parts of the Peloponnesus; and pompous accounts were sent back by the Marshal of the Palace, who accompanied them in their excursion, with regard to the enthusiastic reception which the King met with in various places.” These accounts were supposed, at the time, to be untrue. “On the 17th of October, only four or five days after their departure, General Theodore Grivas raised the standard of rebellion in Vonitra, and issued a proclamation, calling upon the people to rise and regain their liberties, which had been trampled under foot by the hated Government.” This intelligence spread rapidly, cities and towns awoke, and on the night of

the 22d of October, all Athens arose. Armed men flocked in from the surrounding villages; there was much firing through the night, and it was supposed that fighting was going on, but it was mainly firing and noise for joy; hardly any blood was shed. The Medusi, (the prison,) was opened, and all the prisoners released. Early on the morning of the 23d, a new "provisional" Government was organized. That day the King and Queen returned to the Piræus, but were not permitted to come on shore. Dr. King writes :

At first the King, as I was informed, insisted on going up to Athens, but being told there would be no safety for his life, he concluded to leave for his native land, Bavaria, went on board a British ship of war, named *Scylla*, and the next day left for Corfu and Trieste. Several, who had been in his train, left with him. Had he landed and attempted to go to Athens, I have no doubt that he would have been pierced with a thousand balls. Friday, the 24th of October, they left for their father-land, Germany. The Queen wept much; so I was told by an English friend, who saw her on the day of her departure. *Sic transit gloria mundi.*

The hand of God seems most manifest in this, that the King was absent from Athens when the revolution commenced, and that he did not arrive at the Piræus till the next day, after the new Government was organized; for had he been here, no doubt much blood would have been shed. His hand, too, is most manifest in another event, viz., the death of General Theodore Grivas a few days after the revolution had taken place; for he had begun, as I learned, to throw obstacles in the way of the new Government, and it was said that he had commenced organizing a Government of his own.

At the time of the insurrection and revolt of the soldiers, last February, at Nauplia, the students in the University and the Gymnasium here, were all in favor of it. In consequence of this, both these institutions were closed, and the students sent away to their homes.

Now the students are all armed, and in bands of eight or ten, with a professor at their head, patrol the city as guards, to keep good order. This may be reckoned as the commencement of a new epoch in Greece. The students are all liberal in their political views, which they imbibe from the ancient Greek classics and from what is now passing in Italy and various other parts of Europe, and they will never bear with patience such a yoke as their fathers have borne. If they could be brought to read the Word of God, with as much interest and zeal as they read the Greek classics, I should have great hope for the regeneration of the country. But as it is, scarcely any thing seems to interest them, or the nation generally, except what is connected with politics.

The hatred to Otho and his wife is general through the whole nation, and the joy at their departure is unbounded. All are agreed in saying, that they have never done any good for the country, but have sought only their own interests and pleasure. After thirty years' residence here they have left, and I have not heard a single soul express the least regret at their departure. The squares, the ships, and various institutions, which bore the name of Otho, or Amalia, are now called by other names. Young men named Otho have also changed their names.

What is to be the future government of the country is as yet uncertain. A national assembly is to be convened at Athens, the 22d of next month, to consult with regard to it, and choose a Governor. The general feeling among the Greeks, as I have heard it expressed, is that they are not yet sufficiently advanced to govern themselves, in the form of a democracy, and that they must have a king; and Prince Alfred, the second son of Queen Victoria, is the one they desire. A Roman Catholic they declare they will not have; and no man, who bears the name of German, will ever be acceptable to them.

The country is now, so far as I am able to learn, very quiet, and the feeling seems to be general among the Greeks, that good order is indispensable to their success, and that it will prevail. I will only add, that in the midst of the revolution, soon after the new Government was organized, the head of the police sent a company of ten or twelve soldiers to my house, saying that if we were afraid, they were at our service as guards. I was out when they came, but my wife told them we were not afraid, and they went away. I afterwards called on the head of the police, and thanked him for his kindness in sending a guard, but assured him that we did not fear.

Dakota Mission.

LETTER FROM MR. J. P. WILLIAMSON,
NOVEMBER 28, 1862.

A LETTER from Mr. Williamson, written from his former station, at the Lower Agency, was published in January. The present communication is dated at Fort Snelling, to which place he accompanied the Indians, in his earnest desire still to labor for their good. A part of the letter has reference to various plans for future effort in their behalf; but other portions, relating to their present state of feeling, and the feeling of white people towards them, will be read with interest, and may serve to quicken Christian sympathy and prompt to prayer, in behalf of those who, if they have sinned, have also, most certainly, been sorely sinned against.

I accompanied the Indian camp from the Lower Agency to this place, where we arrived a week ago last Thursday. We were under the escort of three companies of soldiers, in charge of Lieut. Col. Marshall, who exerted himself to the utmost, to assist and protect his helpless charge. Although it was a camp composed almost wholly of women and children, the indignation of the people of Minnesota against all Indians is so great, that had they been in charge of a less efficient officer, I do not doubt they would have been mobbed, and many of them killed. As it was,

they performed the march with much fear; and notwithstanding the guard of soldiers, they received sundry salutations in the form of stones and sticks, to say nothing of the curses which were heaped upon them from the door-ways and hill-sides.

Since arriving here, the Indians have been encamped in the river bottom, in sight of Fort Snelling. A guard is placed all around the camp, and no one is allowed to visit them without a pass from the commander of the post.

I have secured a boarding place about a mile from the camp, and am endeavoring to do what I can for their good. I think there never was a time when they so much needed the salvation of our Lord, to deliver them from utter destruction; nor have I known a time when they appeared more ready to receive the gospel. The power of the "medicine men," who were the leaders in the Indian war, seems now broken. Their idols, by the hundred, have been broken, cast away and buried, as unable to protect them. The leading medicine men have either fled or been convicted, while the women and children, and a remnant of the men, are left without a priest and without a god. But the course of events has more than ever convinced them of the reality of the supernatural. They are therefore superstitious—reverent. Those who have formerly been attendants upon our worship, of whom the majority are here, are more than usually desirous of continuing that worship. Others, who have been before entirely indifferent, now give silent but thoughtful attention. Temptation, however, comes in like a flood. A soldier's camp is a trying place for a Christian man—trying for a virtuous woman. The devil, through his emissaries, is ever on the alert to bring our religion into disgrace by the fall of such. It is also a hard place for children. The children who were formerly in the boarding school are mostly in this camp, and their forlorn appearance makes me sad whenever I meet them. I have

hoped that something could be done to prevent their losing what they formerly learned of truth and virtue. * * Those who have been in the boarding school have, many of them, arrived at the age of twelve or fifteen. Turn them away now, and you lose a great part of what had been gained. Keep them and instruct them, as they are just passing to the stage of manhood, and many of them will become worthy Christian men.

Micronesia Mission.

APA IANG.

LETTER FROM MR. BINGHAM, MARCH 31, 1862.

Discouragements.

WHEN Mr. Bingham wrote in April, 1861, about a year before the date of this letter, he was permitted to speak of two hopeful converts, of reason to believe that the king was a Christian, and of being not a little cheered in his work. Now he is constrained to write differently. After mentioning that he and his are in comfortable health, and referring to some other minor matters, he says:

But you would know respecting the interests of Christ's kingdom in these far-off isles of the sea. We could hang our heads in shame, and cover our faces in grief, so faint are evidences that our labors are being blessed to the spiritual good of these benighted ones. We might almost say there is nothing cheering. Nearly all is dark; the first beams of the Sun of Righteousness seem not yet to dawn upon us. The bright sky under which we were rejoicing in the spring of 1861, has been overcast. Dark clouds have rolled up, and we strive almost in vain to catch some faint glimpse of the obscured orb. Were not the promises of God sure, we could well give up in despair; but these promises will not fail. Our two converts have gone back to heathenism, (I do not know that particulars here are essential,) others for whom we entertained great hopes

have grown cold, and there is not a native of Apaiang or Tarawa upon whom we may look as a friend of Jesus. The offer of salvation is treated with the utmost indifference, and very few are willing to attend upon the public worship of God. The king, however, has been quite regular, although his progress has been steadily backward.

Mention is made of parties who had fled from offended chiefs, in Tarawa and Marakei, to Apaiang, exciting the fears of the king and people lest so large an accession to the population of that little island should occasion famine. After much talking, on the 20th of March the king started for Tarawa, with four cannon and nearly all the people of Apaiang, in a fleet of 321 canoes, taking the expatriated Tarawans. "I myself," Mr. Bingham writes, "took occasion to visit Tabiang, with Mrs. B., to inquire after the welfare of our brethren and sisters, and to have an interview with the king. The former we found well, and not alarmed at the war aspect. The latter was desirous of peace, and was willing to invite home the parties which left in February, provided there should be only one port of entry; otherwise he was prepared for war." These persons had offended by patronizing a trading vessel from Sydney, contrary to the king's wishes. Spending the Sabbath at Buariki, Mr. B. saw little to encourage, and returning on Monday to Apaiang, found that a robbery had been committed on his premises the first night of his absence, and that the chapel also had been again entered, and the cloth of a cushion carried off. He had before had occasion to complain to the king of abuse of the place of worship; the pulpit, seats, mats, &c., being shamefully treated by mischievous natives.

Schools — Translating.

Early in the year we erected three school-houses, one in Koinawa, one in Ewena, and the third at Aonobuaka. The two latter are 24 feet by 16, the same size with the one at Tabonteba, (the mission station,) and spoken of in the last biennial report of our mission as "fine,"—a term used relatively, and not in a sense which would apply in speaking of a New England school-house. The building at Koinawa is smaller, not being needed as a place of worship on the Sabbath. On the 27th of January,

Kanoa and his brother Kaanui commenced their labors as teachers in these new buildings, each visiting each place twice a week. They continued their labors quite regularly nearly to the time of the departure of our people, but met with very little encouragement in Koinawa and Ewena, the attendance being very irregular, and the pupils almost utterly refusing restraint of any kind.

In translating, I have found enough to do. On the 28th of February last, the four Gospels and Acts had been completed, and now await the printer; although I am still laboring to improve them as I have opportunity. Mrs. B. has been giving some time to preparing such Old Testament narratives as may more especially serve to elucidate the allusions in the New Testament. I trust this work will be found very useful to such as may hereafter be found desirous of reading the New Testament with understanding, when it shall be put into their hands. Mrs. B. and Kaholo have generally found a very few pupils who have been willing to visit them at the mission station for instruction. Their former pupils have almost entirely forsaken them, and none, anywhere, are eager for instruction. At Tarawa, not an individual has yet been induced to acquire the art of reading. A few have made some progress in syllables, but our fellow-laborers there, (Hawaiian helpers,) have long been almost entirely without pupils, and thus far meet with very little encouragement. But why should any of us be discouraged? Did not the English missionaries at Tahiti wait many years for their blessing?

Isolation.

We should rejoice to give encouraging news to the distracted churches of our fatherland, but they, with us, must wait God's time. We have nothing from America later than October 15, and know not the issue in the great contest between freedom and slavery. We remember our dear country in our prayers,

and long for her deliverance. Not the smallest of our self-denials is this painful waiting for intelligence. We long to know the condition of your treasury, and the consequent reduction or extension of your missionary operations among the heathen. Is Micronesia to be abandoned, or are new outposts to be taken? In your deliberations, be lenient with the barren fields on the Gilbert Islands. Pray for us. We desire the Holy Spirit. We hardly dare ask for more fellow-laborers at present. Oh that we who are now here may be found faithful to our trust.

In a postscript, dated nearly three months after most of the letter was written, (June 27,) Mr. Bingham still says, "We have no news from America later than October 15, 1861." He adds: "We are somewhat encouraged in our work by the conduct of our queen, who still professes to love the Lord Jesus. She gave birth to a son yesterday morning, and has forbidden the performance of the usual heathenish rites over new-born babes. It is called by the natives, 'The missionary child.'"

Ceylon Mission.

SEMI-ANNUAL LETTERS.

LETTERS have been received from most of the missionaries in Ceylon, reporting the state of the work at their stations for the six months ending with September last. They contain little that is of special interest, and suggest rather the necessity of prayer for the out-pouring of the Spirit upon that field, than occasions for thanksgiving in view of present success in efforts to bring men to Christ.

Batticotta.

Mr. Sanders states that other duties, many and pressing, have prevented his hearing recitations in the training school. There are seven pupils in the second and fifteen in the third class. "The teachers have done what they could for the spiritual and intellectual advancement of the pupils." The annual meeting of the Jaffna Bible Society, held at Batticotta in April, "in the vernacular," is referred to. The attendance was large,—500 or more,—and addresses were made by several natives and others. Mr. Sanders writes :

Such meetings have a happy three-

fold influence. 1. The Bible is the great theme of the occasion, and the matured thoughts of so many speakers must leave an impression respecting God's Word upon the hearers. 2. It is a practical enlistment of the native element in the Bible cause. And 3. It is a *Union* meeting, of American, Churchman and Wesleyan, before the heathen, and shows them that, though we differ in forms and non-essentials, we are *one* in Christ.

Respecting the religious condition of the people he says :

I have recently made a special pastoral visitation to all the members of the church within my reach. Generally, a member of the church committee has attended me, and we feel that these interviews with families, and individual Christians, have been pleasant and profitable both to ourselves and to others. Very few of the members of the church are awake to the great realities of spiritual life. They attend upon the ordinances of the gospel with a good degree of regularity, yet, What shall we eat, and what shall we drink, and wherewithal shall we be clothed, and secure the dowries necessary for the marriage of our daughters? appear to be questions of absorbing interest with too many. In some cases, the desire for wealth and position, in connection with marriage, leads our Christians to the use of means, and the formation of alliances, which are most unfavorable to spiritual growth.

Panditeripo—Tillipally.

Mr. Quick reports a good attendance upon the Sabbath morning service. "Other meetings are not well attended, though perhaps as well as many are in America." One young man, "formerly a member of this church," died in August, "in the full assurance of hope in Christ." In the church there have been contentions and alienations; and recently one of each contending party has been suspended. One other member also has been suspended, and three—a father, mother and daughter—have been excommunicated. The father had been a member since 1828, and the daughter was a graduate of

the Oodooville boarding school. "A few months since she was married to a heathen man, with heathen ceremonies, the father and mother consenting and joining in the ceremonies." The parents had, for some time, neglected Christian duties. "One of the teachers, whose school was the best, has married a heathen wife, and now stands out more fully than formerly on the side of heathenism."

In the Tillipally church there has been little change. One young man has been received, and there are a few candidates; but "some of the members do not walk as Christians." Colporters have visited nearly the whole of this field, which is spoken of as a hopeful one, needing a resident missionary.

Oodooville.

Mr. Spaulding writes, that within the six months there have been no additions to that church. "The state of the church has been one of disquiet, in consequence of difficulties beyond our reach;" and no instance of serious inquiry after the truth is known to have occurred. There are 45 pupils in the female boarding school, of whom 13 are members of the church. "Considering the lack of books and maps," it is said, "the progress of the pupils in their studies has been commendable; but the sound of prayer, and of songs in the night, has never been less for six months at a time; and the playfulness of the pupils has never been greater." There are four free schools at the station, supported by mission funds, with 109 boys and 112 girls as pupils. There are also three schools supported by private funds, in which there are 40 boys and 51 girls; "making a total of 149 boys and 163 girls, in a population of 13,000." The members of the Oodooville church have been doing something to encourage the attendance of girls from heathen families in the old way,—*"by giving them each a cloth, (for decency's sake,) about once in nine months."* "This has been managed entirely by the leaders in the church." Mr. Spaulding refers to the deep ignorance of the people; the necessity for schools as a *"pervading, leavening power,"* and to prepare the way for success in preaching; the many ties which bind the nominally Christian to the heathen families; and the many influences which lead the *"babes in Christ"* astray, and remarks, "The wonder is, not that so many, but that so few, turn away from following Jesus; not that so little is done, but that so much is done, by our native Christians, to promote the great object."

Manepy.

Mr. Hastings was much engaged in September, in the work of pastoral visitation, in company with Mr. Asbury, native pastor of the Naval church; endeavoring to visit and converse personally with every Christian connected with the two churches. In some cases, he says, they were *cordially* received, in others, "with politeness, though no interest was manifested," and in a few, they "scarcely met even with respect." He mentions a special meeting of missionaries and pastors at Oodooville, August 21, "to consider the low state of the churches, and the appropriate means to be employed to elevate the standard of piety and arouse the members to more earnest effort for the conversion of others." This was felt to be a profitable meeting; and a similar one, for the benefit of all the catechists and school teachers, was resolved upon, and held on the 18th of September, at Manepy. It was well attended, and was an occasion "of considerable interest, but not as satisfactory as it was hoped it might be." On the part of many, "there seemed to be a holding back when urged to a more entire consecration to the service of Christ," and a "want of confidence in one another." The usual congregation at Manepy numbers about 30 adults and 120 children and youth. Evening meetings are held every month, during the time of the moon, which have been "generally very well attended;" yet it is found more and more difficult to get the people together for these meetings. There are also several regular weekly meetings. Mr. Hastings speaks of having recently attended, with some other missionaries, a series of seven Bible meetings, in the Chavagacherry field, which were well attended, with one exception. Mr. Hunt, the native pastor at Naval, reports the number attending the morning Sabbath service as more than 100. The evening congregation is not as large. The Sabbath school is attended by 80 children, but "Christians do not come forward to assist," and "the school is not promising." Within the six months there had been one addition to the church, and one member was suspended. There are five candidates for admission. Mr. Hunt visits much, from house to house, among the heathen, reading and expounding the Word of God, and exhorting the people. By some he is received cheerfully, but "sometimes even the women abuse." The females of his church have two weekly prayer-meetings, at different localities, one in the morning and one in the afternoon of the same day. Some heathen females attend.

Chavagacherry.

Mr. Bates is engaged principally in the study of the language. He mentions the death of the teacher and assistant furnished him by the mission, Mr. Josiah Wilson, of whom, as a man and a Christian, he speaks very highly, remarking: "His views of the missionary work, while on his death-bed, were such as led me more than ever to thank God for the privilege he gives to us. * * I think I never left his bedside without the prayer that my last end might be like his." Village meetings have been held on moonlight evenings, which Mr. Bates has attended as often as possible, though his part has been in great measure a silent one. Yet he always says a few words. Attention has been generally good, some persons have seemed anxious to know the truth, and but few have opposed. To the general aspect of the work at that station, he says, there is a dark and a bright side. Christians are cold, worldly, and not united, and the people generally have little confidence in them; but there are here and there persons who seem interested in religious subjects, and may be called inquirers. The church members at Usan and vicinity, seventeen in number, seem more like growing Christians than those in other portions of the field, and that is now "the most interesting part of the parish."

A letter from Mr. Hunt, native pastor at Chavagacherry, has reference mostly to a tour reported by Mr. Sanders, in the Herald for December last. He mentions the death of an aged member of the church.

Oodoopitty.

Mr. Smith reports meetings on the Sabbath and Friday about as usual. There were two Bible meetings in June, attended by Mr. Spaulding and two English missionaries, with an audience of about 100 adults and 35 children at each. "A Bible colporter has labored here three months, and reports having visited 945 houses, and conversed with 3,468 persons, recommending to them the Word of God. He sold 113 portions of Scripture, and gave 47 portions." One place is mentioned of which it is said: "In that village, more than in any other in this field, we see the fruit of teaching girls in our village schools, in former times. The few who were there taught, though still heathens, are more ready to send their daughters to our schools than any others." The schools at this station are said to be improving. The three catechists report having visited, during the six months, 1,271 houses, conversed with

5,196 persons concerning the way of salvation, and distributed 937 tracts. Two young men, teachers of schools, were received to the church in June, and appear well.

Nestorian Mission.

OROOMIAH.

LETTER FROM MR. COCHRAN, OCTOBER 27, 1862.

THE statements made upon the different subjects referred to in this letter, are of considerable importance in their bearings upon the present and prospective interests of the missionary work in Persia. It is thought best to make room for the letter with very little abbreviation. The notice even of the subjects discussed, and the persons by whom they were presented, in the meeting of the native helpers, is by no means without value.

Visit to Tabreez—Sooldooz.

Mr. Labaree and myself have visited Tabreez within the last month, making the circuit of the southern shore of the Oroomiah Lake. We visited our two helpers in Sooldooz, about fifty miles distant. The work appears to be opening in that populous and beautiful plain. Efforts, more or less direct, are being made not only among the Nestorians, but also among Armenians, Koords and Mussulmans, and books will be furnished in future for sale to all. A few Armenians have expressed a desire for regular preaching in Turkish, and two lads, speaking both Armenian and Syriac, are promised for the seminary. We held an evening service in Syriac, which was very fully attended. No opposing force, apparently, exists there, save inertia, which in morals, if not in physics, is here found to be a very *positive* quantity.

During our visit at Tabreez, we were increasingly impressed with the importance of having a missionary family located there. There is an Armenian population of nearly three thousand in the place, besides a large transient population of merchants and traders from the West, and from the interior and India. Protestant Germans, not a few,

are also found there, and much liberality exists among the several nationalities represented. A small English-speaking congregation could doubtless be gathered. Tabreez is the civil and commercial emporium, and hence a religious centre; and all that is done for the gospel there would open the way for and greatly strengthen the work throughout the land. Nicolas, a former bookseller for the Protestant German mission there, assured us that in point of liberality and general readiness for the gospel, Tabreez is greatly improved.

The Russian Movement.

We made many inquiries about the expected Russian proselytism of Nestorians. It is most probable that the whole thing has been nipped in the bud by diplomatic and governmental influence at Teheran, though priests, without political endorsement or aid, may possibly visit Oroomiah. The excitement among the Nestorians has greatly subsided; but this did not occur till after a delegation had been sent off, to welcome and hasten the coming of those whom they vainly hoped would extend to the nation some temporary relief. We of course try to point the evangelicals, and those to whom our influence extends, to the Evangelical Alliance, and the general growth of a more merciful policy, as the most reliable sources of hope for the nation. The force of our reasoning is felt, but to wait such slow processes is not so easy. They would build Rome all in a day.

Cotton fabrics have nearly doubled in price, making the American war vastly unpopular among all who admit dollars and cents as the only element of calculation. What is the emancipation from slavery of a population half as large as that of their kingdom, to those who feel their purse-strings so fearfully loosened!

Meeting of Native Helpers.

Our annual gathering of native helpers has just closed. The meetings were

well attended throughout the three days, and were considered, by some of our oldest helpers, as superior in interest and happy impression, to any that have preceded them.

The order of exercises was,—1. A sermon,—The mission and holy calling of the Reformed Nestorian Church; by Mr. Cochran. 2. The advantages of a General Council; by Priest Yacob, of Supergan. 3. The reading and adoption of a Creed and Church Directory. 4. The Evangelical Alliance; by Mr. Rhea. 5. National Unity; by Dea. Isaac. 6. What can each pastor do to develop individual piety and usefulness in his flock? by Priest Abraham, of Ardeshai. 7. What is each church bound to do for the support of its schools and the preached gospel? by Priest Yohanan, of Gawar. 8. Temperance; by Priest Carim, of Saatloo. 9. The duty of the Evangelical Church, in carrying the gospel to surrounding nations; Dr. Young, substituted by Mr. Shedd. 10. Communion service; by Mr. Labaree, aided by Priest Eshoo. Narratives of the state of religion and of the work, in the several districts of the field, were read and re-read with marked interest.

Organization of a General Council.

The two engrossing topics were *National Unity* and the *Organization of a Sunhados, or General Council*. It had been previously planned that a civil head and a bench of councillors should be chosen, to whom all the evangelicals would agree to refer their civil matters, with the probability that the mass of the people would follow the example. Consul Abbott had been consulted, and his cordial approval of the movement had been secured. But the leading Nestorians, in coming to the test, evinced much timidity, especially as there was some strife as to who should be greatest in the new order of things. Consequently the matter of a civil head was waived, and a Council of twelve, from different portions of the plain, was

very unanimously and enthusiastically elected.

The election of this Council will, it is believed, relieve the mission of much of its burden in relation to civil matters, and we hope will be the germ of greater independence and self-reliance. Dea. Isaac, brother of the late Patriarch, whom all, save a small clan, would choose as their civil head, will now be the head or chairman of the Council. This bench of councillors will be annually elected, and hence will be answerable to the evangelicals who choose them.

The Sunhados adopted a complete confession, covenant and church directory, which is to be printed and circulated, and the signatures of all bishops and deacons in our communion, is to be obtained to it. All was adopted with singular unanimity and cordiality. A rule limiting the church ordinances exclusively to the pious and their offspring, awakened some discussion and dissent on the part of a few; but probably nineteen-twentieths of the meeting were of one mind, and the minority (no one of whom has the charge of a church) were brought, after the discussion, to agree to conform their *practice* to the decision of the majority. So the vote was taken without a negative, and I trust that question will no longer be a source of serious contention within the evangelical church.

The Sunhados stands adjourned to the 1st of September next. Sectional Associations will also be held quarterly or semi-annually, in the several districts, particularly on the plains of Oroomiah and Salmas, and in the mountains, at which, besides matters of general interest, all local and sectional questions may be discussed and acted upon.

The students of our seminaries are assembling. An amiable and hopefully pious young bishop from Bootan has come over, with the professed purpose of fitting himself for spiritual labors among his people on that side of the

mountains. New pupils from the plain of Oroomiah are to be received only on the payment of a sum nearly equal to the cost of board, except in special cases, to be decided by the mission.

Mission to Western Turkey.

BROOSA.

LETTER FROM MR. GREENE, NOVEMBER 22, 1862.

IN this communication Mr. Greene speaks of the recent return of two colporters from extended and interesting tours; of his own safe return also from a tour, though robbers were all about; and of several pleasant and encouraging facts in connection with the work in different parts of his field.

Robbers Abroad.

The Lord has graciously brought me once again in safety to my beloved home, from a tour of nearly two hundred miles. Blessed be his holy name, that he has delivered me from robbers before, from robbers behind, and from robbers on both sides. Two murders, by highwaymen, have occurred in the pashalic of Broosa within a few months, and cases of cruel plundering take place nearly every day. Yet until some Frank is murdered, this Government does not put forth the slightest earnest effort to arrest and punish these fearless brigands. From the impunity which they enjoy, the influence is often irresistible, that they are in league with rulers whose object is to plunder, not to protect.

Encouragement at Bilijik.

Our missionary work in the city of Bilijik has, within the past few months, assumed a very encouraging aspect. Some four months ago, the native pastor at Rodosto made a temporary exchange with the pastor in Bilijik, and, until recently, has been laboring in the latter place with an unusual degree of success. The regular congregation on the Sabbath has about doubled, and from ten to fifteen families appear to be permanently

added to the little Protestant community. The Armenian vartabed of these regions recently visited Bilijik, and invited our newly received brethren to a conference. He found them, however, so well established in their new persuasions, that he was glad to discontinue the discussion. The prospect of soon having a good school is a great gratification to all our brethren. I am happy in being able to add, also, that while last year the poor brethren of the Bilijik church contributed but one hundred and seventy piasters towards their pastor's salary, they have now agreed to contribute, for the coming year, four hundred and ten piasters, towards the support of the pastor and teacher; and this sum they hope to increase, by aid from the newly received brethren.

Progress at Mooratchai.

At a distance of ten hours from Bilijik there is an important town, of about three thousand inhabitants, called Mooratchai, to which I have several times referred in former letters. The place is important both on its own account, and as a centre around which, at a short distance, there are four other Armenian towns, two of which are larger than Mooratchai itself. The leaven of the gospel has been at work there for the past four or five years. On my visit to the place last year, I found a few partially enlightened men, but they were much under the influence of worldly motives and fears. Now, on a recent visit, it was my privilege to hold precious meetings with eight beloved brethren, who have obtained, within the year, much clearer views of gospel truth and of their own religious duties. They have not yet arrived, indeed, at the point of daring and of suffering all things for Christ's and for conscience' sake; yet their present state affords ground for reasonable and joyful hope. Besides private interviews with these brethren, I held friendly discussions with other villagers, including three of the principal

men of the place. With the exception of the head-priest, a rich and wicked man, and one of the chief men who is entirely under his influence, we have scarcely an enemy in the town. Yet, as the work advances, and it shall become necessary to send a native helper there, to explain the way of salvation more perfectly, both opposition and enmity will doubtless appear, in various forms. But whenever the gospel obtains a firm foothold in that village, it will be of incalculable advantage to its inhabitants in every respect. Their ignorance in religious matters is amazing, and their manners, customs and dress are those of the past ages. Even to the present hour, they know nothing of deeds of property or written agreements. They betroth their children soon after they are born, and marry them off at a very early age. The young brides are nothing but servants. For years, they dare not utter a word in the presence of their fathers and mothers-in-law. But, with all its poverty and wretchedness, this village of Mooratchai pays to the Turkish Government — *not for protection but for the privilege of living* — yearly taxes amounting to more than ten thousand dollars.

Mission to Central Turkey.

AINTAB.

LETTER FROM MR. SCHNEIDER, OCTOBER 13, 1862.

THE statements of this letter, respecting the action of the Protestant church and community at Aintab, looking to the settlement of a second pastor; the cheerful readiness with which they take upon themselves increased expenses; the full recognition of their obligation to sustain the preaching of the gospel and schools for the education of their children; the ready effort to apportion such expenses equitably among all the members of the community, in which they are a good example for many in this country; and the Christian self-denial of the pastors, that they may lighten the burdens of the people; as also statements respecting a recent

case of religious toleration, are pleasant and encouraging.

A Second Pastor — Ready Efforts for Self-support.

As I intimated to you in my last letter, we have been making arrangements for the settlement of a second pastor in Aintab. I am happy now to inform you that yesterday this matter was completed. The announcement was made to the church and congregation, that the Rev. Polat Avedis, to whom they had given a call, had accepted their invitation, and was, therefore, associated with their present pastor in all the duties and privileges of the pastoral office; it being understood, that as soon as another church edifice could be erected, the church and congregation should be divided, and one of the two be pastor of the first and the other of the second church.

On some accounts, it would have been better to have made that division immediately. The obstacle to this is the want of a second place of worship. Without such a place, it seemed premature; yet the church and congregation are so large, that the services of another pastor are urgently needed at the present time. We may hope that within a year, another building may be erected, and then the final separation may take place.

Both the church and congregation have entered cordially into the measure; some of them particularly so. The previous pastor acted a noble part in reducing his salary one-fifth,—no one having suggested such a thing to him or thought of it,—that it might be, by so much, more easy for the people to support a second. This one also consented to a salary considerably lower than that which he had been accustomed to receive. For about one year, until the second church shall be built, we have promised some aid; but after that period the people are to support, entirely, both the pastors, as they have hitherto sup-

ported one. To this they have pledged themselves; and they will, no doubt, accomplish it. Thus, in the space of one year more, there will be two self-supporting churches in Aintab, as there was previously one.

In considering the increased expense thus incurred, the people took into view the entire expenses of the community,—the support of the two pastors, their schools, the incidental expenses of the church, and all other expenses falling to them as a people,—and made provision for them. And what was peculiarly gratifying to us was, that they laid it down as a fundamental principle, that it was the duty of every member of the community, according to his means, to contribute to the support of the pastors and schools, just as much as to that of his own family. Contributions to these objects were not to be considered as a charity, but as an absolute duty. The sum total of these expenses is to be apportioned to the different members of the community according to each man's property; and a committee of nine, appointed by the community, are to make the apportionment. This seemed to us to place the matter on a sure foundation; and thus the support of pastors and schools is secured in much the same way as the payment of their taxes to the Government. We may justly rejoice in the spirit thus exhibited, of readiness to sustain their own institutions. It will require an effort on their part; but it can, and I doubt not will be done.

We all regard the settlement of a second pastor as another important step in advance. Rev. Polat Avedis is a man of talent, of a most excellent Christian spirit, and of devotion to his work, and is in all respects admirably fitted to fill the place to which he has been chosen. There is, probably, no man in our field better suited to the position. Indeed this whole movement, from first to last, seems to me to be peculiarly of the Lord. He has arranged every thing pertaining to it, and has so plainly pre-

pared the way for it, that we have but followed the clear intimations of his will in carrying out the plan. To him be all the praise, and may his blessing now crown the whole.

Toleration.

Another event has occurred here which deserves notice. An Armenian, while a lad of about fifteen years, by flattering promises, was induced to become a Mohammedan. He soon repented of his rash act, but could not retrace his steps. He left Aintab and resided in a distant part of the country, hoping his case would be forgotten. After being absent some years he returned, professing to be a Christian, but was soon recognized as the man who had professed Islamism, and was brought before the Turkish authorities, charged with having abandoned the faith of Mohammed. He did not deny the charge, but boldly declared himself a Christian, and no longer a believer in the pretended prophet. Hereupon he was put in prison, though not badly treated. Representations were made to the Governor, that this was contrary to the laws of the empire; but at first he refused to release him. After a few days of delay and hesitation, however, the man was dismissed from prison, and came several times to our church; and nothing has been said to him since. This is more than we dared to hope for.

Mission to Eastern Turkey.

KHARPOOT.

LETTER FROM MR. BARNUM, OCTOBER 15, 1862.

THE work at Kharpoot seems to be still prospering. Most of the facts mentioned in this communication are calculated to cheer and encourage others, as well as the missionaries. Mr. Barnum first speaks of the arrival of Miss Babcock, who is to have charge of a school for girls at Kharpoot, on the 28th of September, and of arrangements made for the accommodation of her school and of the theological class. He then speaks of the

sudden death of one of the students, a blind, but very promising young man. His spiritual state seemed very satisfactory. There was "no shade of doubt or fear, nor any desire except that the will of the Lord should be done." His death had produced a very serious impression upon the whole community. Turning to other matters, Mr. Barnum notices the increasing use, in the churches, of

The Scriptures in the Modern Language.

We do not expect, generally, to see many signs of progress in our work during the summer; the winter is both seed time and harvest. During the past season, however, in nearly the whole of our field, there has been more than ordinary interest. In Hulakeuy, it appears to have become a fixed custom in the Armenian church, to have one service every Sabbath for the reading and explanation of the Scriptures, in the modern Armenian. The ecclesiastics have several times broken up these meetings, during the past three years; but the people have become persuaded that it is their right to read the Word of God in a language which they can understand, and they no longer heed the voice of their blind guides. The same thing has been commenced in two or three other places, but the priests interfere and stop it. Eight or ten years ago, the ecclesiastics burned all the Bibles and Testaments they could get hold of in the modern language, but now it seems likely to become a common practice to have them read in the churches. This is one object aimed at by us; and it is so reasonable, that the people cannot see why all the old Armenian books, which a majority of the priests even do not understand, should not give place to something which is intelligible. The ecclesiastics, however, understand very well that their pecuniary interests suffer in proportion to the increase of light and knowledge, and hence their opposition.

Our congregations, during the past few months, in the city and most of the out-stations, have been unusually good. There has been more than ordinary dis-

cussion and inquiry; for, as a general rule, the people being very busy and scattered during the summer, do not give much attention to spiritual things.

Evening Schools.

In one of the suburbs of the city, one or two of the members of the church have established an evening school for young men and boys, who work during the day. It was at their own request. The school numbers fifteen or twenty, and they are all, I think, Armenians. Some have just begun with the alphabet, and others can read a little. They are all supplied with our books, and all who can read devote their chief time to the New Testament. When this school was established, about a month ago, notice was given in the Armenian church that an evening school would be opened there, and the same evenings were selected that the Protestants had chosen. The first evening, as they were specially invited, our brethren went with their pupils, to let the young men see and choose for themselves which course of instruction they would prefer; and without exception, I think, they all decided to accept the Protestant rather than the priest for their teacher, as there was a chance of learning something with him. Their motives, I presume, are worldly,—the natural thirst after knowledge; but some degree of knowledge is essential to faith, and I feel quite confident, that after a little time, we shall begin to see some of these young men at our chapel.

In the centre of the city, several young men, heads of families, have employed the teacher of our boys' school, now a member of the seminary, to teach an evening school. This is one grade higher than the other school just mentioned, which is free. They meet to study Geography, Arithmetic, Astronomy, &c. Protestants and Armenians are together in it, and one is a teacher in one of the Armenian schools. Each session is opened with the reading of a

chapter from the Bible and prayer. These simple branches, which almost every child at home is familiar with, are scarcely if at all taught here, outside of the Protestant schools. All such movements are hopeful indications.

Geghi—Return of the Helper.

Our valued helper Bedros has this week returned from Geghi, where he has spent the last two years. He seems jaded and worn, and as he is not an educated man, I suppose he has about "preached out;" but he has done an excellent work there during these two years. Before he went there, the Protestants were self-taught, and their Protestantism was a very convenient sort of religion for selfish men. Their crude notions have now been greatly modified, their relations to the Armenians have been improved, a congregation of more than one hundred has grown up, and a good impulse has been given, not only in Geghi itself, but in the surrounding region. The Protestants have commenced preparations for building a large chapel, with the promise of a little aid from us. Two years ago, only one or two women and girls there, knew how to read; now, there are sixty. Men, women and children wept when Bedros and his family left. This we regard as a most hopeful and important field, but it is now left with no preacher within sixty miles, and we do not know when it will be supplied again.

Converted Soldier—Conversation with an Officer.

Bedros has given me an account of a soldier stationed in Geghi, whom he regards as a truly regenerated man. He began to converse with him more than a year ago, and the soldier seemed at once to be attracted. He used to visit Bedros privately, and have unfolded to him the plan of salvation through Christ.

A few weeks since, one of the lieutenants told a Protestant that the preacher had been making a Protestant

of one of his soldiers. This alarmed the Protestants, as soldiers in that region are more a terror than a protection. Shortly after, the lieutenant called on Bedros, for conversation. He inquired, "How do you succeed in making Protestants?" "It is not my business to make Protestants," replied Bedros. "But how many persons become Protestant here?" "That is something about which I do not concern myself at all, and about which I know little. Protestant is a mere name, of no value whatever, and it is no part of my business to increase the number of those who have that name." "What is your business, then?" "To preach the gospel." "Have any Turks become Protestant?" "I cannot say that they have become *Protestant*, but I have preached the gospel to Turks, and do preach it." "But are you not afraid to preach to Turks?" said the officer, becoming a good deal excited. Bedros replied, "I am not afraid for doing right. It is only for wrong doing that one should fear." "But by preaching to Turks, you oppose the Government. You deserve to be killed, and whoever shall kill you will be justified." Our brother answered, calmly, "Let nobody say I have been killed for theft, or lying, or any other bad deed; but for making known the gospel, I am ready to die. Yes, I *desire* it." The Turk was not prepared for such a response, and for a time he sat nodding his head, without saying a word. At last he inquired, "What does the gospel say, any way?" Bedros then began and declared the truth to him, as clearly and fully as he could, for the space of two hours, and they parted on good terms. This is a fair illustration of this helper's tact. We have no one else among us who can so thoroughly disarm opposition, by a faithful, personal application of the truth to Christians and Mohammédans. On leaving Geghi, Bedros called on the lieutenant to bid him good-by. The Turk laughingly said, "You have not cleared up that matter;

but go in peace." The poor private wept when his teacher left him among cruel and unsympathizing men. He is sure to be dreadfully persecuted if he "stands up for Jesus;" but he thinks he will not deny his newly found Saviour.

Day of Prayer for the American Board and the United States.

On Thursday of last week, — the day set apart for the communion, at the meeting of the Board in Springfield, — we invited our people here to observe the day with us, as a day of prayer for the Board, and our poor, stricken country.

We held three services. The attendance was good, almost every Protestant leaving his work to be present, and it was an interesting day to us all. Many fervent prayers were offered, and I think those present felt an increased sense of responsibility, in view of the straitened circumstances of the Board. We had just heard, by telegraph to Constantinople, that Washington was again besieged, and perhaps in the hands of the enemy. This dreadful war oppresses us with an almost constant weight of sadness, but we do not despair. God will yet bring forth our land, as gold purified by the fire.

PROCEEDINGS OF OTHER SOCIETIES.

ENGLISH CHURCH MISSIONARY SOCIETY.

Yoruba Mission.

THE Committee of the Church Missionary Society has issued a call for special prayer in behalf of the missionaries and Christians, and the people generally of Abbeokuta, West Africa, presenting the following statements in regard to the very trying and dangerous position in which they are placed.

The circumstances of our mission in the Yoruba country, at the present time, are such as may well arrest the attention of all Christians, and especially those who are the friends and supporters of the Church Missionary Society.

Bahadung, King of Dahomey, imitating the example of his father Gezo in 1851, captured, in March last, Ishagga, a Yoruba town lying westward of Abbeokuta, and towards the frontiers of Dahomey, slaying on the spot one-third of its population, and carrying the remainder into captivity; and, amongst the rest, Thomas Doherty, our native catechist, and his little flock of native converts. Doherty has since suffered, at Abomey, the cruel death of crucifixion, many, if not all, his Christian brethren, together with numbers of the heathen chiefs and people of Ishagga, having been decapitated at the same time, to grace the annual "customs."

Amidst the wild excitement of these terrible scenes, the drunkenness, and the blood, Bahadung promised his soldiers, men and amazons, to lead them against Abbeokuta in November, that they might spoil and waste, as they had Ishagga.

Compared with 1851, the position of Abbeokuta at the present time is an iso-

lated one. While the Dahomians are marching against it from the west, the Ibadans are in arms against it on the east: nay, more, the unhappy refusal of the king and chiefs to receive a British consul, has separated it from the advice and aid of the British authorities on the coast.

Yet let it be remembered that we have now, in this endangered city, the following valuable missionaries, with the wives and children of some of them: — the Rev. H. Townsend, the Rev. G. F. Buhler, the Rev. J. B. Wood; also the native clergymen, the Rev. Thomas King and the Rev. W. Moore; together with Dr. A. A. Harrison and three European catechists. Let it also be remembered that we have forty native helpers, male and female, in this city, together with 1,500 native Christians, of whom 500 are communicants.

Are these valuable? Oh, how much so! Shall they be delivered up, without an effort, to the cruelties of Dahomey? This vineyard, which the hand of the Lord has planted, shall the boar out of the wood waste it, and the wild beast of the field devour it?

Travancore Mission—India.

The Church Missionary Intelligencer, for December, presents the following interesting extracts from letters recently received. Rev. H. Andrews wrote from Cottaram, August 29, 1862:

Out of two hundred candidates for baptism, I am now personally examining sixty-six, (all, but three, adults,) and although exhaustive, it is delightful work. The work among these poor slaves is now really indigenous; it sows itself. At this

moment a group of slaves on the Backwater have sent to keep a man at Pallam to learn thoroughly our elementary books, and then to return to teach the others, whom I have never seen. They are in treaty to buy a piece of ground, and show every symptom of earnestness.

Rev. J. Hawksworth wrote on the same day and from the same place :

Yesterday we had the great pleasure of admitting into the visible church of Christ a larger number of converts than has been baptized here at any time, so far as I am aware. Messrs. Schaffter and Lane, and my esteemed assistant clergyman, the Rev. K. Koshi, accompanied me to our last erected prayer-house at Chengalum. We found the place crowded, so that the first class of students from the college, and my own preparandi, had to stand outside. There were sixty-five candidates for baptism, all neatly clad, (so different from their former appearance,) and their faces beamed with delight. After a brief address on our Master's command, "Go ye into all the world, and preach the gospel to every creature; baptizing them," &c., they were questioned, not only to ascertain their knowledge of scriptural truth, but also to ascertain, as far as possible, their apprehension of Christ as a living and present Saviour. Their answers were prompt, correct, and, at times, thrilling. To the question, Why is Christ gone to heaven? the reply, instant, unanimous, and self-interested, was, "He is gone to prepare a place for us!" Doubtful cases were carefully canvassed, especially by one who had visited them from hut to hut, and does so regularly, who knows them individually, is energetic in proclaiming the glad tidings, and who was himself, not very long since, a sort of Saul of Tarsus, yet rather a publican than a Pharisee, fierce, reckless, and dreaded, until won over by means of one whose gentle, loving zeal attracted many, until he was called up higher a few months ago. Some strangers were present; they came to request that a prayer-house might be put up in their neighborhood, as twelve families wished to place themselves under instruction; they also requested that some one might be sent to another neighborhood, where there are many who have heard a little, and wish to hear more of this way! As several have been under instruction for some time past in an adjoining village, I may perhaps be permitted to report another baptism this next week.

North-west America—Interesting Journey.

In a recent "Church Missionary Paper," a letter is published from Rev. W. W. Kirby, one of the missionaries in North-west Amer-

ica, giving account of a summer journey, in which, it is said, he went further north than any missionary had ever been before. He writes:

Our good Bishop expressed a desire that I should visit, as early as possible, some spot where the light of divine truth had not yet reached; and being very anxious to testify my gratitude for the many favors I have received from him, I resolved to visit the Yoncon, the very first opportunity that I had. I went accordingly in a small canoe, paddled by two Christian Indians. We followed the ice down the River Mackenzie, staying awhile with Indians wherever we saw them encamped, and remaining three or four days at each of the forts along the route. At Fort Norman, according to appointment, my catechist met me with his little band from Bear Lake, and a very happy time I spent with them. When near to Good Hope, I met Mr. Grellier (the Roman Catholic priest). There were no many Indians at the Fort, but most of those present attended my services, and appeared glad of my visit. The opposing ones were very bitter, but they left the day after my arrival. A few days after leaving there, I had the honor of being the first missionary on this continent to erect the standard of the Cross within the Arctic regions, for on coming up to a band of Indians, I determined to spend the remainder of the day and all night with them, to tell of "Christ and him crucified." They were much delighted, poor creatures, at the glad tidings I had brought to them, and affected me not a little by their kind and earnest entreaties that I would not venture further, lest mischief should befall me from the Eskimo, of whom they appeared much afraid. I told them of my trust in God, and of my willingness, if needs be, to die in His cause; and then reminded them that by not even "counting my life dear unto myself," I gave them the greatest proof possible of my desire that both they and their countrymen might be saved. This silenced, but did not satisfy them; for one man, who could speak a little Eskimo, at once volunteered to accompany us to Peel's River without fee or reward, which he most kindly did. The next day we came to another camp of about forty Indians, where I also remained a long time, and where the same results attended my visit, even to another Indian, who could also speak Eskimo, offering to accompany us. His services were also gladly accepted, and very thankful did I afterwards feel that they had come; indeed, if they had not, I much fear for the consequences. May God bless them, wherever they may now be, for their kindness and faithfulness!

We had now three canoes, and went

gliding along down the widening current till we came near to Point Separation: there we met the first party of Eskimo, and, shortly after those, three or four other parties, all of whom were exceedingly troublesome, and even dangerous. They appeared friendly at first, until they got us pretty well in their power, and then they tried to steal every thing that we had. But by the ability of the two Indians to speak to them, and the firmness and decision of all of us, I lost nothing save my shoes and stockings, and a few things of that kind. They were well armed with deadly looking knives, spears, and arrows; but the Indians being four in number, and with a gun each, they did not offer any personal violence.

We were now within a day and a half of the Arctic Sea; and much as I longed to push to it, we did not think it either wise or prudent to venture further with so small a party: we therefore hastened to Peel's River, where I found a very large party of Loucheux Indians waiting to see me. They received me very cordially, and listened most attentively and thankfully to the story of the Cross. There were also forty or fifty Eskimo present, but from want of an efficient interpreter I fear they did not learn much. They were, however, very obedient, and manifested a desire to know all they could, by attending even the Indian services. There I left my canoe, and wishing my poor faithful Indians good-by, and taking two others who knew the way, walked over the Rocky Mountains to Lapierre's House. This part of the journey tried me very much, for I am really unable to endure the fatigue of walking far. But it was not the distance that wearied me (it being only about one hundred miles) so much as the badness of the walking, and the myriads of mosquitos which tormented me day and night; for I had no tent to sleep in, it being too heavy to carry across; so that from Peel's River to the Yoncon and back (six weeks' journey) I just rolled myself in my blanket and slept through fine or rain. And from the day I left home to my return, I never either slept in a bed or without my clothes. There was, however, no great hardship in this, nor do I wish to produce that impression on your minds. I wish only to relate our mode of traveling here.

The poor Indians crowded upon me here from morning to night. But, correctly speaking, there was "no night there," nor yet at Peel's River, and often, with deep interest, did I watch the course of the sun throughout the whole twenty-four hours. After remaining there eight or nine days, a boat came up from the Yoncon with furs, by which I went down on its return. Four or five days of drifting and rowing down the swift current of the Porcupine

River brought us to the Fort, which we reached early in the morning of the 5th of July. It is situated about two miles above the confluence of the Porcupine and Yoncon Rivers, on the bank of the latter, whence it derives its name. There were about five hundred Indians present, all of whom were much surprised, but very glad to see me there. Mr. Lockhart, the gentleman in charge, gave me a hearty welcome, and, in a very kind and appropriate address, introduced me to the Indians. They are a bold, turbulent, and cruel race, resembling far more nearly the worst of the Plain tribes, than the quiet Chipewyans of the Mackenzie Valley. Medicine men have great authority among them. Murders are very common, and almost every one of them has several wives. I commenced my labors among them with much fear and trembling, but confidently looking to God for help and strength, and cannot doubt that both were abundantly given. After the first service, the principal chief made a long speech, full of good sense and shrewd remark, and all in favor of me and my message. His influence over the other Indians is all-powerful, so that my course was at once clear; and, with a heart swelling with gratitude to God, I set to work in earnest to make the most of my golden opportunity. Three times a day we had service all together outside, and the times between were occupied by their coming to my room, in regular divisions, for conversation, more special instruction, and to learn the Ten Commandments, a hymn and prayer that I had translated for them. The hymn they soon knew, and in a day or two could all sing it very nicely, as well as repeat pretty well the prayer, which was a reflection of it.

And to the honor of God's grace I must declare, that so greatly did he bless these simple services to them, that, before I left, the medicine men openly renounced their craft, murderers confessed their crimes, polygamists gave up their wives, and mothers told of their having killed their own children, till it sickened one to hear, and then all begged for pardon and for grace. Oh, it was a goodly sight to see that vast number, none of whom had ever bent a knee before in prayer, now kneeling daily before God's footstool in supplication and praise! I was in an ecstasy of pleasure the whole time; and even now, much as I dread the mountains, I am really longing for May to return, that I may go again to see whether the good work was permanent or not. The Fort, I imagine, is not more than five or six hundred miles from Behring's Straits, as a small party from there were present. Delighted should I have been to return with them, but time would not permit. However, if they were enabled to take back the

precious truths they received to their friends and relatives, the glorious gospel will have, soon, its mighty way in that direction, across the whole continent.

I reached home on the 29th of August, thankful to find all well, and grateful for the journeying mercies I had experienced.

LONDON MISSIONARY SOCIETY.

Tientsin—North China.

THE following extract from a letter from Rev. J. Leeds, published in the *Missionary Magazine*, serves to confirm the favorable opinions of our own missionary, Mr. Blodget, respecting Tientsin, and the north-east portion of the Chinese Empire, as a field for missionary effort. The letter is dated July, 1862.

It is hardly possible to imagine a position more important than the one which our Society has recently begun to occupy in Tientsin. You have repeatedly had glowing accounts of this and that station, occupied by honored brethren, who have, with pardonable warmth, looked upon their own sphere as having the foremost claim upon the sympathies of the Church; but I can only say that we recognize ours as second to none except the capital itself. And while it is no small addition to the advantages of our position that we are so near and so favorably placed for entering that great city, it is cause for gratitude that we have been at length permitted to enter these Northern Provinces, that the

great commercial centre of the North—the port of the capital—is open to us, and that we can prosecute our work here with as much safety and comfort as in any large town in England. I cannot tell you with what delight I have watched, day after day, since our arrival, the audiences gathered at our chapel at the East Gate and elsewhere. The number of people present, though often large, has been their least encouraging feature. We seem to have found here something more like a welcome than has met us anywhere else in China; for I think it may safely be said that nowhere, within so short a period of labor, have there been so many hopeful indications of success. It is little more than a year since your missionaries were first allowed to preach in Tientsin, and there are now, as you know, three infant churches already formed—that is, one in connection with each of the missions, and more than twenty natives have been baptized. Better still, several of these give good promise of speedily becoming most efficient preachers, and are at present engaged in preparatory studies. Add to this, the fact that there are not wanting signs that the truth is silently making its way in several places where your missionaries have as yet been able only to make *passing visits*, and that there is nothing in the disposition of the people to prevent our preaching Jesus throughout the length and breadth of the province, and I think you will agree with me that the prospect before us is such as any young missionary might rejoice in.

MISCELLANIES.

GRATEFUL REJOICING.

Upon learning of the appointment of new missionaries for the field in which he is so deeply interested, in North China, Mr. Blodget wrote from Tientsin, April 28: "I need not tell you how much rejoiced I was to hear that two missionaries are appointed to join me here. My prayers have now been answered. The desire of my heart is given to me. Two years ago, in the harbor of Kanagawa, there were, with others, two ships, one an American vessel bound to California, the other an English vessel, a transport ship, bound for the fleet in the north of China. I was broken down in health. My friends advised a return home. In the one vessel, I should soon be among friends in my own native land, and in the bosom of my family. In the other, I should go forth, ill, among entire stran-

gers, to a war, no one then knew how extensive or how protracted. I thought it was right to cast myself on God and go forward, trusting in him, and praying my way to the establishment of a mission in the North of China. And how has he answered my prayer, fulfilled my desires, raised me up friends among strangers, proved to me that his people of every nation are one people—one dear fold—loving all who bear the name of Christ, and helping each other in trouble and adversity. How has he made the way plain before me, giving me a measure of success in gathering members to the church beyond my fondest hopes, and enabling me to traverse these fields white to the harvest, and behold the places where the church of Christ shall hereafter grow and flourish! How has he held me up in sickness and loneliness, still

supporting me when hope almost died, and now giving me the pledge that the churches which sent me forth will aid to send many laborers into this great harvest field! I this day acknowledge his goodness and record his faithfulness. He has been a covenant-keeping God, with a most unfaithful and unworthy servant; and I call upon my soul to bless and praise his holy name."

ARROGANCE OF PAPAL PRIESTS IN CEYLON.

Mr. Bates, of the Chavagacherry station, writes, September 28, respecting a portion of his field: "At Usan there is a large society of Roman Catholics. During the last few months there has been quite a stir among them. The priest seems to have gone a little too far, though there appears to be almost no limit to the power of these priests in this country. They punish the people at their pleasure, and even the proudest of their deluded followers submit to the most degrading penalties. One couple were so daring as to be married by a civil magistrate, rather than by 'his reverence.' He yoked them together, and fastening them to a plow, made one of his servants drive them around the yard in the presence of the congregation. Some of his flock visited the house of a relative who was under the censure of the church, merely to congratulate him on his recent marriage. The priest sentenced them all to pay heavy fines, and one who was his elder, or sub-priest, was condemned, in addition, to wear 'the crown of thorns' in church, on the Sabbath. A child in its mother's arms disturbed his service, and he sent out for his ferule, and one of his servants feruled *the mother* before all the people. He went farther, and taking the law into his own hands, divorced two women from their husbands and married them to two other men. This involved property to which a man of influence in the village, who was half a Protestant before, was heir, and he proposes to carry it into court. Under this English heathen Government the priest will probably be acquitted, but it will help to open the eyes of the people.

"For some weeks, some of the condemned refused to submit to their sen-

tences, and one or two yet hold out. The old priest saw he had gone too far, and by establishing a school, with a relative of one of the obstinate ones as teacher, and by refusing to take the fines of one or two 'on account of their poverty,' he is trying to regain his power."

GENEROUS AID TO THE ZULU MISSION.

The following instances of Christian liberality towards the missionaries of the American Board among the Zulus, from persons of other Christian denominations and of other lands, are well worthy of grateful recognition. Mr. Ireland, of the mission, wrote October 3: "You will rejoice to learn that the Lord is putting it into the hearts of his servants, in different parts of South Africa, to aid us during this season of severe trial in our beloved country. Only last week, I received a letter from the minister of the Dutch Reformed Church in Pietermaritzburg, (the same church of which Mr. Lindley was formerly the pastor,) inclosing a check for £10 from the ladies of that church, as a token of their Christian sympathy and co-operation in the missionary cause. Considering the proverbial prejudice felt by the Dutch in this Colony respecting the missionary enterprise, we regard this as a most gratifying evidence of progress. By the previous steamer, the last of August, I received a very warm, brotherly letter from one of the French missionaries, of the Paris Missionary Society, in Basutu Land, with a draft on Cape Town for £21; a donation to this, by the individual members, male and female, of that mission."

DONATION FROM AUSTRALIA.

A liberal contribution has been made at Hobart Town, Australia, to aid the work of our missionaries in Turkey. In May last, Rev. J. K. Tucker, deputation to Australia from the British and Foreign Bible Society, delivered a lecture in Hobart Town, on the subject of Christianity in Turkey; and the labors and successes, specially, of American missionaries there. At the close of the lecture a collection was taken, and a list of subscriptions read, amounting in all to £134 2s.; about \$670.

The Melbourne Christian Times says, of closing exercises on the occasion :

"The Rev. G. Clarke referred to the interesting lecture which had been delivered by Mr. Tucker, and the desire which he was sure would actuate them to thank him for his services. In the course of his remarks, he urged the duty of prayer on the part of British Christians for their American brethren, and he concluded by moving the following resolution: 'That the meeting thanks the Rev. J. K. Tucker for his interesting address on Protestant Missions in Turkey—and desires to express the sympathy and sorrow of Christians in Tasmania for their American brethren in the great trials and difficulties of their position.' (Cheers.)

"The Hon. the Speaker of the House of Assembly seconded, and the Rev. Mr. Watson supported the resolution.

"Put and passed—the Mayor expressing his concurrence in the resolution, and the gratification he had experienced in the able lecture to which they had listened."

THE FAMILY SUBSCRIPTION.

On the last page of a circular sent to pastors from the Missionary House, sometime since, there was the form of a Family Subscription, designed to receive the name of each member of a family, with the sum which each would pay, monthly or yearly, to the American Board. The pastor of a small church in one of the New England States, — a church which was a few years since, if it be not now, aided by the Domestic Missionary Society of the State, — has sent a statement of the results of a trial, in a few instances, of this mode of effort. His statements serve to show that small churches may much increase their contributions. Will not others try his plan? He writes:

"Brother F., of S., first tried the plan, (somewhat abridging the form you recommend,) in collecting for home missions, which resulted, I believe, in an increase upon the former collections of about one-half. I then had some blanks prepared, and used them for the same object, and instead of from twenty to twenty-five dol-

lars, the usual sum contributed, I raised \$44.50.

"In September I followed the same plan for foreign missions, and instead of from fifteen to twenty dollars usually contributed, (as I am informed, for this was my first collection for the Board,) we raised \$27.

"I have thus far performed the labor of collecting, myself. I fill out the blanks, and present one to each family. If they hesitate about giving, I briefly explain the matter, and say a *few words*, to make the impression, if possible, that 'it is more blessed to give than to receive,' and leave them, promising to call again or send soon.

"I have sometimes met with something like the following remarks. 'Your plan is a very *shrewd* one. Who wants to give back the paper with nothing on it? Then you don't let us know how much *others* give, but throw us upon our own generosity; — your plan is very *shrewd*.' But none dare charge it with dishonesty. It is open and fair, and I regard it as one of its best features, that it does leave each one to *act for himself*. I find the *children* love to see their names upon the paper, with their small sums."

TWO LETTERS TO THE TREASURER.

Dear Sir,—Accept *new year's extra* \$5, from one who loves his country *much*, but *Christ* more, to help on the work of the Board. Wife and I put \$— into the general contribution here, not yet *sent*. We dare not stop thus. The *Appeal*, and *Mills's alabaster box sermon*, impels me to send this bill of United States currency. May it never be dishonored, nor our flag struck to treason, nor the *banner of our blessed Lord* forsaken by a *Christian*!

S—, Conn., January 6, 1863.

Dear Sir,—Yesterday our treasurer reported \$25.89 to you, for your present year, which is \$2.11 less than our collection for you last year. I hasten to add \$2.11 to make it as *much* as last year, and also \$8.40, which is thirty per cent. on \$28, to make it as *good* as last year.

B—, Mass., January 6, 1863.

DISTRICT SECRETARY IN CENTRAL AND WESTERN NEW YORK.

The Rev. CHARLES P. BUSH has been appointed, by the Prudential Committee, District Secretary of the Board for Central and Western New York. He has entered upon the duties of his office, making Rochester his place of residence, and will, it is believed, commend himself to the favorable regard and co-operation of pastors and churches in his important work.

DONATIONS.

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Brunswick, A lady,	2 00
Portland, A friend, wh. cons. Rev.	
GEORGE L. WALKER an H. M.	50 00
Standish, Ch.	4 79—56 79
Kennebec co. Conf. of chs.	
Augusta, South ch. and par. (of	
wh. to cons. OLIVER O. HOWARD	
an H. M. 100 ;)	296 00
Richmond, A friend,	10 00—306 00
Lincoln co. Aux. So.	
Boothbay, N. Foster,	2 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. ch. 100 ; 1st	
par. ch. 39 ;	139 00
Brewer, Cong. ch. and so.	24 45
Dedham, do.	31 86—195 31
	560 10

Belfast, 1st cong. ch. and so.	25 00
Bucksport, 1st do. m. c.	50 00
East Machias, m. c.	14 00
Eastport, Central cong. ch. m. c.	25 00
Milktown, Cong. ch. and so.	83 00
Searsport, 1st do.	48 00—245 00
	805 10

<i>Legacies.</i> —Bucksport, Miss Lydia Buck,	
by Henry Darling, Ex'r,	250 00
	1,055 10

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Nelson, Cong. ch. and so.	10 75
Winchester, do.	81 15—91 90
Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, Fem. miss. so.	20 79
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Milford, Friends,	12 96
Nashua, Union service at Pearl st.	
ch.	54 67
New Ipswich, Indiv.	2 00—69 63
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, Cong. ch. wh. cons.	
GEORGE W. WILCOMB an H. M. 102 00	
Derry, 1st cong. ch. and so.	70 00
Exeter, Cong. ch. and so. m. c.	8 36
Hampton, Cong. ch. and so.	41 81—222 17
Strafford Conf. of chs. E. J. Lane, Tr.	
Laconia, Rev. Dr. Young, 10 ; Mrs.	
Young, 5 ;	15 00
	419 49

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Middlebury, Mrs. Martha K. Miller	
wh. cons. Miss FRANCES A.	
RAYMOND, of Fond du Lac,	
Wis., an H. M. 100 ; M. S. 2 ;	

cong. ch. and so. 102,50 ; East, a	
wayward one, 6 ;	210 50
Bridport, Cong. ch. and so.	10 50
Cornwall, do.	15 00—236 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Daniel French, prepay-	
ment of legacy, in part,	500 00
St. Johnsbury, 2d cong. ch. m. c.	48 53—548 53
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, J. Lyman,	7 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Post Mills, J. Pratt,	10 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so. 4,52 ; Rev. J.	
Fraser, 2 ;	6 52
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Rev. U. Maynard, 5 ;	
cong. ch. bal. 13,50 ;	18 50
Clarendon, m. c.	7 51
Rutland, m. c.	32 55—58 56
Windsor co. Aux. So. J. Steele, Tr.	
Hartford, m. c.	35 00
Weathersfield, East, Capt. Jarvis,	50 00—85 00

	951 61
Island Pond, Cong. ch. and so.	3 00
Rupert, do.	20 20—23 20

	974 81
<i>Legacies.</i> —Lower Waterford, Alatheira	
Cheney, by F. R. Carpenter, Ex'r,	150 00
	1,124 81

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Sandwich, Cong. ch. and so.	30 50
Yarmouth, do. m. c.	29 19—59 69
Berkshire co. Aux. So. H. G. Davis, Tr.	
Stockbridge, Cong. ch. and so. m. c.	
41,30 ; Mrs. C. S. De Forest, a thank-	
off'g, 9 ;	50 30
Boston, (Of wh. fr. a friend, 1 ;)	337 91
Essex co. North Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Union evan. ch.	
and so.	16 00
Essex co.	
Andover, A friend, 10 ; North par.	
Trin. cong. ch. 6 ;	16 00
Lawrence, Central cong. ch. wh.	
cons. JOHN L. COOK an H. M. 106 34	
Lynn, Central cong. ch. and so. m. c.	26 26
North Beverly, Cong. ch.	4 00
Salem, Tab. ch. and so. m. c.	18 92
Wenham, Cong. ch. m. c.	55—172 07
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Springfield, Mrs. Mary C. Bemis, to	
cons. WILLIAM L. BEMIS an H. M.	100 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, L. Hallock,	10 00
East Hampton, Payson ch. 243,58 ;	
m. c. 80,39 ;	323 97
Enfield, Cong. ch. and so. (of wh.	
fr. Leonard Woods, wh. with	
prev. dona. cons. HELEN F.	
PARISH and DANIEL B. GIL-	
LETT, Jun. H. M. 150 ; Edward	
Smith to cons. Mrs. LORAIN A.	
SMITH an H. M. 150 ; Rufus D.	
Woods to cons. FRANCIS FEL-	
LOWES, of Hartford, Ct. an H.	
M. 100 ;)	600 00
Prescott, Cong. ch. and so.	8 25
South Hadley Falls, 1st do.	20 00—962 22
Middlesex co. North.	
Boxboro', Evan. cong. ch.	5 50
Fitchburg, Calv. cong. ch. m. c.	
25 ; a friend, 10 ;	35 00
Townsend, Ch. and so.	1 00—41 50
Middlesex co.	
Auburndale, Cong. ch. and so.	
1,106,25 ; m. c. 132,62 ;	1,238 87
Cambridgeport, Cong. ch. m. c.	28 53
East Cambridge, Evan. cong. ch.	
and so. m. c.	10 23
Holliston, 1st cong. ch. and so. to	
cons. Rev. JOSHUA T. TUCKER	
an H. M.	132 17
Lowell, John st. ch.	8 00

Malden, Trin. so. la. benev. so. wh. with prev. dona. cons. Mrs. ELIZA B. BALL an H. M.	40 00
North Chelmsford, A friend,	5 10
Reading, Old South ch. and so.	78 69
West Cambridge, A friend,	5 00
Woburn, "Esse quam videri,"	10 60-1,556 49
Norfolk co.	
East Medway, 1st ch. m. c.	8 00
Roxbury, Eliot ch. and so. m. c. 10, 7; Vine st. ch. m. c. 32 32	42 39
West Roxbury, Evan. cong. ch. and so. m. c.	35 33—85 72
Old Colony Aux. So.	
Cohasset, 2d cong. ch. and so.	50 00
Plymouth co.	
Marshfield, 1st cong. ch.	11 37
Taunton and vic.	
Fall River, Central cong. ch. and so.	1,368 53
Freetown, A. G. D.	2 00
Raynham, 1st cong. ch. T. Dean, decd,	25 00-1,395 53
Worcester co. North, C. Sanderson, Tr.	
Hubbardston, AMASA G. DAVIS, wh. with prev. dona. cons. him an H. M.	25 00
Worcester co. Central Asso. W. R. Hooper, Tr.	70 00
Clinton, 1st evan. ch. and so.	34 00
Holden,	71 00
Worcester, Union ch. for Microne- sia m.	30 00—205 00
Worcester co. South, W. C. Capron, Tr.	
East Douglas, Cong. ch. and so.	70 00
Uxbridge, 1st evan. cong. ch. wh. cons. Mrs. ARISPY P. LACKEY an H. M.	100 00—170 00

Chelsea, Winnisimmet ch. and so. m. c. 75,89; Broadway ch. and so. m. c. 25;	5,238 89
	100 80
	5,339 69
Legacies. —Warren, William H. Arnold, by J. F. Hitchcock, Ex'r,	500 00
	5,839 60

CONNECTICUT.

Fairfield co. East, Aux. So.	
Bethel, Cong. ch. and so.	30 01
Mouroe, Cong. ch.	50 00
Newtown, do.	25 00—105 01
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Easton, Cong. ch. and so.	3 00
Greenfield Hill, do.	48 00
North Greenwich, Cong. ch. gent. 31,50; la. 51; m. c. 23;	108 50
Norwalk, 1st do 104; m. c. 30;	134 01
Weston, Cong. ch. and so.	25 00
Wilton, do.	113 00—431 50
Hartford co. Aux. So. A. G. Hammond, Agent.	
Bloomfield, Cong. ch. and so.	40 00
Bristol, La. asso.	45 37
Farmington, R. L. Hills,	20 00
Glastenbury, Gent 373,25; la. to cons. Mrs. A. C. CHESEBOROUGH an H. M. 114,25; m. c. 108,08; Mrs. A. Hawes for sem. at Abehi, Syria, 5;	600 58
Plainville, Cong. ch.	120 60
Wethersfield, 1st ch.	5 00
Windsor Locks, Cong. ch. and so.	81 00
Unionville, Rev. James A. Smith and Mrs. Mary A. Smith, to cons. Mrs. MARY A. SMITH an H. M.	100 00
Hartford, North ch. 282; Centre ch. 22; m. c. 5,15; Pearl st. ch. 2;	311 15-1,323 10
Hartford co. South, Aux. So. H. S. Ward, Tr.	
East Glastenbury, La. asso.	11 50
Middletown, M. T. Landpear,	4 00
Westfield, Gent. and la. 23; m. c. 7,60;	30 60—46 10
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Hitchcocksville, Cong. ch.	23 75
North Cornwall, Benev. so. wh. with prev. dona. cons. NATHAN HART, Jr. an H. M.	50 00

Roxbury, Cong. ch. and so.	24 00
Warren, do.	20 00
Winsted, 1st do.	70 00—187 75
Middlesex Asso. J. Marvin, Tr.	
Chester, Gent. and la. 33; m. c. 51; less exc. 20c;	89 80
East Haddam, 1st cong. ch. gent. 16,87; la. 18,82; m. c. 32,31;	68 00
Killingworth, Ch. and so. gent. 10,38. la. 20,68; m. c. 17,26; less exc. 12c.: wh. with prev. dona. c. ds. HENRY HULL an H. M.	48 20—206 00
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, Centre ch. 35; a member of do. 51; James P. Dickerman to cons. Mrs. JULIA A. DICKERMAN an H. M. 100; Mrs. W. H. (of wh. for Mrs. Bridgman's sch. 5;) 10; North ch. 200. Chapel st. ch. 282,10; College st. ch. 91,33; Yale college ch. m. c. 3,59; Davenport ch. m. c. 3,10; South ch. m. c. 5,59;	780 53
New Haven co. East, F. T. Jarman, Agent.	
Branford, Cong. ch.	57 82
Clinton, do.	74 22
Fairhaven, 2d do.	10 51
Meriden, Central cong. ch.	32 35—174 90
New Haven co. West Conso. W. Atwater, Tr.	
Milford, 1st cong. ch.	179 00
Mount Carmel, Cong. so.	40 50
New Haven, 3d do.	90 00
Woodbridge, Gent. asso.	46 92—356 42
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
Bozrah, New Concord, coll. 15,85; Fitchville, do. 36,84; Bozrah- ville, friends to cons. Miss ANGE- LINE M. LEE an H. M. 100;	152 69
Griswold, Jewett City, an indiv. 8; 1st ch. 52;	60 00
New London, 2d cong. ch. and so. m. c.	57 70
Norwich, Broadway ch. m. c. 56,76; la. 18,46; 1st so. 92,76; m. c. 33,49; 2d so. (of wh. fr. Mr. and Mrs. Eben Learned to cons. S. T. HOLBROOK an H. M. 115; David Smith to cons. JAMES D. MOWRY an H. M. 100; friends, to cons. WILLIAM S. HUBBELL, of North Stonington, an H. M. 160.) 669,50; m. c. 30,24;	1,021 21-1,291 58
Tolland co. Aux. So. E. B. Preston, Tr.	
Mansfield, 2d ecc. so.	29 00
South Coventry, Village ch. and so. 40 00—69 00	
Windham co. Aux. So. G. Danielson, Tr.	
Canterbury, Cong. ch. and so. 50,13; m. c. 17,97; wh. with prev. dona. cons. THOMAS G. CLARK an H. M.	68 10
Killingly, West, Cong. ch. and so. gent. 133,74; la. 45,99; m. c. 73,46; wh. cons. HEZEKIAH L. DANIELSON, WILLIAM C. BA- CON, and HENRY F. HYDE, H. M.; Dayville, cong. ch. 28,45; South cong. ch. 1;	282 61
Plainfield, 1st cong. ch. 37,98; m. c. 18,38;	56 36
Thompson, Cong. ch. and so. gent. 70,75; la. 97 25; (of wh. to cons. Mrs. THOMAS ELLIOTT an H. M. 1'0.)	168 00
Woodstock, East, Cong. ch. 35; West, cong. ch. 2,50; Mrs. G. B. 1;	38 50—613 60
	5,585 52
Legacies. —Greenfield Hill, Miss Abigail Sherwood,	50 00
	5,635 52

RHODE ISLAND.

East Providence, Cong. ch.	20 00
Providence, R. K. Whiteley, 10; High st. cong. ch. 61 96; Rich- mond st. cong. ch. 19,82;	91 78—111 78

NEW YORK.

Buffalo and vic. H. Stillman, Agent.	
Buffalo, 1st pres. ch. 538,98; less exc. 1,50;	597 48
Geneva and vic. Aux. So. W. H. Smith, Agent.	
Brookport, Mrs. R. Benedict and fam.	15 00
Canoga, Pres. ch.	22 00
Seneca Falls, do.	72 23
	109 23
Ded. ex.	19—109 04
Monroe co. and vic. William Alling, Agent.	
Bergen, Stone ch.	6 43
Rochester, Central pres. ch. m. c. 127 37—133 80	
Monroe co. and vic. E. Ely, Agent.	
Bergen, Cong. ch.	21 25
E. Avon, Pres. ch.	15 67
Ogden, 1st do.	20 30—57 22
New York City and Brooklyn, A. Merwin, Tr. (Of wh. fr. students of Union theol. sem. m. c. 14,04; Samuel C. Hills, 50; Jeremiah Baker and James A. Webb, wh. with prev. dona. cons. JAMES A. WEBB H. M. 80; H. T. Morgan, 100; B. W. Merriam, 100; Ambrose K. Ely, 200.)	926 87
Oneida co. Aux. So. J. E. Warner, Tr.	
Vernon, Mt. Vernon pres. so.	33 00
	1,857 41

Angelica, Pres. ch.	30 00
Big Platts, do.	25 00
Canterbury, do.	10 00
Cazenovia, 1st do.	10 00
Champlain, 1st pres. and cong. ch. 95,15; less exc. 50c.	94 65
Collamer, Mrs. P. P. Smith,	5 00
Cooperstown and vic., Fem. miss. so.	15 00
Conventry, Mrs. E. A. Hoyt,	28 75
Crown Point, 1st cong. ch.	16 00
Danby, Cent so.	15 00
Dundee, Pres. ch.	10 00
East Bloomfield, Cong. ch. and so.	70 21
Eddytown, Coll. bal. 1; Mrs. Hester Ayres, 12;	13 00
Griffin's Mills, Cong. ch.	6 00
Homer, do.	35 00
Hudson, 1st pres. ch. m. c. 72; fem. miss. asso. 31;	103 00
Ithaca, Pres. ch.	61 42
Jefferson, do.	11 28
Miller's Place, m. c.	30 00
Niagara Falls, 1st pres. ch. 108,72; less exc. 51c.	108 21
Otisco, Mrs. O. S. Frisbee,	10 00
Palmyra, 1st pres. ch.	87 76
South Lansing, Miss Ann Bysher,	10 00
South Wales, Cong. ch.	4 00
Stamford, Pres. ch.	12 50
Sinclairville, Miss S. P.	5 00
Troy, C. W.	1 00
Waverly, Pres. ch.	25 00
West Bloomfield, Cong. ch.	10 00
Whitney's Point, H. Squire,	20 00—882 78
	2,740 19

Legacies.—Brooklyn, Elijah Withington, by Rev. S. S. Jocelyn and John B. Coleman, Ex'rs, 100 00

2,840 19

NEW JERSEY.

Belvidere, 2d pres. ch. m. c. to cons. GEORGE RONEY an H. M.	100 00
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Newark, J. Haines, 30; South Park pres. ch. m. c. 33,61;	63 64
Orange, J. C. Bailey,	5 00
Parsippany, Brick pres. ch.	100 00
South Orange, Pres. ch.	155 84
Woodbridge, M. H. Strale,	5 00—451 14

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By Samuel Work, Agent.	
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Philadelphia, J. D. L. (of wh. for Bebek student, 6;) 18; Calvary	

ch. m. c. 91,37; Tabor miss. 5,47;	115 84—121 84
Bethany, Pres. ch.	13 00
Montrose, do	10 90
Muncy, Two friends,	2 00
Wellsburgh, 1st pres. ch.	7 64—33 54

<i>Legacies.</i> —Pleasant Mount, Asa Smith, by Wm. Wright, Ex'r.	250 00
	405 38

DELAWARE.

St. George's ch.	50 00
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DISTRICT OF COLUMBIA.

Georgetown, Jno. Darby,	20 00
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OHIO.

By G. L. Weed, Tr.	
Canal Dover, Pres. ch. m. c.	1 00
Cincinnati, Rev. B. P. Aydelott, D. D., wh. cons. DAVID B. AYDELOTT an H. M. 100; 3d pres. ch. m. c. 5;	105 00
College Hill, Pres. ch. m. c.	5 93
Lebanon, Cong. ch. wh. and prev. dona cons. Rev. JOHN FRANCIS SMITH an H. M.	30 00
Morrow, Pres. ch. m. c.	2 00
New Philadelphia, Pres. ch. m. c.	2 00
Walnut Hills, A friend, prepayment of a legacy wh. cons EDWARD D. HOLTON, H. H. CAMP, PHILETUS C. HALE, SILAS CHAPMAN, Rev. BERAH KING, Rev. LLEWELYN J. EVANS, Mrs. MIRIAM R. EARNshaw, WILLIAM M. POMEROY, HART LEAVITT, Rev. LUTHER CLAPP, Rev. HORACE BUSHNELL, Jr., CRYLON HUDSON, H. M. 1,000; Lane sem. ch. m. c. 15;	1,015 00—1,160 93
Ashtabula, 1st pres. ch. m. c.	8 55
Belpre, Cong. ch. 18,50; less exc. 20c.	18 30
Cincinnati, H. P. Hopkins, 10; J. Webb, Jr. 1;	11 00
Defiance, 1st pres. ch.	5 10
Farmington, R. Page,	2 00
Granville, Cong. ch. and so. 113,10; G. B. and C. T. A. Johnson, which and prev. dona. cons. Mrs. CHARLOTTE W. AYDELOTT, of Cincinnati, an H. M. 50;	163 10
Greenwich, T. L. Mead,	10 00
Hudson, Cong. ch. 55,75; m. c. 14,25; 70 00	
Kellogsville, F. S.	3 00
Marietta, 1st cong. ch. and so. coll. and m. c.	194 38
Oberlin, H. Viets,	10 00
Rootstown, Gad Case,	100 00
Southington, "A friend of Jesus,"	6 00
Willoughby, L. Lloyd,	10 00
Windham, m. c.	6 00—547 43
	1,708 36

Legacies.—Cleveland, Elisha Taylor, by Mrs. Elizabeth E. Taylor, Ex'rs, 215 35

1,923 71

INDIANA.

By G. L. Weed, Agent.	
Allensville and Jacksonville, Unity pres. ch.	10 00
Bloomington, Pres. ch.	9 40
La Fayette, 2d do.	137 40
Mishawaka, Pres. ch. m. c.	3 50
North Madison, A. P. 75c.; Sharon ch. 25c;	1 00
Rob Roy, Pres. ch.	6 65
Williamsport, do. m. c. 3,25; C. Newell, 10;	13 25—181 20
Greencastle, 1st pres. ch. m. c.	25 00
Indianapolis, 2d do. bal. 5,75; m. c. 26,17; 4th pres. ch. 3,45;	85 37—60 37
	241 57

ILLINOIS.

Belvidere, Pres. ch.	73 00
Bunker Hill, Cong. ch.	25 00
Carlinville, Pres. ch. m. c.	30 00
Chicago, Edwards pres. ch.	27 30
Galesburg, 1st cong. ch.	15 42
Hamilton, Cong. ch. m. c.	5 00
Howard, 1st cong. ch.	4 60
Jersey, Pres. ch.	4 00
Lawrence, do.	5 75
Nova, Cong. ch.	22 75
Princeville, Young people's miss. so.	10 00
Rushville, Pres. ch. m. c.	7 12
Tolona, W. Keeble,	10 00
Verden, Mrs. E. C. Calvert, 3; Rev. W. L. Tarbet, 2;	5 00
Warsaw, Pres. ch.	10 00
Woodburn, Cong. ch. 7; R. R. Tompkins, 25;	32 00—286 34

MICHIGAN.

By J. S. Farrand.	
Detroit, 1st pres. ch. 190,87; Jas. W. FARRELL, which with other dona. from 1st pres. ch. cons. him an H. M. 50;	210 87
Grand Haven, Rev. D. M. Cooper,	37 00
Mt. Clemens, 1st pres. ch.	18 00
Paw Paw, do.	15 00
	310 87
Ded. bad bill,	3 00—307 87
Ann Arbor, D. MCINTIRE, wh. cons. him an H. M. 100; 1st pres. ch. to cons. WILLIAM B. MARTIN an H. M. 100,65; less exc. 65c.;	200 00
Battle Creek, Pres. ch. which cons. Rev. EVAN L. DAVIES an H. M.	50 00
Blissfield, Pres. ch.	5 60
Detroit, ALANSON SHELEY, wh. cons. him an H. M. 100; Jefferson Av. pres. ch. 43,59;	148 59
Durhamville, 1st pres. ch.	10 00
Hastings, Pres. ch.	2 00
Holland, Rev. A. C. V. R.	2 00
Palmyra, Pres. ch.	4 25
Raisin, Cong. ch.	11 00
Tecumseh, Pres. ch. and so.	65 00—497 84
	805 71

WISCONSIN.

Fort Atkinson, Cong. ch.	15 00
Liberty, Miss U.	1 00
Milwaukee, Plymouth cong. ch.	115 03
Racine, A. H.	1 00
Reedsburgh, Rev. T. W. and fam.	4 60
Sparta, Joseph Avery,	50 00
Watertown, Cong. ch. wh. cons. Rev. NATHAN C. CHAPIN, of Lacrosse, an H. M.	50 00—236 03

IOWA.

Burlington, Cong. ch.	15 10
Columbus City, do. m. c.	1 30
Vinton, Pres. ch. m. c.	4 50—20 90

MISSOURI.

Rock Hill, Pres. ch.	3 00
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KENTUCKY.

Covington, J. M. Preston,	20 00
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KANSAS.

Wyandotte, 1st cong. ch.	3 00
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MINNESOTA.

Rochester, L. W. S.	2 00
Wanaminger, M. and H. Hopkins.	1 00
Zambrota, Cong. ch. 6,05; Rev. H. Willard, 7,95;	14 00—17 00

OREGON.

Oregon City, Miss L. H. B. 3; la. 3;	6 00
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NEBRASKA TERRITORY.

Nebraska City, A lady,	1 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Apaiaug, contrib. 53,76; Ascension Island, m. c. 21; Ebon, Capt. Coffin, 5; Kusaie, Capt. F. Bates, Jr. 2; Tarawa, m. c. 10;	91 76
Montreal C. E., La. miss. asso.	50 00
Shipton, C. E., A. Martin,	10 00
St. Catharine, C. W., 1st pres. ch.	55 00
	206 76

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Hammond st. s. s. 25; Bath, Winter st. hea. sch. s. 8;	33 00
NEW HAMPSHIRE.—Derry, M. Evans, 50c.; Milford, a few children, 19c.; Newport, s. s. 11;	11 69
VERMONT.—Hardwick, Cong. s. s. 26,26; Rupert, Cong. s. s. 6; St. Johnsbury, 2d cong. ch. s. s. 15,43; Strafford, s. s. for a school in Madura m. 13; Townshend, 1st cong. s. s. for sup. of a girl in Madura m. 3; Troy, child of Rev. C. Scott, 75c.; West Randolph, cong. s. s. 9; Windsor, 1st cong. so. s. s. 15,17;	88 61
CONNECTICUT.—Glastenbury, 1st cong. ch. s. s. for Syria miss. sch. 25; Stonington, 1st cong. s. s. 5;	30 00
NEW YORK.—Brooklyn, Armstrong juv. miss. so. for Mrs. Bridgman's sch. Shanghai, 25; for Miss Fisk's and Miss Rice's sch. Oromiah, 25; for Miss Agnew's sch. Ceylon, 20; Dr. Winslow's sch. Madras, 25; Mrs. Walker's sch. Gaboon, 12 50; wh. cons. GEORGE A. BELL and GEORGE W. BERGEN H. M.; Butternuts, s. s. miss. so 12; Champlain, 1st pres. ch. s. s. 23,30; Haverstraw, Central pres. ch. s. s. 25,86; New York, Madison square pres. ch. s. s. for sup. of a girl in Miss West's sch. Turkey, 50; Spring st. pres. ch. s. s. miss. so. for sch. in India under Rev. Mr. Barker, 68; Rome, pres. ch. s. s. chil. for sch. at Abeih, 15;	301 66
NEW JERSEY.—Morristown, South pres. ch. miss. so. for sup. of two schools at Madura, under Rev. E. Chester, 78; Newark, 1st pres. ch. s. s. wh. with prev. dona. cons. CORNELIUS I. JACOBUS an H. M. 31,07;	109 07
PENNSYLVANIA.—Glasgow, Pres. s. s. 2; Montrose, pres. s. s. for mission school in Syria, 50; Philadelphia, No. Broad street pres. s. s. for sch. at Aintab, 10;	62 00
MARYLAND.—Baltimore, "Little Martie in heaven,"	2 00
OHIO.—Athens, M. W. Greene, for school at Nicomedia, 10; for do. at Zeni shiker, 10; Belpre Village, union s. s. 1,25; Cincinnati, L. E., D. B., and C. W. Aydelott, 3; Plymouth, pres. s. s. 6,71; Ruggles, juv. miss. so. for sch. in India, 5;	35 96
ILLINOIS.—Granville, Miss N. 4; Rockford, 1st cong. s. s. 4,05;	8 05
MICHIGAN.—Tekonsha, Pres. so. s. s. miss. so.	5 00
WISCONSIN.—Cottage Grove, Pres. s. s. 3,84; Fond du Lac, cong. s. s. for native missionary in India, 35;	38 84
OREGON.—Oregon City,	1 00
	726 88
Donations received in December,	20,935 56
Legacies,	1,530 35
	\$22,465 91
✂ TOTAL from September 1st, 1862, to December 31st, 1862,	\$90,451 58
West Bloomfield, N. J. Pres. ch. communion service for Evan. ch. Adrianople, Turkey.	

THE
MISSIONARY HERALD
OF THE
AMERICAN BOARD.

VOL. LIX.

MARCH, 1863.

No. 3.

DAVID COIT SCUDDER.

MOST of the readers of the Herald have already become acquainted with the fact, that this young, earnest and devoted missionary has been suddenly called away from earth. The following notice of his life and character has been furnished by one who knew him well.

Although one of the youngest missionaries of the American Board, Mr. Scudder had been long in the service, since the period of his influence upon mission work should date, not from the time of his arrival at his chosen field of labor, but almost from the very day of his conversion to Christ. Born in Boston, October 27, 1835, he entered Williams College at the age of fifteen. During the second term of his Freshman year, a revival of religion took place in college, and he was one of the first to come under its influence. Hitherto, his boyish ambition had been to be a farmer; but now, moved no doubt, in part, by vivid recollection of words spoken to him some years before, by the veteran missionary, Dr. John Scudder—to whose family he was, however, in no way related—he quickly decided to become a foreign missionary, and at once fixed upon India as his destination. What, with most, might have seemed a hasty, enthusiastic decision, to be submitted afterward to a more careful and mature judgment, and perhaps ultimately repealed, was in his mind a conviction, so clear and authoritative, that he immediately adopted it as the clue to his life; and never afterward, so far as is known, doubted its divine origin, or faltered in obeying its lead. Thereafter, one purpose governed him—to serve Christ; and but one course of life seemed possible—to serve him as a missionary. No purpose less comprehensive would ever have satisfied him, for when he worked, his whole being worked, and it was impossible for him to make his calling something separable from his life as a man.

He began at once a preparation for the particular work he had chosen, and with reference, also, to the special field of labor which India offered. The result, with some, might have been a narrow-minded, exclusive pursuit of a professional training; but with him it was not thus. He did not *force* all studies and plans to do the bidding of one ruling purpose, but rather, that purpose was so much his entire life, and he was so hearty and natural, that all effort was inspired by his Christian and missionary zeal. Let his tastes and interests lead him where they would, they could not fail to widen and deepen his missionary culture. It is the

more important to present this view of his character, because it contains, apparently, the secret of his remarkable attainments and influence.

He governed the extent rather than the kind of his tastes, and having a very general interest in subjects of thought, he secured, by his untiring industry, a breadth of culture rare in one so young, but which all contributed to his purpose as a missionary. When he entered upon the direct labors of his calling, nine years after his decision was made, he was not only a well-educated minister, but had made himself acquainted with general missionary history, with the special history of missions in India, with some departments of comparative philology, and especially with Hindoo antiquities and philosophy. Moreover, he had so far mastered the grammar of the Tamil tongue, that he was able, upon his arrival in India, to make the most rapid advance in the colloquial use of it; and within about six months, he was given the charge of an almost totally heathen station.

Yet the singleness and strength of his purpose, as ruling his whole life, is more strikingly evinced in the influence which, from the first, he exerted, generally for Christ, particularly for missions. At college, the youngest in his class, he gained the ear of the most dissolute, because his purpose was so transparent. They could find in him no double intention, and they could not withstand his frank simplicity. He threw his energy into the missionary organization existing there, and started afresh the fire which Mills and his associates had kindled. In the Theological Seminary, his influence was more peculiarly missionary. Although the youngest there also, he speedily became a leader. More than one undecided Christian student was led by him to choose a foreign field. His boyish, exuberant spirits attracted all, and made his Christian power more intense.

Leaving the seminary in 1859, he spent nearly two years at home, studying and laboring. His zeal now grew more fervent, and it was at this period that he became most widely known, and gave the most marked proofs of the success of his previous education. He had so acquainted himself with the minutiae of life in India, and was so familiar with Indian topics, that he spoke and wrote as if he had already lived in that land. Many a person, hearing him speak, has wondered that one so young should have returned to this country.

He had such a common feeling with children, that he developed a remarkable faculty for addressing them, and held their unflagging attention wherever he went. He visited and spoke to Sabbath schools in every direction, especially about Boston, and by his personal influence secured the support of forty schools in India, by the contributions of as many in America; and the interest thus created he kept up, by a series of letters to children, from India. He also published a package of children's tracts, called 'Stories about the Heathen,' and a number of papers in the Boston Recorder, on Hindoo literature. In the Bibliotheca Sacra he published an article on the Aborigines of India, and two elaborate ones on Hindoo Philosophy. Thus by writings, by preaching, by addresses to children, and most of all by his personal presence, he created the liveliest interest both in himself and in the cause he loved. He was ordained in the Essex Street Church, Boston, Feb. 25, 1861, Dr. Adams, his pastor, preaching the Sermon. His brother, Rev. Evarts Scudder, gave him the Right Hand of Fellowship. On the 27th of the same month, he was married to Miss Harriet L. Dutton, of Boston, and two weeks subsequently, March 11, sailed with her for India. They arrived at Madras, June 26, whence they proceeded to Madura, and after a few months, to his station at Periaculum.

Entering upon his labors with so bright a prospect, and after such careful preparation, much was looked for from him; and his journals, and letters to his friends, gave evidence of the same indomitable perseverance and ardent zeal, infused with

the tone of his variable temperament, which had hitherto made him so individual. He was becoming more than ever engrossed in his work. A single extract from a recent letter will serve to indicate his earnestness.

"My young head," he writes, "is full of all sorts of projects for touring and laboring here—some crude enough, and all tumbling helter-skelter over each other, in my brain. The care of all the churches weighs upon me. How can I get more than fifty persons, out of a church of a hundred and fifty, to come to meeting on Sunday? How can I get the people to give contributions regularly? How can I induce one solitary girl to learn to read? How can I get more than ten boys from this church to attend school? How can I start an evening school? How can I, with a force of four catechists, preach the gospel effectually in a thousand villages? &c. &c. But in spite of all, or perhaps more truly, on account of all this, I am happy, and becoming more and more interested in the work. If one only goes to work in the right way here, he will certainly see the fruit soon."

But he was not permitted to see the fruit. While in the midst of his planting and watering, God called him to a new and heavenly field. He had been to Andipatti, to see a sick catechist, and on returning found the river, which he was obliged to cross, swollen with the recent rains. It was rising, and delay might be indefinitely extended. Several times before, he had swum this stream, when it was equally high, and he did not hesitate now. But when he was half way over, a new river, as it were, upon the top of the stream, came suddenly down from the mountains, burying him in the flood. This was on Wednesday, November 19. His body was found on the following Sabbath at Salavantha, a village thirteen miles from Madura. It had floated, in the turbulent stream, more than thirty miles. He was buried in the beautiful grave-yard, by the mission church on the Pulney Hills, overlooking his field. Three of his brother missionaries performed the last offices. Thus suddenly, in his twenty-seventh year, was he called,—suddenly to us, but in the leisure of the Lord's purpose.

Mr. Rendall writes from Madura: "In that retired and lovely spot, (the burying-ground at the Sanitarium,) rest the remains of our departed brother, but his spirit is with his Saviour. Is it mere fancy to suppose, that he looks down from some of the heights of heaven, over the harvest-field from which he was so suddenly taken, and longs to see some one enter to take his place? Being dead he yet speaketh. He speaks by the love he had for the souls of this poor people; by his earnestness and industry in making preparation to labor among them; and by his diligence and zeal during the short time he worked for his Master here. He tells us to care for these perishing souls; to be active and earnest in our efforts; and to forsake all—father, mother, brothers, sisters, yea, even our own lives, for Christ's sake." "He had endeared himself to us all. He was most genial in his intercourse with his associates, most diligent in his application to study, and most earnest and zealous in his efforts to promote the cause of Christ at his station. We were looking to him as a strong man, upon whom we could rely to bear the heat and burden of the day. But in a moment he is snatched away, and we mourn our loss, the loss to the cause so near our hearts, and the loss to our dear sister, whose bereavement cannot be told. May the blessed Saviour bind up her broken heart; and may the mantle of the departed fall upon some soldier of the cross, now at home, who will forsake all, and come and fill his place in this dark land."

LETTER FROM DR. PERKINS.

THE following communication was written by Dr. Perkins, at Bitlis, November 4, 1862, while on his way to Oroomiah. It has reference not to his own, the Nestorian field, but to three places among the Armenians of Eastern Turkey, and is of interest and value as recording his deep conviction of the great importance of two of those places as points of missionary influence, though one of them is yet unoccupied, and the other has been, hitherto, irregularly worked, as a mission station. It is not necessary to present here, the various causes which have occasioned so many interruptions in the occupancy of Erzroom; but the statements of such a witness as to its importance, as well as that of Van, are certainly worthy of consideration, and may serve to deepen the conviction in at least some minds, that Providence is calling to more vigorous effort in our missionary work. When will the church furnish men and means so liberally that promising openings can be entered, and all the dark places of the world be penetrated by the ministers of Christ? He first speaks of the place from which he wrote.

BITLIS.

A noble commencement has been made here in the missionary work. I attended two of the three native services on the Sabbath. At one, more than sixty persons were present, mostly males, and at the other which I attended, about forty. The Lord's supper was celebrated in the evening, by the missionary families and a few pious Armenians. These seasons of worship were all exceedingly interesting and refreshing to me; particularly so was the singing of the natives, which is very spirited, and not unmelodious. The Hymn Book next to the Bible, and singing next to preaching, I have always regarded as God's chosen missionary instrumentalities. This romantic town, hanging picturesquely on the declivities of two parallel mountain ranges, and divided by the Bitlis river, which separates them,—a small stream here, but becoming an important branch of the Tigris in its course,—is an advantageous missionary location. Of its thirty thousand inhabitants, one third are Armenians. The climate is very healthy, the place is a natural centre of commerce in several directions, and can hardly fail to become a radiating point of great religious influence. Indeed, in almost every respect, it seems to me a very eligible point for a missionary station.

THE IMPORTANCE OF ERZROOM.

The good work at Bitlis is already in advance of that at Erzroom, though the mission station here is only four years old, while that at Erzroom was commenced twenty-three years ago. This difference is owing to a vigorous prosecution of the work here, and to the irregular and interrupted occupation of Erzroom. At the latter place, there has been but one missionary most of the time, only a native helper for a considerable part of the period of its occupation, and some of the time, not even that. I marvel only less than I sorrow, that Erzroom has been no more adequately appreciated and improved, as a grand centre of missionary operations, unsurpassed in interest and importance in all Turkey. From that elevated commercial entrepot, in this primitive region, between the head-waters of the Euphrates, the Araxes and the Tigris, great traveled routes radiate in every direction. Toward the north-east, strikes off the beautiful valley of Pasin, on the Araxes, stretching away with little interruption to Georgia, a distance of two hundred

miles, and containing an extensive Armenian population, notwithstanding the large numbers that followed the Russians away, thirty years ago. Hardly any missionary impression has yet been made, or attempted, in that direction. To the eastward of Erzroom, is a vast plain, on the eastern branch of the Euphrates, extending almost to the base of Mount Ararat, much of it as fertile as the valley of the Mississippi, dotted over with Armenian villages, never visited by a missionary, except as members of the Nestorian mission have hastened by some of them, on their way to Persia, unable to speak the languages of the people. In this direction from Erzroom, south-east, are the great plains of Khanoos, Moosh, Boolanik, and others, containing a large Armenian population. In Khanoos, a faithful helper has been stationed, and with very encouraging results. North-west, west, and south-west from Erzroom, stretch away similar commercial routes, through Armenian regions, toward Trebizond, Tocat and Erzingan, of similar missionary interest and promise.

Mr. Pollard is faithfully recommencing the work at this great centre, Erzroom, bringing the few smouldering embers together, endeavoring to relight the well-nigh extinguished fire, with encouraging prospects. But he is *alone*, and should be reinforced by a strong man without a day's delay, at a station hardly less important to the Armenian field than Constantinople. There has been a loss to the work among the Armenians, *in their own proper country*, altogether incalculable, by allowing the station at Erzroom to languish. Yet no one in particular is in fault in this matter; the harvest elsewhere has been plenteous, and the laborers few.

IMPORTANCE OF VAN.

Another point of commanding importance, and a very inviting location for missionary purposes, hitherto entirely unoccupied, is the ancient Armenian town of Van, a hundred miles eastward from Bitlis, almost half-way hence to Oroomiah. That city, like Erzroom, is one of the ancient capitals of Armenia, and was a summer resort of the Assyrian queen, Semiramis. It is finely situated, on the charming lake of the same name, and still retains much of its ancient prestige, containing a large population of Armenians, and redolent to the Armenians, every where, with proud memories of their ancient history. The missionaries, Messrs. Knapp, Burbank and others, who penetrate to these eastern parts of Turkey, may, amid all their self-denials in doing it, well felicitate themselves on being in *Armenia*, and thus most effectually reaching that most promising missionary class of the empire. I hope to pass through the city of Van in the course of a few days, but as I may not linger there long enough to write you, I would in this connection utter my profound conviction of the inestimable importance of your immediately sending two missionaries to occupy that field; one of whom, if possible, should have been more or less initiated in the missionary work. You already know the character of the field, from the reports of others who have visited it. Its claims to immediate and effective occupation, as it seems to me, can hardly be overstated. That occupied, the borders of our fields in Persia and Koordistan will soon be reached from that point, and the missionary operations in the two empires will more effectually act and react on each other, till the light and the blessings of the gospel shall pervade those empires.

You will excuse the freedom with which I have written about the Armenian field. I have so often passed through "Armenia," during the last thirty years, and looked upon its desolations, presenting the richest missionary harvests, all white for the sickle, that my spirit is stirred within me, to see it still so slightly occupied, at the end of a generation; and I cannot help crying out, "How long?"

ITEMS OF INTELLIGENCE.

MADURA.—Mr. Tracy wrote from Pasumalie, October 25. At the commencement of the seminary term, about 50 candidates for admission were present, 36 of them from the village schools. Contrary to what had been hoped, the candidates were no better prepared for examination than those of the previous year. 17 were received. There were also 12 candidates for the preparandi class, all of whom were admitted, as they seemed desirous of learning. At the last communion season, five persons were admitted to the church, three of whom were students in the seminary. Two pupils had left the school without permission. The three older teachers, besides their regular duties in the school, were engaged in the translation and preparation of books to be published by the Vernacular Education Society.

MAHRATTAS.—Letters from Messrs. Ballantine and Harding, to a member of the Mahratta mission, now in the United States, dated December 9, mention facts of pleasant interest. Two donations to the mission had been received from England, one of 100 rupees, from the brother of a military officer in India, interested in the mission by his brother's statements; and another of 190 rupees, the avails of a sale of articles made by females in farmers' families, interested by what the wife of another military man had written home respecting the school for girls at Ahmednuggur. Of another donation, yet more interesting in its character, Mr. Ballantine says: "A Hindoo in Bombay, on reading, in the *Guardian*, the account of our late anniversary, wrote to Mr. Bowen that he would support for one year three boys, who had been examined for admission to the catechist's school, and whom we were unable to receive on account of the want of funds. Mr. Bissell afterwards called upon him, and he said he would give the mission 600 rupees; which will support ten boys two years, (ten months in each year.) Is not this very encouraging? We thank God for his mercy." Two other donations, just received from English residents in India, are also mentioned, one of 30 and one of 50 rupees.

Mr. Harding was on a tour, at Borse, in the vicinity of Sholapoor, meeting much to encourage him, in the demand for the books of the mission,—purchased for reading books in schools as well as for other purposes,—and in the general appearance of the people; "better, on the whole," he says, "than I have met with elsewhere." "I hope," he adds, "that there will be converts soon among the Mahars, and we have met with several cases of interest in the town. Uniformly, the people listen to us with great respect."

NESTORIANS.—A letter from Mr. Rhea announces "the great pleasure" of the mission in welcoming Dr. Perkins, who reached Oroomiah, November 15. "His presence is like the dawn of morning after a troubled night." The male seminary was in session, (Nov. 25,) with a good number of students. There were young men in the school from several mountain districts, and among them a promising young bishop from Bootan, who had been deprived of his diocese, and had suffered much reproach, for having embraced Christ. The session in the female seminary was to open December 1, with thirty-five pupils. Mr. Rhea writes: "With reference to our work among the Armenians on the plain of Salmas, I would state that a small plot of ground has been purchased in the town of Salmas, in the name of deacon Joseph, where we expect to put up two or three rooms, which will suffice for our helper, and also for a school and place of divine service. We thus have a permanent foothold, and are beyond the reach of the Bishop. In fact, he has

recently acknowledged that he has given up the town to us, but is unwilling we should locate our helpers in the villages. We have recently attempted to locate deacon Khoshaba in a large, flourishing Armenian village, near the town of Salmas. He rented a room, and the people seemed glad to have him come among them; but the Bishop ordered the priest of the village to lock the yard, and threatened our friends there with excommunication if they received Khoshaba, or gave him a home. We have appealed to the master of the village, who ordered that the room rented by Khoshaba, and for which papers were drawn, should be secured to him. We have not heard the result. On account of the threatening of the Bishop, the school of little girls, taught in Salmas by a Nestorian female, was dispersed for a few days, but the children have assembled again."

SYRIA.—Mr. Jessup wrote, January 22: "Abu Faur, one of the most devoted Christians and earnest native preachers in Syria, has gone to his rest; and Tannoos-el-Haddad, our oldest Protestant native helper, lies very ill in Beirut. Truly the harvest is great and the laborers are few. The piety and holy lives of these two beloved brethren in Christ will not soon be forgotten in this dark land. Pray, with us, that others may be found to take their places."

WESTERN TURKEY.—Mr. and Mrs. Henry C. Haskell arrived at Sophia, the station to be occupied by them, in the Bulgarian field, on the 13th of December, "in good health and spirits." Mr. Haskell speaks strongly of the importance of sending another man, as soon as may be, to assist Mr. Clarke at Philippopolis, taking the place of Mr. Meriam.

CENTRAL TURKEY.—Mr. Morgan writes from Antioch, November 14. After alluding to the execution of Ahmet, one of Mr. Coffing's murderers, he says that, hoping the events of the spring and summer might have opened the way for the preaching of the gospel to the Armenians of Payas and vicinity, he sent two young men there, to make a trial. They were nineteen days at Chok Merzimen, where the largest Armenian population of the district is found, but were opposed by the whole village in every effort to hire a house, were repeatedly requested to leave by the chief men of the place, and finally felt constrained to do so. The Armenians gave as the reason for their opposition, perhaps honestly, the fear that the inhabitants of the mountain would bring some harm upon the mission helpers, and throw the blame on them, in revenge for the execution of Ahmet.

One of the young men, on his return from Chok Merzimen, stopped at Beylan, where he made a contract for a house and occupied it for three days, but was then set upon by the Armenian priests and people, taken before the Governor, and by him ordered to give up his house and leave the place. He refused to relinquish his claim to the house, and appealed for assistance to Mr. Levi, United States Vice Consul at Alexandretta. "The case is not yet decided," Mr. Morgan writes, "but I hope we shall be able to secure our rights in so plain a case as this." The helper was at Alexandretta, not idle, but laboring specially among some families from Beylan.

At a recent communion season, five persons were received to the church at Bitlis. That church had called a licentiate of the last class at Aintab to become their pastor, and had subscribed about two-fifths of his salary. He had not given his answer. The Kessab church had become more united, but one disaffected member had fallen in, at Aleppo, with Garabed, of Diarbekir, recently ordained a priest by Bishop Gobat, was by him "converted to the English Church," and had returned to propagate his sentiments in his native village. He had had little success with Protestants, only two disaffected persons, and two others of little account

as to influence, having joined him. "From the Armenians and Catholics they count some converts, but, if we can place confidence in the opinion of our brethren there, these professed adherents mainly desire to sow discord among the Protestants." Dr. Pratt, also, writes respecting the visit of Garabed to Aleppo, and his course there, which would seem calculated to do only evil. He came, Dr. P. remarks, "according to his own story, with a roving commission to gather Episcopal churches in Northern Syria." He subsequently visited Killis, where he "endeavored, though apparently without much success, to make proselytes." A letter from Mr. Schneider, of Aintab, dated December 4, gives account, at some length, of the trying course subsequently pursued by the same Garabed at that place, which he visited after leaving Aleppo and Killis; and where, Mr. Schneider says, "there is at least one witness to his saying that he would cut up our church by the roots."

DAKOTAS.—Letters from Mr. Riggs and Dr. Williamson speak of considerable religious interest among the Dakotas in prison at Mankato. The latter, who had been with them for some weeks, wrote January 20: "God's Spirit has been working mightily among them. From the first, they seemed to listen to preaching with deep interest, the interest steadily increased, and the three members of the Pajutazee church, who were confined with the others, were active in instructing and praying with them. All who could read manifested a strong desire for books, especially Dakota Hymn Books, and the portions of Scripture published in their language; but very few copies of either could be found." All those who were executed had previously desired religious instruction, 24 choosing as their spiritual guide the Catholic priest, who had been among them for many years, and 15 choosing Dr. Williamson. He writes respecting these,—showing that they had not been of the Christian party,—"Though there are twenty or thirty readers in the other prison, taught in mission schools, among those executed there was not a reader except the three half-breeds, and neither of these had attended any of our schools, so far as I know. Very few had ever attended Christian worship till after they were condemned and imprisoned. They had not only been neglecters of Christianity, but many of them haters and persecutors of all who showed any disposition to embrace it. Yet now they all professed to desire not only Christian instruction, but baptism also, with only two or three exceptions."

Since the execution, all who are still in prison, 346, have expressed a desire for religious instruction to Robert H. Caske, ruling elder of the Pajutazee church, who, Dr. W. remarks, "may truly say, as did Paul, my bonds have tended to the furtherance of the gospel." "He reads a portion of Scripture, sings a hymn, and either himself or one of the others who were church members before the massacre, leads in prayer every morning, after adding a short exhortation." At their evening worship, continued for an hour or more, several hymns are sung and several of the new converts are called upon to pray. Nine-tenths of all in the house attend. All join in the singing who have books, and many who have not. "When called on to pray," Dr. Williamson says, "some merely repeat the Lord's prayer, but those whom I heard, with a single exception, did it correctly and in a very becoming manner. Others pray with such copiousness and fervency as to make it manifest that they are taught of God's Spirit. I neither see nor hear among them any manifestation of ill temper, and I might mention other evidences of the presence of the Holy Spirit. Will not Christians pray God to carry on the good work which he has begun?"

LETTERS FROM THE MISSIONS.

Micronesian Mission.

BIENNIAL REPORT.

THE Morning Star returned to the Sandwich Islands, November 15, from its last visit to Micronesia, and quite a number of communications from the missionaries have been forwarded. The brethren gathered in general meeting at Mr. Sturges's station, on Ponape, July 23. Their "biennial report," and letters, bring to view much that is cheering. After referring to the death of Mrs. Doane, and of "little Ella Sturges," and in a general way to some other events at the Islands and in the United States, the report notices the condition and prospects of the work in Micronesia.

Encouragement — Churches — Congregations.

We find reasons for encouragement at all our stations. The past two years have been more productive of the fruits of the Spirit, perhaps, than all that have preceded them. Churches have been formed and converts have been multiplied. New portions of our field have been visited by the "Star of Peace," and the sound of the gospel, for the first time, has greeted the ears of thousands upon the islands of Maiana and Marakei.

Two churches have been formed on Ponape, — one at Shalong, of six members, another at Ronkiti, of fifteen members. Seven children, connected with the Christian families, have been baptized. There have been twenty-four additions to the little church on Kusaie, and eight children there have been baptized. At Ebon, there has been one baptism, but as yet no church has been formed, though there are some eight or ten persons of whom much hope is entertained that they have been born again. At Apaiang there have been two baptisms, the Queen stands propounded, and the King also is a constant attendant upon the means of grace. It is proper also to state that there are

several others, on Ponape and Kusaie, of whom there is hope that a work of grace has been begun in their hearts. It is hardly possible to express how greatly these tokens of the Spirit's presence cheer and strengthen us. At all the stations, preaching has been regularly maintained, and with the exception of the Gilbert Islands station and out-stations, with increased attention to the truth. The average attendance on worship has been about as follows: At the Ronkiti station, for 54 Sabbaths, 47; at the Kusaie station, for the same number of Sabbaths, 63; at Ebon, for the year past, 75; At Apaiang, for 80 Sabbaths, 39; and at the two out-stations, — Aonobuaka, 42 Sabbaths, 34; Ewena, 37 Sabbaths, 36.

Sabbath schools have been sustained at all the stations, with more or less encouragement. We are rejoicing to see our native Christians, in some instances, engaging as teachers in these schools. Some of them also go out upon the Sabbath, gather little congregations at different outposts, and try to instruct the people in the things of the kingdom of God. On Kusaie they sometimes have more hearers than come together at the station. At the two older stations, (on Ponape and Kusaie,) we are rejoicing in the evidences of a decided religious community. This is seen most clearly, perhaps, in the Sabbath afternoon services, and in the prayer-meetings. Formerly the attendance upon these was very small, but now they embrace the larger part of the average attendance at the Sabbath morning services. The churches also, at these two stations, sustain weekly prayer-meetings among themselves. Our monthly concerts have been meetings of much interest, and the contributions at the different stations have been as follows: at Ronkiti, \$21.01 and three gallons cocoanut oil; at Ku-

saie, fifteen gallons cocoanut oil and \$2 from Captain Bates; at Ebon, \$5 from Captain Coffin; and at Apaiang, from various classes of contributors, \$21.26; also £20 (\$100) from Captain Randall, for printing the Gospels and the Acts in the Gilbert Islands dialect.

Schools — Translation.

Respecting improvement in our schools and advance in the number of readers, we have but little that is encouraging, except upon Ebon. Aea, the Hawaiian brother there, proves himself a very successful helper in this department of missionary service. Other Hawaiians might do as well, perhaps, had they the ready material which is found upon Ebon. It is a fact of no small encouragement, that he reports 85 fluent readers, and some 45 more who are making commendable progress.

Three school-houses have been erected on Apaiang, but neither children nor adults seem at all inclined to frequent these places of learning. The number of readers at the other two stations, is gradually increasing.

The work of translation is progressing at all the stations. The Gospel by John is printed in the Ponape dialect. During the past two years, about 17,800 pages have been printed in this dialect, nearly 10,000 in that of Kusaie, and about 10,000 in that of the Marshall Islands. Much more would have been done, had the means been within our reach. Some of the printing in the Ponape, and all in the Ebon dialect, has been done at those stations, on a most miserable apology for a hand-press.

A native house of worship, 28 by 40 feet, has been erected on Tarawa. The church building which is in process of erection on Ponape, 60 feet long, 40 ft. wide, with walls 16 ft. high, supported and braced by large Gothic arches, if taken as an index of the people's interest in religion, as Captain Gelett says, shows that they mean something,—that they are in earnest. No people would engage

in a work of such magnitude, unless they were deeply interested.

The report refers to the joy of the missionaries in view of two cases of hopeful conversion among the foreigners on Ponape. One has died in the faith, apparently, and one is now an efficient member of the church at Ronkiti. Others also, of this class, seem interested in religious things.

PONAPE.

LETTERS FROM MR. STURGES, 1861.

SEVERAL letters have been received from Mr. Sturges. In the first, written at different times, from July, 1861, to January, 1862, he speaks of his great joy at the arrival of the *Morning Star*, with Mr. Damon, from the Sandwich Islands, in June, 1861; and of the departure of Mr. and Mrs. Roberts, and Mrs. Sturges, with the vessel, leaving him alone on the island. He then refers to visits to the station left by Mr. Roberts, which was formerly occupied by Dr. Gulick, mentioning pleasant incidents.

Visits to Shalong — Communion.

August 24. "Sheep without a shepherd;"—"Church in the wilderness;"—these were the thoughts of my heart as, on last Wednesday, I gathered the lambs at Shalong, administered to them the emblems of their dying Lord, and baptized four of their little ones into the name of the Holy Trinity. Blessed, precious occasions these, to the lone missionary! "And they shall show you a large upper room furnished;" and so our room was "*furnish'd*"—with two napkins, a plate of corn bread, and a tumbler of the pure juice of the grape, from the ladies at the Sandwich Islands. Not expecting to baptize, I did not take along a cup, but the lower half of a meat can, found in the door-yard, answered a good purpose, and while I could not help thinking how much this was like being in the wilderness, I felt it was good to be there; and I am not a little mistaken if the Saviour's love was not as fully felt and commemorated there as in many a costly temple at home. Three of our Kiti church went up with me to join

their friends; and it was very pleasant to see how they enjoyed the fellowship of Christians.

I spent several days in visiting among the people, and holding meetings. How gladly would I spend much of my time there! Especially glad should I be to spend a Sabbath; but alas, what can one do, where all the time and strength of two are needed? The poor, shepherdless lambs there pray most feelingly for some one to teach them. They are threatened by their chiefs, and opposed in many ways, but they seem to hold on like resolute Christians. If I dared, I would gladly put in a request that a teacher might be sent to them.

Friendly Chiefs.

October 4. I returned, yesterday, from my third monthly visit to Shalong. I started early Monday morning, with the intention of touring extensively in the tribe; and I have accomplished my object, having visited and held meetings at nearly all the important places in the Weather tribe. My first stopping-place was at Uapa, near the Ponatik harbor, where a high chief resides, who is friendly to our cause, while his wife gives pretty good evidence of loving God. Both are the most home-like people on the island. On calling, the chief met me at the door with a smile, a plain English "Good morning," and a firm grasp of the hand, leading me in. I took a seat in a veritable Yankee chair! The lady was dressed in a neat Yankee robe, and resting in a new cane-backed and cane-bottomed rocking chair; gracing it as well as some other queens of more pretension. Pushing on, we reached Shalong some time after dark, found all quiet, rested till morning, and then started to visit in the northern part of the tribe. Our first stopping-place was at Aru, where we found the second chief in rank, in his feast-house, with about one hundred of his subjects. He received me most cordially, had his kava and pipes laid aside, and all listened

to my teachings with attention. The chief was anxious to know the prospect for Shalong, — whether another missionary might be expected, and why I could not spend one Sabbath with them, and one at Kiti. Many ask where Dr. Gulick is, and wish to know if he will not come back. There is but one desire among natives and foreigners respecting their first missionary, — that he should return. I feel assured that he could do a great work there. No other man could do as well; but alas, for the poor heathen there, neither he, nor another, can be spared from more important fields.

Mr. Sturges visited most of the foreigners among that tribe, and was interested in his interviews, hoping that a reformation among them was commenced. He was glad to find that, to the surprise of many, the mission property at Shalong had not been disturbed.

Communion at Ronkiti—Additions—Death.

November 11. Yesterday was communion day with us, and three were admitted to the church. The season was most solemn. It begins to look very much as if the Saviour had indeed a church here; a fact not easy to realize after so many long years of toil and hope deferred. Thirteen persons sat down with me to remember the Saviour's dying love. Two were not with us. One of the most promising went, three weeks ago, to join the church above, and one was absent from the place. Thus early are we permitted to speak of one of our number in heaven. Martha, who I hoped would go with her husband to tell of Jesus upon some of the westward islands, is now doing an important work for this people, and especially for this church, by the influence of her Christian and happy death. I did almost think it hard thus soon to give up one of our little society; (she was one of our best readers, as well as Christians;) but now that she has gone, and has left for us such bright evidence of the blessedness of gospel faith, we do not mourn, but take courage, and press on in our work.

Visit of Mr. Doane.

On visiting Shalong again, in November, Mr. Sturges was grieved to find that the mission house had been broken open by two foreigners. The little church there continued to meet for worship every Sabbath, but the prospect was beginning to be dark, the property and lives of the Christians having been threatened. In December, Mr. Doane, from Ebon, arrived at Ponape, on which island he was once stationed, and where, as will be seen from his own letters, he was now detained for several months.

1862. Jan. 4. Mr. Doane has revisited his old home, in the Jokoits tribe, that he might once more tell the people of Jesus, and see how far they remembered his instructions. It was pleasing to see how well some of them remembered him, and how glad most seemed to be, to meet their "friend." We spent one night in the neighborhood, visited the high chiefs, and held services in several places. We went to the mission premises. The place was grown over with bushes, the stone foundation of the house, and a lone mimosa tree, were all that marked the spot where the heathen had been gathered, in former years, to hear of Jesus, and where I had been so often entertained by the warmest of friends. There, among the bushes, on the rough stones, we knelt and re-consecrated ourselves to Christ; the savages looking on and wondering why we wept and prayed. The spot we shall never forget.

In another letter, the first date of which is January 20, 1862, Mr. Sturges refers to intimations that it might be thought best for him to leave an island so far to the West, and expresses his strong desire to remain. There had been much sickness and many deaths from small pox, among the people. He writes of

The War in America.

It is with feelings of sadness that we hear of the movements in our beloved land; but these feelings are mingled with joyful expectations, since we are able to assure ourselves that the day of joy and peace draweth nigh! My heart is full, too full for expression, when I

see that the day of redemption has come for the millions in bondage, and the shame of my country is no more to be known among the nations! I do feel that there is hope for the American Board. Surely, when men and money, by millions, flow in to do the work of the Lord in putting down the rebellion of a few bad, *mad* men, there will soon be a like liberality in putting down the rebellion of Satan! I feel that the "time draweth nigh." The future of Micronesia, and of the world, is bright! The Lord will have the nations to praise him; and it is a privilege to live and work in these days of gathering.

Persecution at Shalong.

April 20. The violence which has long been threatened against our little church at Shalong, has commenced, and we know not where it will stop. The three male members came down to assist us on our meeting-house, and while here the family of one were driven from their house in the night time, all the property taken, and the dwelling broken up. Orders were also given to destroy the property of the others, and that they should be stoned on their return. These latter orders have not yet been executed, but they may be soon.

May 29. Natives just arrived from Shalong confirm the rumors that another of our church members there was attacked in the night, his house plundered, and other violence threatened. The head chiefs there are showing their purpose to destroy the new religion. So far, the Christians, a little band, stand well; and I much hope that their meekness will be the occasion of good even to their enemies.

At our monthly concert for last month, I proposed to our church to make some contributions to the brother who was first robbed at Shalong, and it was most gratifying to see the interest and liberality of these new believers. Every one came in with something,—one with a shirt, another with a pair of pants,—and this in

addition to their missionary contribution. Even our nanakin sent in a nice mat, which is the Ponape bed. This gift of the chief is more than the mere value of the thing, as it serves to show how he looks upon persecution, and as it will be a protection to the receiver from further violence.

It is matter of joy and gratitude that we are permitted to live in so much peace at this station. Our little church is now free from the petty annoyances and thefts, to which they were subject last year. All seem to be as much respected, and more, than when in their heathenism. This is so much better than our fears, or the experience of the little flock at Shalong, that we shall try to be more grateful. The Lord is greatly blessing us; but there is a sad state of things at Shalong. What can be done for the believers there? How I long to be with them, and in some measure lighten their trials; but, alas! what can I do? I can only see them occasionally, and encourage them to bear their sufferings.

Writing, again August 1, 1862, Mr. Sturges speaks of his great unwillingness to leave Ponape, and states that they had there, in process of erection, a meeting-house 40 by 60 feet, which he hoped to see completed ere long. He was desiring, also, to do something more to furnish the few readers with books, and to initiate one of the church members, Narcissus, a native of Manilla, into the work as a teacher. At this time, he was rejoicing in the return of his wife from the Sandwich Islands, not well, but improved in health.

He wrote also on the 4th of August, in behalf of the mission, respecting the need of reinforcements. They call, specially, for two additional American missionaries, in case Dr. Gulick is not able to return,—one for Ponape, and one to be associated with Mr. Bingham, on Apaiang; and for three Hawaiians,—one for Strong's Island, to take Mr. Snow's place, one for Ebon, to take a new station on the Marshall Islands, and one to help in the same way on the Gilbert group.

The publication of other letters from this mission must be deferred. They will appear in the next number of the Herald.

Greece.

LETTERS FROM DR. KING.

THE following extracts from letters recently received, will be read with special interest because of the political movements in Greece to which they refer, and which are attracting so much attention. It will be seen, that after so many years of patient toil, with, at times, much perplexity and persecution, while but little fruit has been gathered, the veteran laborer now rejoices in the hope that a brighter day is dawning upon that land, in its religious as well as its civil affairs. The first letter from which extracts are given, was dated December 13, 1862.

Improved Religious Prospects.

From what I see and hear, I have reason to believe that our labors in these regions, for thirty-five years past, will not all be lost. A few days ago, one of the first lawyers here said to me that he believed my religion to be true, and that he wished his children to be brought up in it. "As for me," said he, "having been born and brought up in this church, I cannot bring myself to leave it, though my mind is convinced; but the rising generation will." Another lawyer, who is also a Professor in the University, said to me yesterday, as I was speaking to him of the importance of endeavoring to lead the students to read the Word of God more, "This I have recommended in one of my lectures; your religion is true," &c. Another Professor here, day before yesterday, remarked, "We shall all, by and by, become Protestants. We have not to change our religion, but only to leave off what has been added."

Other individual cases are mentioned, indicating, like the above, an apparent favorable change of views, and Dr. King adds:

The greater part here now seem to be very friendly to me, most cordial,—and some even of the first of the clergy. Not long since I met in the streets a lawyer, (not one of those already mentioned,) and he stopped me in the midst of the crowd, took me cordially by the

hand, and said, "You see how those *nappistes* (the name of a party) who persecuted you a few years ago, are now sent away." I believe I wrote to you, that the editor of the "*Age*" had been sent out of the country. Last week the editor of the "*Hope*," (the other scurrilous paper,) who years ago did every thing in his power to injure me in the minds of the people, and help on the persecution, was followed by a great crowd in the streets, not far from my house, hooted at, and pelted with rotten lemons, and every thing filthy that could be found in the street. He had for days been concealed, as I was told, at the French Legation, and did not dare venture out, for fear of losing his life; while I, whose life he, by means of his vile paper, had put in danger, now go about freely, and am everywhere received as a friend, in the most cordial manner. Those who were my greatest enemies and persecutors here, are now chop-fallen and held in contempt, by, I think I may say, the mass of the nation, certainly by the most intelligent citizens of Athens.

I do not despair of Greece yet. My persecutions here, years ago, have been the means, I believe, of opening the eyes of many. The wrath of man shall praise Him, and the remainder of wrath he will restrain.

Health—Hopes.

I am not able yet to preach, but do what I can by way of conversation, though I cannot converse much without having my throat affected. I fear I shall never wholly recover from the bronchitis, though I think I am slowly gaining. But if I recover, I cannot expect to labor very long. I have finished my threescore-years-and-ten, and cannot expect to remain much longer on the earth. I hope, however, to remain till I see the Union restored in our beloved country, every vestige of oppression wiped away from it, and the cause of all our present sorrows removed; till

I see the temporal power of the Pope wholly destroyed, Italy and Greece wholly free; till I see a revival of true religion in all these regions. I have seen great things in years that are past, and hope to see still greater.

The National Choice of Prince Alfred.

In another letter, dated December 20, Dr. King refers as follows to the election, by the people, of Prince Alfred of England, to be their sovereign.

The Greeks are determined to obtain, if possible, for their king, Prince Alfred. Of 10,107 votes, given here, 10,091 were for Prince Alfred, and only four for the Duke of Leuchtenburg. Twelve voters inscribed their names in the book of votes, and wrote opposite, "*Alfred or death.*" It is seldom that so much unity exists among this people, with regard to any subject. It seems as if a spirit had been sent out among the Greeks in all parts of the world, moving them to choose Alfred. Russian despotism they are afraid of, and Jesuitism they hate. They declare that they will never have a Roman Catholic for their king; they say they would prefer a Turk, if he were baptized. And they cannot bear the idea of having any German.

They wish for Alfred, because they think he will govern in a constitutional manner, give full liberty of the press, encourage agriculture, make good roads, and preserve good order. They say nothing about his being re-baptized, and seem to take it for granted that he will remain a Protestant. They do not seem to be as much afraid of Protestantism as formerly. In fact, many are beginning to see that the religion of the Bible, without any mixture of human traditions and additions, is the true religion, and that which exalts a nation.

If Alfred should come here, and should bring back the Sabbath, which we had in the time of Capodistria, and which the Bavarians virtually abolished, all the Greeks would be glad. Should he recommend placing the Bible in every

family in Greece, the whole nation would applaud him for that act. Should he have any thing of the spirit of Christianity, and accept the proffered throne of Greece, he might do a great and good work for this nation, and for the Greeks in every part of the world.

Circulating the Scriptures.

I am endeavoring, by conversation with persons of intelligence here, to impress upon their minds the importance of more attention to the Sacred Scriptures, in which are contained the true principles of civil and religious liberty; and I hope to be able soon to place in the hands of the students in the University, the book which I printed and published some time since, consisting of Extracts from the Homilies of Chrysostom on reading the Scriptures.

Writing again, December 27, Dr. King speaks of sending to the President of the University, for the students, two hundred copies of his book, "John Chrysostom on the reading of the Scriptures," which were immediately distributed. In other cases, he was finding an increased appreciation of the value of the Word of God. He remarks: "As rain in the spring softens the earth, and prepares it for the seed of the sower, so liberty, brought by the late revolution, seems to have a happy influence on the minds of many, preparing them to receive more readily the 'good seed.'" On the 3d of January, he wrote:

Last Monday I gave to the Bishop here, who is a member of the Holy Synod, a hundred copies of the same work, which he promised to send to the priests of his diocese. This Bishop is friendly to the distribution of the Scriptures in the language of the people, and has himself purchased many hundred copies of the modern Greek New Testament, for the people of his charge. He is the only Bishop I know of here who seems to take any interest in furnishing the people with the Word of God. I have sold of the publications of the American Tract Society, to the amount of \$106.16.

Central Turkey.

LETTERS FROM DR. PRATT, OCTOBER 30, AND DECEMBER 13, 1862.

DR. PRATT, though nominally stationed at Aleppo, has not been much there since his return from the United States. In a letter written from Adana, October 30, he speaks of a visit to that place and Killis. At Aleppo he was impressed with the importance of a missionary's presence with the people. He saw much that was pleasant, but found "a new source of division and strife," in the fact that Kos Bootrus, formerly a deacon in the Protestant church there, but cut off for unchristian conduct, had recently received an appointment of a missionary character, in connection with the English "Church Moslem Society." Though his appointment was with primary reference to labor among Arabs of the desert, he had taken a house at Aleppo, opened a place of service, and "was proposing to some members of our congregation to baptize their children." Reference is also made to the visit of the recently ordained priest, Garabed, of Diarbekir, to that place, and the holding of an Episcopal communion service to which members of the Protestant community, "not church members," were invited.

Adana as a Field of Labor.

A second letter is dated at Antioch, December 13. Dr. Pratt was then on his way to Aleppo, from Adana, and says in regard to the latter place, vacated by the death of Mr. Coffing:

We spent six weeks there, of very pleasant and we hope profitable labor. The field and the people were new to me, and I rejoiced in the opportunity of becoming acquainted with them. My former impressions of the place have been much modified by this more intimate acquaintance. It is a place of great business activity, steadily growing in size, and increasing in importance, as the mart for the abundant productions of its magnificent plain, especially in the increasingly important article of cotton. The preparation of this crop for the market forms a very large part of the industry of the people. Probably one-half of the inhabitants are engaged in

picking it from its husk, cleaning it from sticks and leaves, or separating the seeds by the rude gins of the country. From this fact result several others. There are many strangers there, men who come for one, two or three years, attracted by the abundant demand for labor, and high wages. These form a good field for missionary effort, and there are quite a number in our community. It also happens, from this call for work, that there is very little social visiting among the middle and lower classes, all being engaged in the evenings in picking cotton. This may be an advantage, or the contrary. It certainly gives the pastor good opportunities for evening visits; but on the other hand, this unceasing pursuit of wealth is not the best preparation for hearing the gospel.

New Preacher—Schools—Self-support.

Contrary to his previous opinion, Dr. Pratt found Adana not an expensive place to live in. "The climate is not unhealthy, except that in summer the heat is very oppressive; but summer retreats, in the midst of Armenians, are easily found." While he was there, the Protestants invited Adaluna Garabed, a graduate of the last class at Aintab, to preach to them as a candidate. He writes:

Garabed had gone, provisionally, to Kessab, and on receiving their invitation made immediate preparation to come to Adana. His impressions on reaching the place will serve for my own. He had left there, four years previously, a handful of men, (as Protestants,) and no women except the preacher's wife. The Sabbath after his arrival, we had Sabbath school as usual, at nine o'clock in the morning. There were present 56 males and 20 females, besides 41 children in the infant class below; and on seeing their interest and attention, he said, "These people are alive." At the noon service, attracted by the unusual circumstance of the baptism of several children, there were 65 males and 50 females.

The people manifest a readiness to work, and also to contribute. The Sab-

bath school, instituted by Mr. Coffing, had been discontinued, but was again desired by them, so that we began again; and weekly did the eight teachers, and some others, assemble to go over the lesson with me, writing down the questions and answers; in which work they have acquired some facility since they first began with Mr. Coffing, and were unable so to write, from his dictation, that they could understand it when out of the house.

The two schools are well attended, having about sixty scholars, both taught, at present, by natives of the place. To me the work there seems very hopeful, and I anticipate substantial progress under the labors of Garabed. He has the right idea of his relations to the people, and looks forward to the time when they will support all their own institutions. With the growth for which we hope, that time cannot be far distant. His salary is fixed, for the present, at one-half what the former preacher received, of which the present contribution of the people is about one-quarter. Besides their subscriptions for the support of schools and the new preacher, (200 piasters per month,) they have collected, of their own accord, a considerable sum, (about \$30,) for the poor, and even entertained the project of buying a bell, and clock for the church. They seem to like the idea of doing their own work and bearing their own burdens, yet they show a very tractable and docile spirit. They need the advice and training of a resident missionary, and we hope they may not long remain deprived of these advantages.

Tarsus—Help Needed.

For Tarsus I have not so much to say, as I was able to spend only a few days there. The people are different from those of Adana, more simple, less independent, perhaps more warm-hearted. Business does not drive them as it does the Adana people, though they are not inactive. The work is making good

progress, and the day we reached there, a young man and his young wife had come out on our side, and had been driven from his father's house, with nothing but the clothes they had on. Both of them seemed determined to persevere. They are of good family, and are both intelligent, and convinced of their duty to follow the truth. This community once decided to call their present helper as pastor, and arrangements may yet be made to that end. They have a small school for which they pay in part. The teacher is a young man from Adana.

There are no villages occupied at present, nor can there be till a resident missionary shall come among them. Are we not to have one new man from America this year? We hear of no one, and do not understand it. We are now only *seven* men with *six* stations, and Dr. Goodale almost unable to do missionary duty. What are we to do for theological education, and what for these six stations?

At the close of his previous letter, Dr. Pratt had said: "We must have a man for Adana. We cannot suppose we are to be disappointed." In connection with these letters he sends some notes respecting his visit to Killis, mentioning incidents which seem to show that there is still, as has been noticed formerly, much liberality of sentiment, and readiness to listen to the truth, among the Mohammedans of that place and vicinity, and which indicate "how wide and how excellent an influence may be exerted by an earnest and devoted preacher in such a place."

Eastern Turkey.

KHARPOOT.

LETTER FROM MR. WHEELER, DECEMBER 5, 1862.

THE statements made by Mr. Wheeler in the following extracts, indicating, as they do, progress and promise in various respects, in the Kharpoot field, are very encouraging.

Theological School — Increasing Intelligence.

The closing of our theological school, for the long vacation, furnishes occasion

for saying some things in regard to the school and our work. You were perhaps informed of the death, in September last, of one of the most promising members of our first class, Sahak, who, though almost totally blind, possessed a mind of more than ordinary power, and made good progress in study. His death was very sudden but happy, and produced a good effect among the members of the school. Of the nineteen members of the first class, eight are now employed by the Arabkir station, two by Diarbekir, and nine by Kharpoot. Of the second class, four are employed by Diarbekir, one by Erzroom, three by Arabkir, and five by Kharpoot. It is a matter of interest to us, to watch the progress both of the young men and of the people among whom they labor. Villages which, a short time since, were so ignorant that our then wholly uneducated helpers were acceptable and useful, are now so advanced as to demand and need men of the first class. But two or three members of the second class could now sustain themselves at any one of our regular out-stations, except as teachers of children.

There is progress, too, in supporting the young men by the people. At all our out-stations, where wood and lights were formerly furnished by the Board, the people now bear the whole expense. The helpers are boarded by the people also, at all our regular out-stations, except Palu and Choonkoosh, and this though some of the villages aid in supporting the city pastor. At Choonkoosh, the people have paid about \$20 during the year, towards renting a chapel and supporting their helper, and those in Palu, \$48. We continually press upon them their obligations to sustain their own institutions, feeling that thus only can we lay well the foundations of the churches.

The New Chapel.

Our new chapel was dedicated November 23, and is all we could desire.

Its influence for good is at once seen in an increasing audience. A few evenings since, the third anniversary of the theological school was celebrated in it, six of the pupils addressing the people upon appropriate subjects, in a style very creditable to them. So neat and well-lighted a place of worship, supplied as it is, without expense to the Board, with solar reflectors and two neat pulpit lamps, is exerting an influence for good in the villages. Already the people of three villages have covered the black, mud walls of their chapels, with a neat white plaster, and four have purchased, one each, of the "wonderful lamps, by the light of which a man can read on the opposite side of the room;" of which, in anticipation of such a demand, we had ordered a few extra. Our villages are also, at their own expense, furnishing their places of worship with clocks, and beginning to learn that (to an oriental) very difficult lesson, to be regular and prompt, and to value time. Looking at the work as a whole, we are much encouraged, and particularly in seeing the increasing stability of the little communities in the different cities and villages, and of the church which is made up of members from them all.

The support of the pastor costs much anxiety and effort, but we are pleased to see that a majority of the people pay promptly the sums subscribed by them.

Girls' School—Additions to the Church.

The prospects of the girls' school are very good, more wishing to enter as boarding scholars than can be received. Not improbably, however, at the time of opening the school, in April, some who now wish to enter will draw back. One man earnestly desires to place both his sister and wife in the school, as boarding scholars, paying for each the \$16 which we demand from all in our own field who are able to pay so much. To place his wife in the school, he must hire others to care for an infant child. Such an interest in female edu-

cation is surprising. We receive the sister, and promise to admit the wife also, if there be any vacancy. Two other girls will pay \$8 each. Eight girls from Diarbekir wish to enter, of whom a part will pay something. Of the fifteen, or less, day scholars from this city, all who are able will pay \$1.60 each. All the pupils will also pay half the cost of their text-books.

At each of the six communions during the year, some persons, twenty in all, have been received to the church, and there are several others of whom we have hope that they are Christians.

We are much encouraged by reports of the meeting of the Board in Springfield, showing, as they do, how strong a hold the cause of missions has upon the churches.

Syria Mission.

BEIRUT.

LETTER FROM MR. JESSUP, NOVEMBER 15, 1862.

IN this communication, after a brief reference to pleasant indications in different places in their mission field, Mr. Jessup presents a narrative respecting a professed believer which will be read with interest, though time must be allowed to test the sincerity and stability of one who has passed so often from one form of religious profession to another. "My object in writing so much about him," Mr. Jessup says, "is to ask an interest in the prayers of God's people on his behalf, that he may be truly converted and made an instrument of great good to that wild pagan sect of Syria," to which he was attached. "His history shows us that we ought to expect great things, and that nothing is impossible with God."

Encouragement.

The movement in Hums is proved to have had a substantial basis, and the brethren there stand fast in the Lord. Near Tripoli, too, seed long since sown is springing up and bearing fruit. Yesterday we received a petition from twenty-five men, from the two villages of *Sheik Mohammed*, in Akkar, and *Khoreibeh*, near

Kolatel Hosson, stating that they are Protestants and wish a missionary. Several of the men are well known to us, but the majority are more recently enlightened. This movement, together with that in Hums, renders it necessary that a missionary be sent to Tripoli as soon as practicable. In Beirut, three adult men, heads of families, have recently come out as Protestants, and two of them seem to have had a work of grace wrought in their hearts. In Lebanon the demand for Protestant schools is unparalleled. The door seems to be opened wider and wider, in every direction.

A Converted Nusairy—Early Life.

We have just become much interested in the case of a converted *Nusairy*, from that mysterious pagan sect which inhabit the mountains north of Tripoli, towards Antioch. He is now in Beirut, apparently a firm Protestant, and his history is of such interest that I will state it in brief.

He was born in Antioch, about thirty years ago, and when a child removed to Adana, near Tarsus. At the age of seventeen, he was initiated by the sheiks of his religion into the pagan mysteries of the *Nusairy* faith. The initiation occupied several days; and he was bound by the most terrific oaths, that he would never disclose the secrets of the sect, on pain of death. Being naturally of a shrewd and inquisitive mind, he devoted himself to the study of that faith, (which none but the initiated can understand,) learned the worship of the sun and moon, and adopted the horrible and gross superstitions of the sect. They hold to the transmigration of souls; that is, that all unbelievers are at death transformed into some one of the lower animals. The Mohammedans are changed into donkeys, the Christians into swine, and the Jews into monkeys; but the *Nusairiyeh* ascend to the milky-way and are transformed into stars. They also teach that when a believer dies, the

planet Jupiter descends, and takes his spirit up to the milky-way.

Becomes a Mohammedan—then a Greek.

When this man, Soleyman, began to investigate the mysteries of his faith, he determined to watch the planet Jupiter, at the death of every *Nusairy*, and see whether it actually descended to the earth or not. To his great amazement, though he watched the planet at the very moment when several well known sheiks died, it did not remove from its place, nor undergo the least change. His faith was thus shaken; and he went on from one step to another, until he concluded that there must be a better religion than such pagan absurdities, and turned Mohammedan. He was a Mohammedan about a month, when, as he says, he "found in the Koran three hundred lies, and seventy great lies," so that he was unwilling to remain longer a Moslem. He then studied the books of the Greek Church, turned Greek, and was baptized by a merchant of Adana. Entering on this new faith, he was horrified to find, that though professing to worship the true God, the Greeks actually worshiped pictures, and *ate their God*—(in the mass.) He says he had read, in an old copy of Robinson Crusoe, translated into Arabic, about men eating one another, but here were people eating their God,—for they claimed that the bread and wine in the sacrament were really changed into the humanity and divinity of Christ!

Joins the Jews.

Finding Christianity to be of such a nature as this, and knowing of no better form of it, he concluded that he would become a Jew, as the Jews read the Old Testament in the original, and all sects acknowledge the Old Testament as true. For four years he continued a professed Jew, and learned to read the Hebrew of the Old Testament and the Talmud. He was at first greatly troubled lest God could not admit a heathen among his

chosen people; but says he was quite relieved when he read that Ruth and Rahab, both heathen women, were among the progenitors of David. Two things at length led him to leave the Jewish faith, viz., the absurdities and blasphemies of the Talmud, and the prophecies with regard to the coming of Christ. He then decided that he would become a Christian again, hoping to do so without adopting picture worship and transubstantiation. As he was baptized before by a layman, he now applied to a priest, but found no special difference, as he was obliged to worship pictures again, and eat his God. He could not remain a Greek; he had tried Paganism, Judaism, and Islamism in vain, and now began to look for something else.

Becomes a Protestant.

The Greeks had told him of the "religion of the Angleez," (Protestants,) and that they were an heretical sect, who denied the resurrection; and he wrote a tract against their heresy, bringing proofs from Scripture for the doctrine of the resurrection. A Greek from Beirut, living in Adana, told him that there were learned Greeks in Beirut who could convince him of the truth of transubstantiation and the propriety of picture worship. While visiting this man, he saw a book lying on the table, which he took up and began to read. It was a copy of Dr. Meshaka's work on the Papacy, in Arabic. He was so absorbed in the book, that the Greek, who had bought it for his own use against the Catholics, and not to make Protestants, became alarmed and took it from him. He then went out, determined to get it for himself, and finally found Mr. Cofing and Adadoor, the native helper, whom he had before regarded as Sadducees, and obtained the book. He was delighted. Here was Christianity which neither enjoined picture worship nor taught transubstantiation. He became a Protestant at once, and wrote to Da-

mascus, to Dr. Meshaka, thanking him for having written such a work.

Persecution—Apparent Firmness.

The Mohammedans and Nusairiyeh were now leagued against him, took away his wife and child, and his property. He was thrown into prison, and two Moslem sheiks came and tried to induce him to become again a Moslem or Nusairy. They pictured before him the sensual delights of Paradise; but he replied that they were welcome to his share of their Paradise, he was rooted in the religion of Christ and would not leave it. He remained in prison twenty-one days, and then was sent as a conscript to enter the Turkish army in Damascus. While in prison he wrote several prayers which he has read to me, in which he pleads that God, who rescued Joseph, and David, and Daniel, and the three Hebrew youths, would rescue him from prison and from the hands of his enemies. Though illegally arrested, being a Christian and not liable to conscription, his hands were put in wooden stocks, and he was marched by land all the way to Damascus. Just before reaching Damascus he found some Protestants at *Nebk*, and requested them to write to Dr. Meshaka, to use efforts for his release after he reached that city. After a week's search Dr. M. found him in a loathsome prison. Though his fellow conscripts declared that he was a Christian, the Turkish authorities refused to release him until, providentially, Col. Fraser, the British Commissioner to Syria, visited Damascus, heard of the case and procured his release. He remained a month with Dr. Meshaka, and has now come to Beirut. He says he is anxious to labor for the conversion of the Nusairiyeh people, who are in gross darkness and ignorance. He has a thorough acquaintance with the Scriptures, knowing whole chapters by heart, and is familiar with the Arabic, Turkish and Armenian, and somewhat so with the Hebrew. He

may go to Latakia, to labor with our brethren of the Associate Reformed Church, among the Nusairiyeh of that region.

Mahratta Mission.—India.

AHMEDNUGGUR.

LETTER FROM MR. BALLANTINE, NOVEMBER 10, 1862.

THE Mahratta mission held its annual meeting at Ahmednuggur, commencing October 21. Accounts of this gathering, which was one of much interest, have been published at Bombay, and also in some of the religious papers of this country.

Candidates Licensed—New Station at Sholapoor.

One of the principal things attended to at this meeting was the examination of the theological class, which has now completed its three years' course of study. The young men sustained a very good examination. Four were licensed to preach the gospel, the licensure of the three remaining members of the class being deferred until they could obtain more experience. The class numbered, the past year, only seven; two teachers, who had been connected with it for the two previous years, having been unable to continue their studies on account of the duties of their schools.

The mission determined to form a station at Sholapoor, and Mr. and Mrs. Harding left here to-day for that place, taking one of the licentiates, and two other of our native Christians, with their families, to help them in their work. We look to the next reinforcement to supply the wants of Bombay.

We have had an excellent anniversary this year, though I have no time to send you an account of it now. I can only say, that we had evidence of the presence of the Holy Spirit with us, but not in the same way, or with the same external manifestations, as last year. Offerings were made to the Lord by some of the native brethren, though

nothing was said to them on the subject. On account of the great drought, and the high prices of provisions, few were in circumstances to give much to benevolent objects. Still, the donations made in money and valuable articles, and in written promises given in, amounted in all to more than one hundred rupees.

Additions to the Church.

Yesterday, three persons of high caste were received to the second church, being baptized by Mr. Vishnoopunt. One of these is a Brahmin, (whose husband is not a Christian, though the brother of Vishnoopunt.) Another is a girl from Mrs. Ballantine's school, who is about to be married to a young man just licensed to preach the gospel. The third is a young man who belonged to the tailor caste, and has left father, mother and other relatives, and has even submitted to the loss of his wife, for the sake of Christ and his salvation. Two other men of high caste were examined last week by the church, and approved; but one of them was ill and unable to be present yesterday, and the other, an old man, was desirous to wait awhile before coming forward, saying that he wished to settle some matters before making a public profession. He however seems firm in his attachment to Christ. Thus God is adding to his church such as we trust will be saved. I should say, that all these five persons have been very regular in their attendance on religious services in the second church, for several months; one or two of them, indeed, for more than a year.

Madura Mission.—India.

BATTALAGUNDU.

LETTER FROM MR. WASHBURN, AUGUST 29, 1862.

Great Scarcity of Food.

MR. WASHBURN states that there now exists, in the Madura district, such a scarcity

of food and of working materials, as would set England in a political ferment if it existed in Manchester or Ireland. Rice is three hundred per cent higher than it was two and a half years ago. The famine, and the high price of cotton, are affecting the congregations. The people suffer much, and many wander abroad, to other districts and to Ceylon, in search of subsistence. Yet he writes :

Nevertheless, the catechists' accounts of their half year's labor, afford ground for hope and encouragement. The church members at the station are slowly increasing in their knowledge of the Scriptures. A serious hindrance exists to the firm establishment of Christian habits among the rising generation, in the fact that the people, not being land-holders, hire their children out to the heathen owners of land ; and either from the nature of their work, such as watching flocks and watering gardens, or from the necessary tenure of their service, such as sharing the crop of a heathen's ground with him and a heathen fellow laborer, it has been difficult to secure the rest and reverence of the Sabbath day.

We have in some measure succeeded in reaching the class of persons referred to, by evening schools. The congregation has been increased by the addition of one family ; and one person, employed in our family, has united with the church.

Need of Many New Helpers.

Mention is made of a cluster of villages where there are several Christian families, but no resident catechist, and Mr. Washburn says :

It is a Tamil saying, that the cocoa-nut grove will not flourish, which does not hear the footsteps of the owner in it, every day. It is not otherwise with the churches. The keeper of the Lord's vineyard must walk daily among the vines. That this is specially needful here should not surprise us. Our converts are from classes that have been domineered over, and compelled to suffer others to do their thinking and ruling,

until intelligent planning, and combined action except in immemorial usages, are unthought of. They are, moreover, generally unable to read. Every thing they learn of the Bible must come through the lips of others. They are, most of them, compelled to daily and severe labor for a bare sustenance. That such persons do not at once, on leaving their superstitions, leap into Christian manhood, should not surprise us, who, with all our advantages, are yet so far from attaining the stature of perfect men in Christ Jesus. If such illiterate Christians are to live isolated,—perhaps one or two families, perhaps a single man in a village,—who can doubt that there will be a necessity for a large number of conscientious, energetic and faithful catechists. With such a corps of laborers, no method of evangelism could be more powerful. Each Christian is a light in his village—a centre of Christian influence. One often sees, as he travels along the roads by night, a little earthen lamp, burning before an idol shrine. The priest comes regularly, night by night, renews the wick and supplies oil. If this is faithfully done, the light shines cheerfully out upon the dark, solitary road. If he fails to do it, the lamp is only a bit of filthy pottery. So with our ignorant, hard-laboring Christian. If he is faithfully looked after and instructed, he is a light in the darkness of his village. If he is not, he is worse than useless ; and in so far as our method of labor is concerned, he is a failure. While, therefore, this method calls forth the most wide-spread evangelizing labors of the missionary, it also calls upon each missionary individually, and the mission as a body, to secure a corps of faithful, judicious, and sufficiently educated helpers to meet these necessities. And here we are presented with a problem not yet solved.

Decline of Heathenism.

If we look at the heathen about us,

we cannot doubt that idolatrous superstition and worship are losing their hold on thousands of the people. This appears in several ways. In the villages into which tracts or the catechists have penetrated, the people will largely confess the untruth of all their superstitions. One feels a perceptible difference in passing from such a village to one in which no catechist has been. He sees it also in the fact, that next to no new temples are being erected, while many are falling to decay. He may observe it at the feasts. In the principal one of each cluster of villages throughout the country, a yearly festival is held, and a car, like that at the great temples, except of smaller proportions, is drawn around the town. This is not only a religious but a festival day. While, therefore, the crowds at these festivals are not an index of the popular estimate of the religion, you may judge something of their religious zeal by the alacrity of the people in drawing the car, by the numbers you see rolling on the ground before it, or measuring their progress around the town by prostrating themselves, then rising and advancing their length and repeating the act again and again. A catechist expressed the state of these festivals when he said, "The people lately show very little piety." This is true. The festival remains; doubtless superstition remains; but the spirit which originated these observances, and was their former life, is insensibly evaporating. But no one may infer that heathenism will be abandoned the moment it is seen to be false. It is not a characteristic of the human mind, in the East or the West, to abandon observances and customs simply because they are false or hurtful.

Itinerant Labor Needed.

My personal observations, so far as I have been able to extend them, correspond with this account. During the past month, I have been able to visit

and preach in over thirty heathen villages. Most of these were out of the ordinary routes of touring, but in nearly every one of them, the name of Christ was known by some with whom I conversed. The gospel had no doubt been preached in them all. In one or two instances, I saw thoughtful men, who were evidently counting the value of Hindooism as a religious system. On the whole, these visits afforded me encouragement, in what I saw to have been already accomplished. Again and again the thought came to my mind, that with God's blessing, all that seemed wanting to an ingathering of converts, is the wisely directed, faithful, systematic labor of really devout men. I cannot express to you how much I should value an *itinerant mission*, as a means of forming industrious habits, elevating the piety of our catechists, and instructing them in the right method of preaching to the heathen. That the reflex influence of such a system of labor, on the missionaries and the mission, would be worth its cost, even though it should involve the sending of additional missionaries, I think to be beyond a doubt. But whatever agency may or may not be at hand, we shall hope, most of all, to share the presence of Him who walks in the midst of the churches; and we shall still ask your intercession, that we may have this most needed of all agencies or blessings.

PERIACULUM.

LETTER FROM MR. SCUDDER, SEPTEMBER 2, 1862.

In this letter, probably the last sent by him to the Missionary House, Mr. Scudder mentions the admission of three persons, on profession, to his station church. He states that the Romanists had been active in Periaculum of late, had erected a neat church building, had purchased a large lot of land, adjoining the mission premises, and were making strenuous efforts to gain proselytes from among disaffected members of the congregation; thus far, however, without effect.

Tours in Heathen Villages—A Difference.

After returning from the Pulney hills, our brother had made two tours among heathen villages. His statements in regard to the reception given to truth and its messengers, in different classes of villages, and the graphic account of the mode of proceeding, will be read with interest. He visited, in all, sixty or seventy villages. One tour was in a district where a catechist had labored for sometime, and the other, in one where the gospel had seldom been preached. He writes :

It was interesting to note the different manner in which our message was received in these separate districts. In the latter, the people, though never treating us discourteously, seemed to be quite indifferent to the gospel, well content with their own faith. They were decidedly opposed to accepting any tracts, fearing the wrath of their gods. In the former region, however, we were greeted cordially, our words were listened to with attention, and there was a manifest friendliness towards Christianity on the part of the villagers, which was very gratifying. It is especially worthy of remark, that the head men of these last mentioned villages are uniformly kind, while some appear to be almost ready to cast in their lot with us. In Andipatti, where a catechist lives, and where, but a year ago, was exhibited marked hostility against us by the inhabitants, a Brahmin in high office has lately purchased a copy of the New Testament, for his own use.

Mode of Proceeding.

Touring among the heathen is a new experience to me, but thus far a very pleasant one. Contributors to foreign missions would have their sympathy deepened and their benevolence quickened, could they accompany a missionary in one of his ordinary visits to a village, or a group of villages. The evening is usually the most favorable time for preaching. Then the men are

returning from their day's work, with perhaps a bundle of straw upon their heads, a watering bucket in their hands, or their wooden plough over the shoulder. These, and the village women coming to the well to draw water, will furnish you with a good audience, for half an hour or so. To a stranger, the herds of cattle, and droves of sheep and goats, coming home from pasturage, with the kids and lambs frisking about, add not a little to the interest of such a scene.

As you enter the village, the people whom you meet, surprised at the unusual sight of a white face, respectfully ask your errand. "We have a proclamation to read," replies the catechist; "come and hear." Stopping in some central place, the catechist commences reading in a loud voice, a tract entitled "The Divine Proclamation,"—a succinct statement of the gospel message. Before he has finished reading, quite an audience will have collected, varying from half a dozen persons to a crowd of three hundred or more, according to the size of the village. After he has read the tract, he takes some topic presented in it as the text of a brief address; and you follow in the same way, both seeking to impress upon the audience the great truths of sin and redemption. Usually the people will hear you through in silence, breaking in occasionally with, "Fact," "True." Give them a chance to talk, and their comments will be various enough. Often, some person, fancying that he understands better than the rest the drift of your remarks, will take your part, and retail what you have said, in a less elegant, but possibly more intelligent form. If you have been addressing women, they will probably reply, "Sir, we are only women, what can we know?" If your hearers are very low people, they will say, "We never studied, how can we understand?" "If we change our religion, who will give us grain?" "Who has seen Heaven or Hell?" "Where is God?" These and other such ques-

tions, are very common replies. Objections urged against Christianity in Christian lands, are usually products of sense rather than of spirit; but it is the excessive grossness of the objections, and the unblushing effrontery with which they are thrown out, that astonish you when you meet a heathen opposer. "This is my god," said a man to me one day, very significantly

laying his hand upon his body; and the declaration of the Apostle, "Whose god is their belly," gained fresh illustration. The truth is, all that the people generally care for, is a good living; and the sole thing, of a religious nature, that attaches them to their present faith, is a superstitious dread, lest, if they renounce idol worship, the gods who give the crops should deny them food.

PROCEEDINGS OF OTHER SOCIETIES.

ENGLISH CHURCH MISSIONARY SOCIETY.

THE last Annual Report of this Society shows an income for the previous year of £136,898 13s. 11d. (about \$684,000), and an expenditure of £131,950 15s. 10d. The following table presents the more important statistics of the Society's missions.

MISSIONS.	Number of Stations.	Clergy- men.			Native Helpers.		Native Communicants.	Pupils in Schools and Seminaries
		European.	Anglo-Indian, &c.	Native.				
					Male.	Female.		
West Africa, . .	13	9	1	11	13	1	3,932	142
Yoruba, . . .	7	8	5	42	8	10	1,094	894
Niger, . . .	3	1	2	8				
East Africa, . .	1	9	7	7			68	100
Mediterranean, .	7	14	1	2	54	5	141	1,539
Western India, .	30	36	2	22	716	144	6,832	12,307
South India, . .	27	64	5	307	54		1,131	9,491
North India, . .	12	12	3	114	37		640	4,175
Ceylon, . . .	2	2		5	1		32	270
Mauritius, . . .	4	10		18	1		105	174
China, . . .	21	26	10	537	5		6,391	174
New Zealand, . .	15	14	2	5	20		895	808
N. West America,								
Total, . . .	147	195	6	65	1,841	258	21,261	

* Returns incomplete.

The Committee say, in concluding their Report:

Your Committee believe that the Report they have now presented calls for a special tribute of thanksgiving. The finances have been freed from the anxieties and fears which lately existed, and which enforced a painful restriction abroad. The Committee are now free to strengthen the missions by pecuniary aid, and to send forth such new laborers as they may believe to be called of God to the work.

There is also special ground for praise in the work abroad. The Committee review with great and devout satisfaction, the instances in which your missionaries, whenever called to the test, have not counted their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they have

received of the Lord Jesus, to testify the gospel of the grace of God. * * Rumors sometimes reach us of comfortable dwellings, and conveniences of life enjoyed by missionaries abroad. Your Committee are not careful to answer such charges. They know the temper of their men, and that, when called upon "to endure hardness," they will not be found wanting. To God be all the praise!

Another cause of special thanksgiving is the announcement made this year of the transfer of the Sierra-Leone mission to the independent position of a native church, and of the near approximation to the same position of the native church in New Zealand. Such happy consummations of missionary effort may seem to come late after forty or fifty years' labor, but they are an ample recompense; and your Committee confidently believe that the success in these two oldest missions of the Society foreshadow earlier success in India, China, and Yoruba. Missionary principles are worked out, like all great principles in social questions, by a process of slow induction, amidst many mistakes and disappointments. But now the examples of more than one native church, self-supporting, self-governing, and self-extending, gratefully resigning the Society's further pecuniary help, that the aid may be sent to the regions beyond; such examples will both stimulate and guide the whole mission field. And, above all, the Committee receive these successes as a proof of the presence of the great Head of the church with the churches abroad. "His hands have laid the foundation of this house; his hands shall also finish it." We rejoice when we see "the plummet in the hand of our Zerubbabel, with those seven. They are the eyes of the Lord, which run to and fro through the whole earth."

This Society has recently lost (Dec. 27) one of its excellent Secretaries, Rev. John Chapman, by death; and another, Rev. W. Knight, has announced to the Committee

that he has "been presented by his College to the Rectory of High Ham, Somerset, which will involve the close of his official connection with the Society, at Easter next." A notice of Mr. Chapman, in the Record of December 29, says of him:

In 1840 he went out as a missionary of the Church Missionary Society, to take charge of the Cottayam College, in Travancore. Mr. Chapman kept his eye fixed upon the missionary object of the College; he acquired the native language; he trained his pupils in a knowledge of the evidences of Christianity, and so effectually stamped his own missionary character upon his pupils, that eventually nine were admitted to Holy Orders in our Church, who had passed under his instructions. He removed in 1850 to Madras, to take charge of the Church Missionary Seminary at that city; but here his health gave way, and he was at the same time suddenly deprived of his wife by an attack

of cholera. In 1853 he was compelled to return home for the restoration of his health, and was appointed by the Committee a Secretary of the Society. To this office he devoted an amount of labor and thought of which few men are capable. All departments of the Society's operations, whether at home or abroad, whether financial, literary, or spiritual, were thoroughly investigated. To every subject, therefore, which came before the Committee, he brought not only the natural endowments of a clear and powerful intellect, but a large and varied experience, and a thorough knowledge of the points at issue. Mr. Chapman returned from the missionary field with a strong sense of the importance, to all missionary success, of an uncompromising adherence to the spiritual principles of the gospel of the grace of God. He had a firm conviction, that so far only as these principles pervade a missionary Society, the blessing of God will rest upon its operations.

MISCELLANIES.

CENTRAL AFRICA—SLAVE TRADE.

Dr. Livingstone writes to the *News of the Churches*: "On the River Shire and Lake Nyassa, the great evil we have to contend against is the slave-trade. According to our consul at Zanzibar, nineteen thousand slaves pass annually through the custom-house there, and most of them come from the lake and river just named. This traffic destroys all the better feelings of those among whom it flourishes. We were never robbed in Africa until we came within the sphere of a slaving dhow's operations, about half way up the lake, nor attacked with deadly weapons till we were among slave-hunters. We lately sailed about two hundred miles along the western shore of Nyassa, and notwithstanding the yearly drain to the east coast, never saw such a teeming population as lined its shores. They were upon the whole very civil. No fines were levied nor dues demanded. All were busily engaged in catching fish with nets, creels, hooks, torches, or poison. Slaves were often offered for sale. The lake is over two hundred miles long, from twenty to fifty or more miles broad, and very deep. It is surrounded by mountains of great height and beauty. The uplands at their base

are probably all healthy and fit for the residence of missionaries. This region of the Lake Nyassa and River Shire is four hundred miles in length, and is but a small portion of this continent, of the future of which the more we know the more interesting it becomes; ay, and the more urgent do its claims appear on those who possess and prize Christ's holy gospel. We hope to be engaged soon in carrying a steamer past the cataracts, and anticipate doing some good anent the slave trade, and in preparing the way for the messenger of the Prince of peace."

JUBILEE ESSAYS.

Jubilee Essays; a Plea for the Unselfish Life. Crosby & Nichols, Boston. This neat little volume of about 240 duodecimo pages, appears to have been mostly written in the year 1860, (though the publication was delayed,) and the title, doubtless, if not the work itself, was suggested by the "Jubilee" of the American Board. It presents many thoughts of an earnest mind, deeply convinced of the deficiencies of Christians in the matter of effort for the world's salvation, and of the very great importance of securing, in the church, more of the "Unselfish Life." Many strong

things are said, but not with unreasoning censoriousness. Both the intention and the spirit seem excellent. It is even admitted, claimed rather, that, exceedingly faulty, in this regard, as we now are, this is peculiarly "an age of Christian activity," and that "in no age has there been so much self-denial for Christ." The book is hardly one to be read through at once, like a narrative, a biography, or even an ordinary volume of sermons or essays; but rather one to be kept at hand as a repository of suggestive thoughts, and sometimes very pithy sentences, on the topics of which it treats. It might be improved; the different "essays" are of very unequal merit; but if any one, opening it, should light first upon the introductory note, he may be assured that he has there, perhaps, the most questionable specimen in the whole volume of the writer's peculiarity, if not originality, of thought and style. A few better samples may be given here, though, from many passages marked, it is difficult to select.

Could we count up the immense sums that have been used for individual pleasure, or in supplying the lower wants of the race, and in the same connection, see how little is devoted to the moral elevation of man, we might then be constrained, not to commence a crusade against the comforts of miserable men, but to teach men the comfort there is in self-denial and the Unselfish Life; and seek to incite men to at least as much zeal in spending for God, in saving the lost, as they now have in spending for folly or fancy.

During twenty-seven years past, the French people have paid for tobacco, money enough to support the A. B. C. F. M., at one hundred thousand dollars a year above the present cost, for a period covering twenty-eight Jubilees! Every twelve months, enough is thus spent to support all the missions for one generation.

The support of the turf in England is a million a year. New York theatres receive a million and a half yearly; men are patient under a long and filthy play, who weary with half an hour of gospel. Forty thousand dollars, and ten thousand extra for champagne, are easily spent in a ball for the Japanese. When there may be a call for funds for Japanese missions, will it be then hard to raise fifty thousand dollars?

If we lay the world under tribute to help us through life; may we not lay ourselves under tribute to help the world to an eternal life? Six per cent of the yearly cost of tea in the United States will give six hundred thousand dollars; but what family will save six per cent of their yearly cost of tea and send the gospel to China?

No sane man will doubt that the New York Central Park is a great missionary force; but

if it is wise to spend so much for that, what money shall be poured out for the far nobler charities? More money has now been expended on that Park than the cost of the A. B. C. F. M. for fifty years; and while fifty millions more are proposed for it, how many millions per year will American missions find at their service? The one is a place of fresh air for half a million of people: the other is a free gospel for twelve hundred millions, who know not of the free air of Christ's heaven.

We find money laid out more liberally in Satanic adventures than for missions: more paid for politics than for the gospel of God; the costly vices of appetite better patronized than the needs of heathen souls. Our houses are built strongly for ourselves, while human souls, both here and across the waves, wander houseless. We clothe ourselves and leave our brothers' souls naked. We care for our dogs and horses, and are content that our brothers in Adam shall fare worse; we feed to the full and neglect the hungry; the people praise any writing which bolsters up their sin, and in the patronage of fine arts, or the amusement of travel, forget the arts that adorn the soul, and forget that we journey toward a better country. Many of these uses of money are of high good and ought to be patronized, but the complaint is that there is not a corresponding outlay for the nobler needs of men.

DEATH.

At Oorfa, Mesopotamia, October 28, 1862, MARY, daughter of Rev. George B. and Mrs. Susan H. Nutting, of the Central Turkey mission, aged one year and twenty-six days. This is the fourth child that Mr. Nutting has buried in Turkey. Two died at Aintab and two at Oorfa.

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Falmouth, 1st par. R. Merrill, 10;	
Mrs. A. M. 2; coll. 5;	17 00
Brunswick, Rev. Dr. Adams's ch.	100 00
North Yarmouth, A friend,	5 00
New Gloucester, do.	5 00—127 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Phillips, Mrs. C. E. L.	1 00
Kennebec co. Conf. of chs.	
Hallowell, Cong. ch. and so.	96 69
Lincoln co. Aux. So.	
Bath, Central ch. m. c.	60 00
Bremen, O. Little.	3 00
Thomaston, Mrs. H. F.	50—63 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, A friend, to cons. Mrs.	
LYDIA V. SNOW, of Micronesia,	
an H. M.	100 00
Monson, Rev. R. W. Emerson,	10 00—110 00
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Buxton Centre, Rev. G. W. Cressey,	25 00
Kennebunkport, South ch. m. c.	3 00
Saco, P. Eastman,	15 00—43 00

Belfast, 1st cong. ch.	20 00
Calais, Cong. ch. and so. 149,98; prev. ack. 128,90;	21 08
Camden, Cong. ch. gent. 18,94; la. 8,25;	27 19
East Machias, A few ladies in cong. ch.	4 00
Machias, Centre st. cong. ch. coll. and m. c.	100 00
Skowhegan, Cong. so. m. c.	12 00—184 27

625 46

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Hinsdale, Ch. and so.	15 00
Keene, La. Heshbon so. for Ind. m. 28; la. miss. asso. 35,57; L. S. 2; G. P. D. 2;	67 57
Marlboro', Ch. and cong.	13 27
Winchester, do.	5 25—101 09
Grafton co. Aux. So.	
Hanover, Dartmouth coll. ch.	108 65
Plymouth, Cong. ch. m. c.	13 06—121 71
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Amherst, Gent. benev. so. 138; m. c. 28; la. benev. asso. wh. with other dona. cons. Mrs. EVERLINE B. MELENDY an H. M. 93,08;	259 08
Bedford, Pres. ch.	49 00
Francetown, J. E. Kingsbury, 50; cong. ch. and so. 73,86; prem. on silver, 16,94; (of wh. to cons. Mrs. BETSEY E. KINGSBURY an H. M. 100;)	140 80
Hancock, Cong. so.	26 50
New Ipswich, Coll. 22; m. c. 20,26; la. so. 37,39; others, 3; which cons. WILLIAM D. LOCKE an H. M.;	82 65
Nashua, Pearl st. ch. and so. (of wh. to cons. RICHARD C. STAN- LEY an H. M. 100;)	148,61; m. c. 21,95;
Pelham, Miss Abiah Cutter,	50 00—778 59
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, South cong. ch. and so. (of which a thank-offering for a year of many mercies, 20;) wh. cons. Mrs. ESTHER PALMER an H. M.	100 00
New London, E. S. Trussell,	5 00—105 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Brentwood, Ch. and so.	31 00
Derry, 1st cong. so.	54 54
Exeter, 1st and 2d chs. m. c.	10 18
North Hampton, m. c.	12 57
Stratham, Cong. so. m. c. 5,74; B. F. C. 5;	10 74—119 03
Strafford Conf. of chs. E. J. Lane, Tr.	
Great Falls, 1st cong. ch.	42 43
Meredith Village, Cong. ch. and so.	16 50
Rochester, Cong. ch. and so.	62 00—120 93
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Claremont, Cong. ch. m. c.	16 21
Newport, Ch. and m. c. (of which with prev. dona. to cons. JOHN TRASK an H. M. 3;)	58 27—71 48

1,420 83

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Middlebury, Cong. ch. m. c. 13,32; Rev. H. F. Leavitt, 10;	23 32
Ripton, Cong. ch.	7 00—30 32
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peacham, Cong. ch. and so. m. c.	30 00
St. Johnsbury, Friends,	200 00—230 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Jericho Centre, La. cent so.	10 00
Westford, Cong. ch.	38 00—48 00
Franklin co. Aux. So. C. B. Swift, Tr.	
Georgia, Cong. ch. m. c.	14 72
Swanton, Cong. ch. Mrs. Amos Skeels,	10 00—24 72
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Chelsea, Cong. ch. m. c.	4 00

Thetford, 1st cong. ch.	70 00
Wells River, Ch. and so. m. c.	25 00—99 00
Orleans co. Aux. So. Rev. A. E. Gray, Tr.	
Brownington, Cong. ch. m. c.	13 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. m. c.	38 99
Rutland, m. c.	14 66
Wallingford, Coll.	71 33
West Rutland, Coll. (of which to cons. Rev. HENRY M. GROUT an H. M. 50;)	102 95—227 93
Washington co. Aux. So. G. W. Scott, Tr.	
Berlin, Cong. ch. to cons. Rev. O. S. SENTER an H. M.	50 00
Windham co. Aux. So. F. Tyler, Tr.	
Bellows' Falls, Ch. and so.	13 00
Brattleboro', Central ch. and so. m. c.	33 36
East Westminster, Ch. and so.	15 00
Grafton, do. m. c.	20 00
Putney, Ch. and so. 11,25; m. c. 6;	17 25
Rochester, A Southerner's thank- offering,	15 00
West Brattleboro', Solomon Dun- kle,	200 00
West Townsend, Ch. and so. m. c. 2,26; Rev. S. S. A. 5;	7 26—320 87
Windsor co. Aux. So. J. Steele, Tr.	
Springfield, Rev. S. G. Tenney,	1 00
	1,044 84
Cambridge, Mr. and Mrs. J. W. T.	4 00
Peru, Ch.	50—4 50

1,049 34

Legacies. — Burlington, Rev. John Wheeler, D. D., by Mrs. Mary C. Wheeler, Ex'r,	300 00
Dorset, Martin Kent, by U. S. Kent, Ex'r,	16 66
West Rutland, James Graham, by Wait Chatterton, Ex'r,	103 50—420 16

1,469 50

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Dalton, Cong. ch. and so.	47 00
Glendale, Sophia Perry,	6 00
Williamstown, 1st cong. ch. m. c. 37,50; College m. c. 4;	41 50—94 50
Brookfield Asso. W. Hyde, Tr.	
Dana,	21 21
Hardwick, A friend, 2; a bal. 5,33;	7 33
North Brookfield,	162 89
Sturbridge,	161 41
Warren, A bal.	18 00
	310 84
Ded. for printing,	55 00—255 84
Boston, (of wh. fr. Henry A. Gane, 50; a friend, 20; Miss S. L. R. 25; an aged lady, 16; Mrs. Morland, 5; J. C. Lane, for bibles, 2;)	2,752 93
Essex co.	
Andover, A friend, for Ahmednug- gur m. 20; Rev. Dr. Barrows, 30; Sem. m. c. 11,67; less disc. 20c.; South ch. and so. m. c. 31; Ed- ward Taylor, 50;	142 47
Beverly, Charlotte Lovett, dec'd, by John Lovett,	50 00
Lawrence, Lawrence st. ch.	50 00
Marblehead, Stone ch.	50 00
West Boxford, Cong. so.	7 94—300 41
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, 1st cong. ch. and so.	86 54
Newburyport, United m. c. 66,14; J. H. Spring, 5; North cong. ch. 65;	136 14
W. Newbury, 1st ch. and par.	14 56—237 24
Franklin co. Aux. So. L. Merriam, Tr.	
Buckland, Cong. ch. and so.	10 51
Greenfield, 2d do.	10 00
Montague, A thank-offering,	10 00
Whately, Cong. ch. and so. which cons. JOHN WHITE an H. M. 103,40; exp. 35c.;	103 05—133 56
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Chicopee, 2d cong. ch. which cons.	

RICHARD FOSTER an H. M. 100;	
3d do. m. c. 78,38;	178 38
Feeding Hills, Cong. ch.	10 33
Granville, East ch. 19,87; West,	
10,38; m. c. 5,62;	35 87
Ludlow, Ch.	22 35
Monson, do.	100 00
Springfield, G. & C. Merriam, 100;	
Mrs. W. 1; Olivet ch. 17,75;	118 75
Westfield, N. T. Leonard, for sup.	
of a helper at Bitlis, Turkey,	108 00
W. Springfield, m. c.	35 23
	608 91
Ded. for printing,	10 00—598 91
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
N. L.	20 00
Amherst, Leverett Hallock, to cons.	
Mrs. ELIZABETH P. HALLOCK an	
H. M. 100; 2d cong. ch. 23,77;	
North cong. ch. 28,74;	152 51
Cummington, Miss Clarissa Briggs,	
10; Mrs. S. W. D. 5; Mrs. H.	
R. O. 1; cong. ch. 24,54;	40 54
East Hampton, Samuel Williston,	
to cons. ELI S. HODLEY, MOSES	
H. LEONARD, GRANVILLE LEON-	
ARD, EDMUND H. SAWYER H. M.	
400; 1st cong. ch. m. c. 32,82;	432 82
Enfield, R. D. Wood,	50 00
Granby, Cong. ch. and so.	126 20
Haydenville, Cong. ch. and so. to	
cons. JOHN W. MUNYAN an H.	
M.	100 00
Hadley, 1st cong. ch. and so. 100;	
m. c. 39,96; Russell ch. 68,20;	
Rev. John Woodbridge, 11,69;	
North, 1st cong. ch. 19;	238 85
Huntington, 1st cong. ch.	15 00
Northampton, 1st cong. ch. and so.	
391,23; m. c. 226,63; Edwards	
ch. 408,09; m. c. 48,75;	1,074 75
Southampton, Cong. ch. 20,50; la.	
asso. 25,25; D. Bartlett, 10;	55 75
South Hadley, L. Gaylord,	11 35
Westhampton, Cong. ch. 46,54; A.	
G. Jewett, 5;	51 54
Williamsburg, Cong. ch.	93 79
Worthington, do. 44,25; m.	
c. 17,90;	62 15-2,525 25
Middlesex Union Conf.	
Groton, Union ortho. ch. and so.	
m. c.	21 40
Littleton, Cong. ch. and so.	100 00
Pepperell, do. to cons. Rev. J. E.	
B. JEWETT an H. M.	61 41—182 81
Middlesex co.	
Brighton, A friend,	10 00
Charlestown, 1st par. m. c.	16 03
Dracut, West cong. ch.	14 03
East Cambridge, Evan. cong. ch.	
and so. m. c.	15 41
Lowell, Kirk st. ch.	38 79
Malden, Trin. ch. and so.	67 60
Marlboro', Union ch. and so. (of	
wh. to cons. NATHAN COLE an	
H. M. 100;)	117 35
Natick, John Eliot ch.	22 70
Newton Corner, A. B. Ely, wh.	
with prev. dona. cons. HARRIET	
ELIZABETH ELY an H. M.	50 00
North Cambridge, Holmes Chapel,	
m. c.	34 00
South Malden, Miss Oakes,	10 00
Wayland, Trin. cong. ch. and so.	
m. c.	35 00
West Cambridge, A friend,	10 00
Weston, Miss M. Fiske,	10 00—450 91
Norfolk co.	
Brookline, E. P.	10 00
Dorchester, Miss Winifred Atkins,	
to cons. Mrs. SARAH B. FAR-	
WELL an H. M.	100 00
East Medway, 1st ch. and so. m. c.	2 18
Roxbury, Eliot ch. and so. gent.	
135; la. 37,68; m. c. 14,71; Vine	
st. ch. m. c. 33,51;	220 90
Stoughton, Sanford Gay,	291 34
Sharon, Cong. ch. and so. m. c.	29 19

West Roxbury, South evan. ch.	
m. c.	35 89—689 50
Old Colony Aux. So.	
Fairhaven, Mrs. H. D.	1 00
Palestine Miss. So. E. Alden, Tr.	
Braintree, 1st ch. and so. (of wh. to	
cons. CALEB STETSON an H. M. 100;)	128 00
Plymouth co.	
Scotland, Trin. cong. ch.	20 00
Taunton and vic.	
Attleboro', 1st cong. ch.	11 05
Berkley, Fem. cent so.	18 83—29 88
Worcester co. North, C. Sanderson, Tr.	
Athol, Rev. J. F. Norton's so.	75 00
Templeton, Dr. Sabin's so.	2 00—77 00
Worcester co. South, W. C. Capron, Tr.	
Millbury, 1st cong. ch. and so. (of	
wh. to cons. Miss HARRIET W.	
DWINNELL an H. M. 100;)	140 00
Uxbridge, Mr. and Mrs. Willard	
Judson,	100 00—240 00
Worcester co. Central Asso. W. R.	
Hooper, Tr.	100 00
Oxford, Gent. 71,29; la. 70,76;	
m. c. 87,31;	229 26
Princeton,	64 58
Rutland, Ch. and so. 54,93; m. c.	
10;	64 93
Worcester, David Whitcomb, (of	
wh. to cons. MARCUS A. AN-	
THONY and Mrs. CYNTHIA AN-	
THONY, of Hancock, N. H.,	
H. M. 200;)	1,000 00-1,458 77
	10,176 51
Chelsea, Winnisimmet ch. and so.	30 00
Unknown,	5 00—35 00
	10,211 51

Legacies. — Holliston, Miss Lydia	
Burnap, by John Fisk,	278 00
Otis, Anna Walcott, by S. W. Car-	
ter, Ex'r,	150 00
Southwick, Rebecca Bingham, div.	48 00
Webster, Ruth Twiss, by W. J.	
Marble and Levi Hammond,	
Ex'rs,	1,700 00-2,176 00
	12,387 51

RHODE ISLAND.

Little Compton, United cong. ch.	20 00
Newport, W. Guild,	10 00
Pawtucket, Gent. asso. (of wh. fr. a	
friend, to cons. WM. F. SAYLES	
an H. M. 100; 274; la. 130; m. c.	
138,25;	512 25
Providence, Central cong. ch. and	
so.	632 60-1,204 85

CONNECTICUT.

Fairfield co. East, Aux. So.	
Huntington, Gent. 30,09; la.	
21,66;	51 75
Monroe, "A friend of Jesus,"	28 00
Sherman, Cong. ch. and so.	40 00—119 75
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Black Rock, 1st cong. ch. 32,11;	
m. c. 32,94;	65 05
Greenwich, 2d cong. ch.	257 00
Southport, Rev. P. Bulkley,	10 00—332 05
Hartford co. Aux. So. A. G. Hammond, Agent.	
East Granby, Cong. ch.	20 00
East Hartford, do. 241,30; m. c.	
47,42;	288 72
Farmington, Coll. 247,65; m. c.	
21,66; X. Y. 30;	302 31
Hartford, Mrs. S. T. Blodget,	15 09
South Windsor, 2d cong. ch.	28 15
Suffield, A friend,	40 00
West Suffield, Cong. ch.	10 00
Windsor, do.	28 70
Connecticut, Y. Z.	3 00—735 88
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Cromwell, Gent. asso. 48; la.	
39,20; m. c. 15,50;	102 70
Portland, 1st so. gent. 94,85; la.	
49; m. c. 6,68;	150 53—253 23

Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bridgewater, C. H. Jessup, in fulfillment of a vow made when praying for a certain interposition of Providence, in relation to the war,	25 00
Norfolk, Cong. ch. and so.	175 00
Plymouth, Edward Langdon, wh. with prev. dona. cons. EDWARD L. GATES an H. M. 50; cong. ch. and so. 24,33;	104 33
Salisbury, Cong. so. 72; Rev. J. Lee and wife, 5;	77 00
South Canaan, Cong. ch. wh. with prev. dona. cons. Rev. E. FRANK HOWE an H. M.	26 82
Torrington, Cong. ch.	46 00
Watertown, A friend,	10 00—464 15
Middlesex Asso. J. Marvin, Tr.	
Haddam, 1st ecc. so.	17 00
Old Saybrook, 1st cong. ch. gent. and la.	84 75
West Brook, Cong. ch. 15,42; m. c. 15,64; E. Chapman, 25;	56 06—157 81
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, Centre ch. 193; Dr. Bacon, 13; North ch. (of which from William Johnson, wh. cons. ETHAN ALLEN ANDREWS, New York, an H. M. 100;)	320; m. c. 7; united m. c. 5,85; Dav-
enport ch. m. c. 4,23; Chapel street ch. 2;	545 08
New Haven co. East, F. T. Jarman, Agent.	
North Branford, Cong. ch.	40 97
New Haven co. West Conso. W. Atwater, Tr.	
New Haven, 3d cong. so.	52 22
Waterbury, Cong. so.	53 15—105 37
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.	
Colchester, 1st cong. ch. and so.	145 76
Salem, Cong. ch.	24 00
Stonington, 2d do.	26 00—195 76
Tolland co. Aux. So. E. B. Preston, Tr.	
Ellington, Cong. ch. and so.	77 52
Mansfield, 1st do. gent. 51,90; la. 52,34; m. c. 11; less exp's, 50c.;	114 75
Rockville, 1st cong. ch. and so. (of wh. from J. N. Stickney, to cons. E. KELLOGG ROSE an H. M. 100;)	244 63
Tolland, Cong. so.	33 01
Wellington, Rev. C. Bentley and wife,	18 00
Union, Cong. ch.	29 50—517 41
Windham co. Aux. So. G. Danielson, Tr.	
Abington, Cong. ch.	8 75
Pomfret, 1st so. gent. and la. asso. 288,25; m. c. 80,82;	369 07
South Woodstock, Gent and la.	26 00
Willimantic, m. c.	10 97—414 79
	3,882 25

Legacies. —Canton, Mrs. Amelia Everett, by I. F. Terrill,	124 36
Naugatuck, Mrs. Fanny Fowler, by Mrs. Francis P. Gardner, Adm'r,	120 00
New Haven, John B. Barnard, by Nathaniel A. Bacon, Ex'r,	360 00
Norwich, Mrs. Hannah Lathrop, by G. L. Perkins and D. W. Coit, Ex'rs,	18 00
West Hartford, Estate of Mrs. A. P. Talcott, by J. E. Cone, Trustee,	87 76—710 12
	4,592 37

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Five Corners, 1st cong. ch.	34 00
Meridian, Pres. ch.	17 50
Northville, 1st do. 39,65; m. c. 14,92;	54 57
Skaneateles, Pres. ch.	20 00
The Square do.	5 09—131 07
Geneva and vic. Aux. So. W. H. Smith, Agent.	
Geneva, W. H. S.	5 00
Onondaga Valley, Pres. ch.	16 66

Ovid, Pres. ch. (of which to cons. JAMES FERGUSON an H. M. 100;)	155 40
Penn Yan, Pres. ch. 37,44; E. B. Jones, 50;	87 44
	264 59
Ded. ex.	1 32—263 18
Monroe co. and vic. E. Ely, Agent.	
Clarkson, Cong. ch.	10 71
North Bergen, Pres. ch.	20 65
Rochester, W. Slocumb, 10; 1st pres. ch. Seth H. Terry, wh. with prev. dona. cons. Mrs. MARTHA H. PEASE an H. M. 50; Plymouth ch. 74,17;	134 17—165 53
By William Alling, Agent.	
Byron, Pres. ch.	51 55
Honeoye Falls, do.	15 00—66 55
New York City and Brooklyn, A. Merwin, Tr.	
(Of wh. fr. Mrs. Hannah Ireland, 50; a friend, by W. E. 50; J. H. JOHNSTON, wh. cons. him an H. M. 100;)	2,888 16
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Brasher Falls, Pres. ch.	20 09
Cox's Mills, Pres. ch.	1 74
De Kalb, J. B. T.	2 00
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Gouverneur, Mrs. I. R. Crane, for Nestorian mission, 10; pres. ch. 102,21;	112 21
Helena, Cong. ch.	5 30
Hopkinton, do. m. c.	26 08
Madrid, do.	7 23
Massena, Village ch. 9,72; Centre ch. 2,82; Rev. B. Burnap, 5;	17 54
Norfolk, Cong. ch.	2 20
North Potsdam, do.	15 52
Pierrepont, Centre, Cong. ch.	4 07
Richville, C. White,	1 00
Sandfordville, Cong. ch.	14 37
	254 39
Less for printing, 10; compensation to agent and exp's, 111,25; disc. 14c.;	121 39—133 00
	3,647 49
Albion, Pres. ch. m. c.	79 09
Arkport, J. P. Case,	2 00
Cameron, O. P. Hubbard and fam.	10 00
Cairo, Pres. ch.	20 00
Catskill, M. H., New year's gift,	10 00
Cazenovia, Rev. G. S. Boardman, D. D., to cons. EDWARD S. BRAYTON an H. M.	100 00
Cheektownaga, E. Sterling Ely, which cons. Miss MARTHA B. NORTH, of Attica, N. Y. an H. M.	100 00
Dexter, Pres. ch.	7 00
E. Palmyra, do.	32 00
Ellicottville, do. miss. so.	5 00
Elmira, Mrs. H. W. Ireland, 5; Miss C. Thurston, 25; Miss M. D. Thurston, 10;	40 00
Essex, T. Gould,	7 00
Franklinville, Pres. ch.	22 00
Hancock, Rev. A. G. Beebe,	10 00
Homer, A friend,	2 00
Islip, M. Brewster,	4 00
Kinderhook, A lady,	5 00
Lansingburg, Olivet ch.	10 00
Malone, Mrs. S. C. Wade,	50 00
Marbletown, A friend,	10 00
Marcy, Welsh cong. ch.	10 65
Medina, 1st pres. ch. (of wh. fr. Mrs. N. J. S. Bayne, 10;)	53 02
Mount Morris, 1st pres. ch. 36,48; m. c. 20,41;	56 89
Newburgh, Mrs. E. Fish,	5 00
New Haven, Pres. ch. and so.	18 00
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North White Creek, A. E.	2 00
Oswego co. N.	2 00

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Panama, DANIEL D. SWEZEY, wh. cons. him and Rev. CHALON BURGESS, H. M. 150; pres. ch. 5;	155 00
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Waverly, Pres. ch. Mrs. S. Sayer,	10 00
Whitchall, 1st do. Rev. W. H. Corn- ing, dec'd,	10 00
Wilson, Miss. so.	3 50
Windham, Young people's benev. so. wh. with prev. dona. cons. Rev. WILLIAM ADDY an H. M.	6 00-1,930 69

5,548 18

<i>Legacies.</i> —Buffalo, Jabez Goodell, by H. Shumway, Ex'r,	1,400 00
New York City, Mrs. Margaret Clark, by Edwin S. Clark, Ex'r,	107 40
Perrinton, Mrs. Orpha B. Howard, by D. J. Howard, Ex'r,	102 00
Troy, Mrs. Maria J. Cushman, bal. of int. to Jan. 1st,	15 10
Springfield, Peter Frink, by G. W. Burnham, Ex'r, 700; ded. disc. 3,50; B. Rathbun, div. 43,54; 740	14-2,364 64

7,912 82

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Newark, South Park pres. ch. 95; I. M. H. to cons. Miss HANNAH B. JOHNSON an H. M. 100; a lady, 15; 2d pres. ch. 141,44;	351 44
Springfield, Rev. O. L. Kirtland,	10 00-369 44

PENNSYLVANIA.

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Marple, Ch.	25 26
Philadelphia, 1st pres. ch. ladies of congregation, 705; Rev. Albert Barnes, 150; James Bayard, 100; do. for exchange, 25; Ambrose White, 100; W. L. Hildeburn, to cons. JOHN B. GEST an H. M. 100; Alex. Fullerton, 50; J. S. Kneidler, 50; W. G. Crowell, 40; W. Purves, 30; J. S. Earle, 30; S. H. Perkins, 20; Thomas Rony, 20; A. R. Perkins, 20; John B. Gest, 20; E. H. 20; E. O. Thompson, 20; G. W. To- land, 25; J. C. Jones, 10; J. W. Paul, 10; R. B. Stewart, 10; G. S. Haines, 10; J. S. 10; J. N. Bodine, 5; H. H. Mears, 5; G. H. Burgin, 5; S. C. Perkins, 5; H. Ward, 5; D. H. White, 5; J. M. Atwood, 5; Geo. Eckert, 5; J. L. Dutton, 3; A. Hawly, 2; J. O. 2; J. C. C. 2; church coll. 48,52; mon. concert, 216,15; J. D. L. 10; for Bebek student, 6; for exc. 4; Calvary ch. Miss E. M. S. 50; Rev. E. B. B. 10; Olivet ch. 53,70; Mrs. Weigand, 5;	2,027 37-2,186 63
Ararat, Pres. ch.	4 00
Brooklyn, do.	14 00
Carbondale, do. wh. cons. Mrs. ALICE FEW an H. M.	115 00
Charleston, Welsh cong. ch.	3 00
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Lewiston, F. I. H.	10 00

Montrose, La. cent so. of pres. ch.	21 00
Philadelphia, James Smith, 100; M. B. M. 1;	101 00
Pittsburg, D. O. Jones,	4 00
Sugar Grove, Mrs. M. Ricker, 3; E. Ricker, 1; C. Farnsworth, 2;	6 00
Sylvania, Mrs. J. Peck,	5 00-788 00

2,974 63

DELAWARE.

Wilmington, Hanover st. ch. m. c.	54 37
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Rome, Mrs. Webb,	5 00
Springfield, Cong. ch. m. c.	7 68
Toledo, E. H. Dodd,	4 00
Vienna, Pres. and cong. ch.	18 75
Youngstown, 1st pres. ch.	89 64-341 67

428 17

<i>Legacies.</i> —Spring Valley, Int. fr. the es- tate of Frances J. Snodgrass, by M. Dougherty,	161 10
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589 27

INDIANA.

By G. L. Weed, Agent.	
Crawfordsville, Centre pres. ch.	36 45
Logansport, Rev. M. M. Post,	10 00
Newtown, Mrs. M. D.	1 00
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Elkhart, Ch.	8 00
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La Porte, 2d pres. ch. (of wh. to cons. JULIUS BARNES, Mrs. EMER- LINE LEWIS and Mrs. E. E. NOYES H. M. 300;)	304 10
Madison, 2d pres. ch. m. c.	9 20
Terre Haute, Mrs. Gloriana H. Pot- ter, dec'd,	50 00
West Creek, Mrs. E. Gerish,	5 00-385 83

437 28

ILLINOIS.

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Rockford, 1st cong. ch. 34; a lady, 15; 2d cong. ch. 94,01;	143 01

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San Francisco, 1st cong. ch. and so.
125; m. c. 34,35; 159 35
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Premium, 16 30—211 50

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Markham Village, C. W., W. H. Walworth, 5 00
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565 73

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Allison, for sch. at Kharpoot, 30; Myr-
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Madura, 25; Belleville, juv. miss. so. for
sch. in do. 30; for sup. of pupil in girls'
sch. at Oromiah, 27; North Billerica,
union s. s. 5,25; Roxbury, a s. s. class in
the Eliot ch. 5; Ware, East, cong. s. s.
for catechist at Madura, 50; 167 00

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lantic, s. s. 22,81; 28 61

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miss. so. for Bebek sem. 30; for Mrs.
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John Hermantz, of Persia, 70; Owego,
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10; Smyrna, 1st cong. s. s. 10; Water-
ville, pres. s. s. 22,75; 226 70

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ish miss. 4; Philadelphia, s. s. by Miss
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sch. at Beirut, 5; 1st pres. ch. s. s. miss.
so. 83,80; Pine st. ch. s. s. 39,89; Olivet
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Gaboou m. 30;) 58,27; Claridon, s. s. and
friends, for native preacher at Manda-
hasalie, Madura, 9; Columbus, 2d pres.
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tion, 48; for do. at Madura, 40; Coolville,
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Bell and Mrs. Glover's s. s. inf. class, for
Mr. Preston, Gaboon m. 3,30; Springfield,
cong. s. s. for sup. of catechist in India, 8; 188 97

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Fancher, 2 00

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1,159 85

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Donations received in January, 31,683 68
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\$ 37,515 70

✠ TOTAL from September 1st,
1862, to January 31st, 1863, \$ 127,967 28

THE
MISSIONARY HERALD
OF THE
AMERICAN BOARD.

VOL. LIX.

APRIL, 1863.

No. 4.

FINANCIAL STATEMENT.

THE receipts of the Board for the first six months of the current financial year, up to the first of March, have been, from donations, \$137,887, and from legacies, \$30,377; total, \$168,264. During the corresponding months of last year the amount was, from donations, \$105,101, and legacies, \$31,512; total, \$136,613. For the last six months of last year, the receipts from these two sources were \$184,101, nearly 35 per cent more than for the first six. Should the proportionate increase during the later months be the same this year, the income from these sources for the whole year would amount to not far from \$395,000. The interest on permanent funds, and some other incidental receipts, would in this case be sufficient, probably, to carry the whole income to just about the sum actually appropriated by the Committee for the year, \$401,255,—making no provision for the existing debt of \$11,000; none for progress in the work abroad, beyond the present reduced scale of operations; and none for the additional heavy advance in the rates of exchange—the cost of remitting to the missions—which has occurred since the appropriations were made. While therefore there is much reason for gratitude that the churches are doing as well as they are, it will be seen that the most earnest endeavors will be necessary to secure even the holding of its present position by the Board through the year, without attempting any portion of that progress for which the missions and the providential openings call, and which so many at home have hoped to see.

What is to be the cost of exchange hereafter can not be predicted with any confidence. The difficulty now presses very heavily upon all foreign missionary operations, and must do so, in all probability, for some time to come. The subject has received, and is still receiving, the careful attention of the Prudential Committee, as also of others sustaining like relations to

this work in connection with the different American Societies. But the problem: "How can the missions be sustained without paying these extraordinary rates of exchange?" still remains unsolved. Various expedients have been suggested, but on being submitted to the wisdom of those who have had the largest experience in such matters, all have proved unsatisfactory. Indeed, the advice of those who have the best claim to be heard, is singularly unanimous. "Your only prudent course," they say, "is to buy bills on your London bankers, as heretofore, when you need them." The Committee, themselves unable to see any better course, and always accustomed to decide business questions in accordance with principles which men of business generally approve, do not feel at liberty to disregard a judgment which has so high a sanction. They intend to proceed with due carefulness in a matter of so much importance, but are constrained to adhere, still, to the policy which has hitherto prevailed in the conduct of their foreign operations.

The same, substantially, seems to have been the experience of others in connection with this subject.

The *Foreign Missionary* for March, announces that the receipts of the Presbyterian Board for the first nine months of their year, (from May 1 to February 1,) were \$93,093, against \$80,577 for the same time last year; an advance of \$12,516. But it adds, "The increased expenditure, caused by the rise of exchange, will largely exceed this advance;" and the *Record* states: "This is a matter which has, of course, received the repeated and earnest consideration of the Executive Committee. They see but one way to avoid the greatest embarrassment. Various things have been suggested, and laid aside, as affording only temporary relief, and accompanied by greater embarrassment in the end. *An increase of donations would remove the difficulty.*" The publications of other American Societies, also, refer to the same matter, as necessitating increased expenditure, and so presenting an urgent reason for enlarging the contributions.

Only this way of removing a difficulty, thus felt by all, seems open to the friends of Christ. His providence shuts them up to this, and makes the call for increasing liberality; and it is highly gratifying to perceive that so many in the churches rightly appreciate the facts of the case, and strive to do their part towards meeting them. Will not all who are yet to contribute to the Board during the current year, see to it that the increase upon their last year's donations shall be at least equal to the increased cost of exchange? Less than this will rapidly increase the embarrassments of the treasury; and ought they to be satisfied with *only* this? It will make no provision for the debt of last year, and, which is of far more consequence, no provision for progress in our work. Will the disciple have learned all the lessons which, by present circumstances, the Master intends to teach, until he shall come to a higher standard of consecration, and be ready, not to make close calculations as to what *must be done* that the missions may be kept alive, but to watch the leadings of His providence and grace, and press forward in efforts for His cause.

LETTER FROM DR. WOOD.

WHEN Secretary Wood left New York for Constantinople, he had no expectation of stopping for any considerable time in Great Britain. His reasons for changing his purpose in this respect, and remaining there for a few weeks, are indicated in the following letter, which touches upon several points of interest to American Christians :

Belfast, February 6, 1863.

DEAR BROTHER,—When I yielded to the solicitations of the Secretary of the Turkish Missions Aid Society, to visit certain of its auxiliaries, I did so with the stipulation that the programme should not go beyond the meetings in Edinburgh, on the first and second instant. There was then some reason to expect a deputation from Turkey ; but a letter has since reached me from Dr. Goodell, in which he says : “ I cannot tell you how greatly we long to see you ; but as Mr. Morgan, who was our last hope, cannot go to England this winter, we all earnestly desire that you will spend a few weeks there in the work to which Providence seems to call you.” I was not able, after this expression of opinion, to deny the applications from Dublin and Belfast, and accordingly came on from Glasgow last night. A drawing-room meeting here this evening, two preaching services on the coming Sabbath in Dublin, and meetings for five consecutive days afterward in the vicinity of that city ; and perhaps preaching here in two of the churches, on the next Sabbath, will close my labors in Ireland.

There was, unfortunately, a failure to arrange for a meeting in Glasgow as I came through ; but our missions have strong friends there, who, I trust, will look well to the interests of the Society which aids them. The indefatigable Secretary of the Edinburgh Auxiliary, Rev. G. D. Cullen, spared no pains to make my visit pleasant and successful. He procured two pulpits for me on the Sabbath — Dr. Alexander’s, (Congregational,) and Mr. A. Moody Stuart’s, (Free Church,)—and Mr. Stuart’s church for a public meeting on Monday evening. A hearty endorsement was given to our cause ; and we may hope for good results. I had very pleasant interviews with Dr. Candlish, (whom I also heard on Sabbath evening,) Dr. Somerville, Secretary of the Foreign Mission Scheme of the U. P. Church, and others. It is perhaps not improper to state that Dr. Somerville expressed high admiration of the “ Memorial Volume,” and inquired particularly how we proceed to get so many and so good missionaries. I was much interested in calling on an aged missionary of the London Society, Rev. William Swan, who was driven from Siberia many years ago, after twenty years of labor among the Buriats. Seeing his hopes for that people blasted by the intolerance of the Russian Government, he is now cheered by learning that the translation of the Scriptures, which he made into the language of the great Tartar race, is in demand in Thibet, and for the Mongols in Northern China and the adjacent provinces.

My labors in England have been chiefly in the south-west. In Bristol I preached in the Highbury Chapel, which stands on a spot where four martyrs were burned in the days of “ bloody Queen Mary,” and in Robert Hall’s pulpit, in the Broadmead Chapel ; and in Bath I occupied the desk from which the venerable William Jay proclaimed the gospel for sixty-three years. My host in the latter city was General Whingate, an India army officer, of advanced years, who, with his truly Christian wife, showed me the greatest kindness, for the sake of our missionaries in India,

(Dr. Winslow, Mr. Munger, etc.,) with whom they had personal acquaintance, and of whom they spoke in terms of affectionate eulogium. These were not the only members of the Church of England from whom it was pleasing to me to hear such commendations. At Tiverton, the chairman of our meeting was a gentleman who had been for thirty years a Collector in India; and he bore gratifying testimony to the worth and usefulness of our missionaries, from his own observation. At Weston-Super-Mare, the chairman was an army officer, who attributed his personal hope of salvation to the instrumentality of our first missionaries in Bombay,—Hall, Graves and Nichols,—and spoke with much feeling of the value to Britons of our missions to the heathen.

Many other "Churchmen" have given a gratifying expression of their interest in our work. At almost every meeting in England the chair has been filled by one of them, and in several instances a "clergyman" has offered extempore prayer at the opening, while clerical and lay members of the Established Church have surrounded me on the platform, with Congregationalists, Baptists, and other Dissenters. A clergyman went from Clifton, near Bristol, to Weston, about thirty miles, to aid me with an earnest speech, in a community where "dissent" scarcely exists. The hearty co-operation of so many of the evangelical portion of the National Church, and the union of Christians widely separated on other points, are a pleasing feature of the movement in aid of our missions in Turkey.

The receipts of the Society were light, up to the first of January. So numerous and pressing are the objects of Christian benevolence, and so heavy is the demand made just now by the Lancashire distress, that, notwithstanding the interest which is expressed, I fear the income will hardly equal that of last year. The friend who gave us \$4,000 last year, is a sufferer (in the silk manufacture) by our unhappy war. I enjoyed a delightful visit with him; he is much concerned at our prospects; but I do not know what he will be able to do.

The patrons of the Board in America must not depend upon British aid. While we are thankful for whatever assistance is given here to our missions, the burden—let me recall the word, the privilege—of their support is not taken from our own churches.

The sentiments which I hear avowed in regard to our great national struggle are various, but more sympathetic with the North than I expected. In Christian assemblies and families, prayer is offered frequently, especially for two things—that peace may be restored, and that slavery may be overthrown. The merits of our conflict are often imperfectly understood, but a decided change in favor of our Government and the Union is becoming manifest. The contributions for Lancashire are exerting a happy influence; and I never express the hope that a close fellowship may grow up between American and British Christians, in works of Christian benevolence, without calling forth applause.

Yours, fraternally,

GEO. W. WOOD.

ITEMS OF INTELLIGENCE.

GREECE.—Dr. King writes (January 23) of great frauds and corruption in the election of delegates to the National Assembly, of much confusion in some parts of the Peloponnesus, and of robbers in various places. One of the students in the University had been carried off from Athens, and was held by a band of marauders

in the mountains, who demanded a large sum for his ransom. "Many families are afraid, and dare not send out their children to walk as formerly." The Bishop of Karystia had published a pamphlet against the missionary and the books he was circulating.

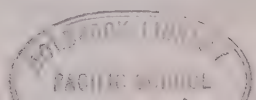
CENTRAL TURKEY.—Dr. Goodale, writing from Marash, December 17, strongly urges the sending of at least two more men to that mission, as soon as may be. His own health is improved, but by no means good. At the close of his letter, he says: "We have just completed our semi-annual examination of candidates for church membership. Seventy-five came, of whom not more than fourteen will be received now. Many of those who will not be received give apparent evidence of piety, but it was thought best for them to wait until another time. It is most interesting to listen to the varied experiences of those who come, and to trace the wonderful workings of the Spirit of God in bringing them from darkness to light.

"The war with Zeitoon still goes on, although no actual demonstrations have lately been made. Some weeks since we sent two men there, one a physician; but they were driven away after a stay of one week. We have nothing to hope in that direction until the region is brought under the control of the Government, as we earnestly pray that it may be.

"Almost every week adds to our (Protestant) community. The census has just been taken, and the number of souls is 1,207. There are most favorable signs of an awakening,—some are beginning to inquire what they must do to be saved. We look for a large shower of grace this winter. Pray for us without ceasing."

WESTERN TURKEY.—Mr. Trowbridge, of Constantinople, incloses a copy of a dispatch from Adrianople, announcing that, "in compliance with the repeated demands of Mr. Morris, American Minister," three murderers of the late Mr. Meriam had been executed. Mr. Trowbridge states that Mr. Morris has pressed this matter earnestly, and "deserves the thanks of the Board and of the mission, for the energetic and skillful manner in which he has prosecuted the painful business." "I have reason to know," he adds, "that in the diplomatic circles here, the success with which his efforts have been crowned is considered quite remarkable, especially as the murderers were all Mussulmans."—A letter since received from Mr. Trowbridge, gives particulars of the execution. The three "were hung, by order of the Sultan, on Wednesday, January 7, one after the other, but each in a public place, in a separate ward of the city." "There was no more parade than was needed to give weight and official sanction to the act." "The impression made, by the three successive executions, was, I am persuaded, far more effective than any ostentatious display of power could have been." Three persons were added to the church at Adrianople on the first Sabbath in January, by profession.

Mr. Goodell writes from Constantinople, January 28: "In turning from the work of translating to that of preaching the gospel, I meet with encouragement, and with special tokens of the divine favor at the very outset, in the religious interest that seems to be awakened in our little community. Some of the members of the church in Hass-keuy requested that we should observe, with them, the week of prayer at the beginning of the year. Mr. Bliss, who now resides here, gladly opened his house for the meetings. The first night, eleven came; the second, seventeen; the third, a still larger number; and so on, until not less, and sometimes more, than thirty were present. At the close of the week, they petitioned that the meetings might be continued, and up to this time we meet them two evenings in a week. The meetings are still and solemn, and one is often reminded in them of the years of the right hand of the Most High."



Mr. Greene, of Broosa, writes that "the Lord's work is advancing at Moohalitch, under the care of a zealous native brother." He has been unable to find a suitable helper for Edinjik, and says "the greatest need of our work in this field at present, next to the powerful working of the Holy Spirit, is a number of faithful native helpers," whom they know not where to find.

SYRIA.—Dr. Van Dyck wrote from Beirut, January 5: "We are now *enjoying* the 'week of prayer.' Our meetings, Arabic and union, are well attended and interesting. Our own beloved land, our Board, and all connected with it, have a large share of our thoughts, conversation and prayers." Again he says: "Since autumn, I have resumed preaching, which I had been obliged to suspend, mostly, on account of my eyes. Our congregations are so large (for us) and so attentive, that it is a great self-denial not to preach to them. There seems more of a stir and waking up in Beirut than there has been for years."

Rev. Samuel Jessup and wife, who sailed from New York, December 6, to join the Syria mission, arrived at Beirut, January 24.

ZULUS.—Mr. and Mrs. Lloyd, who sailed from New York on the 21st of June, were at Cape Town, November 28, having been detained there ten weeks, unable to get a passage to Natal. They were, however, expecting to sail the next day. Their passage from England to the Cape was a quick one, (of 33 days) They were both well, and earnestly desiring to reach their field, and enter fully upon their work.

WEST AFRICA.—Mr. Walker wrote, October 3. A letter sent by him in July, in which he gave account of the admission of eleven persons to the church, was lost. Mr. Preston had just returned from a tour up the Asyango, in which he visited a number of Pangwe towns, in the hope of finding a suitable place to leave two young men as mission helpers. Not finding a place in that region where he thought it best for them to remain, he came down and left them at King Duka's, "to try for a month." Mr. Walker says: "Yesterday there was an examination of candidates for admission to the church, and seven were accepted, to be received to-morrow. There were received in April, *two*; in July, *eleven*; in October, *seven*; total, *twenty* in the last nine months. There are as many as ten more who have been examined at different times, but are scattered here and there. Two of those examined were deferred. There are two or three absent who would probably have been received, had they been present. Three of those accepted yesterday are wives of men who have already united with the church. We rejoice with trembling over these lambs of the flock. May the Lord have them in his holy keeping. Four of those to be now received have been in our school, and we hope that some of them will hereafter carry that gospel to others, which they have found so precious to themselves. One of those admitted at the last communion has now resumed his studies, which had been laid aside for years, with new diligence."

Another letter from Mr. Walker, dated December 1, is also received, in which he says of the two young men who went up the river to make known the gospel: "In a month they came back, thoroughly convinced that a prophet is without honor in his own country." They went soon after to Kama, "to see if they could find any more honor there." They had not been heard from at that place, but it is said, "We have little doubt that they will do good there." Respecting religious prospects at the Gaboon, he writes: "The number of those who are inquiring the way to life is not small. New cases are coming to my knowledge almost every day. Hope and fear alternate with me. Sometimes a week passes and I hear

nothing of many who had appeared well, and then six or eight will come together. They have been off on trading or boating expeditions. I will write again after our communion in January. There may be five or six admitted to the church at that time."

NORTH CHINA.—Letters from Mr. Blodget, recovered from the wreck of an India mail steamer, dated in September and October last, have been recently received. At Peking, in September, he speaks of visiting the Lazarist mission establishment. The grounds, he says, are extensive, but the buildings poor. "They have forty-five boys and men in training for the priesthood." "There are three dioceses in this province, two belonging to the Lazarists, and one, in the south-east, to the Jesuits. There are, in the different missions at Peking, as I remember the statement, two hundred students in training for the priesthood." The Papists have four churches there. He stopped, also, at a Mohammedan mosque. "The inmates were different in features from the Chinese. They are very eager for argument, and declare that there are 10,000 Mohammedans in the city of Peking." "They are an inquisitive, interesting people. Would it not be well to send some Testaments in Arabic for distribution among them? They have the Koran, and large collections of books in that language." Mr. Blodget is improved in health, and says: "I cannot return to the United States at present, except under a necessity, created by the return of illness." In October he returned to Tientsin, Mr. Doolittle being called to leave for a time, on account of the illness and subsequent death of his daughter, and to accompany Mrs. D. to that place. Her coming, it is remarked, will be of great benefit to the females. There is still "great reason for thankfulness in connection with the work, and great encouragement to press forward."

Mr. and Mrs. Stanley, who sailed in July last for the North China mission, were at anchor off Woosung, December 22, waiting for a steamer to tow them up to Shanghai. They had had a comfortable and prosperous voyage, and Mr. Stanley speaks very gratefully of the efforts made by Captain Cobb and others, to promote their highest comfort.

LETTERS FROM THE MISSIONS.

Senecas.

LETTER FROM MR. WIGHT, JANUARY, 1863.

REV. DANIEL WIGHT, Jr., performing a temporary service among the Senecas, wrote in January, from Cattaraugus. His letter is one of considerable interest, and the following extracts would have appeared in the Herald for March, but for want of room.

Indian Council.

I will first of all thank the Lord, and you as his instrument, for permitting me to labor, even for a little season, in so great and good a work as the missionary cause. I arrived here November 28, having made arrangements with Brother

Wright to meet me at the rail-road station. I found that the council of the Six Nations, notified to meet on the 15th of that month, had not yet assembled, though some twenty-five Indians from Canada had arrived, and had been busily employed in securing all the traditional *belts* and *beads* and *officers* present, to open the council and kindle the fire in due form. This I learn was secured on Saturday, (the day after my arrival,) when the usual greetings, and ceremonies of salutation, formally took place. All the ancient and more modern treaties were also rehearsed, consuming the day. A large concourse assembled within and about the council-house, but

everything passed off without disturbance, though it was feared there might be trouble should they proceed to elect chiefs, with the design of overthrowing the present form of government, as was contemplated in calling the council. I understood it was announced by the high chief in authority, that no Christian man could be appointed to such office, which somewhat dampened the ardor of a few, who sympathized with the objects of this call. It was a *pagan* form of government. The council, however, was adjourned over the Sabbath, the pagan portion, as well as the Christians, holding a religious meeting on that day. The council met according to adjournment on Monday, but not finding the people here quite ready for so important a revolution, wisely adjourned again, *sine die*; promising, however, to call another council next summer, and requesting that the subject might be discussed and the people be ready for action. Thus this exciting occasion, through the kind providence of our Heavenly Father, has passed by, we trust without harm. It may be overruled for great good, for since the adjournment, the people in that section (Newtown) where the council was held, have been holding religious meetings with encouraging success, and though the movement is only beginning, we are looking for happy results. Several of the leading pagans, as I am informed by a Christian brother in that neighborhood, seem about ready to renounce paganism and embrace Christianity. This brother is quite hopeful in view of the aspect of affairs.

The President, John Luke, has been quite sick since the council, nigh unto death, but is now, I believe, nearly recovered. He was sincerely opposed to the object of that council, though a professed pagan, and uttered his protest early against their proceeding, as did also, I think, some others. John Hudson, the late opposing candidate for the Presidency, and a warm-hearted Chris-

tian, has recently secured reconciliation between himself and Luke, (with whom, in his own former pagan state, he was very intimate,) has had quite encouraging conversation with him on the subject of Christianity, and finds the President's mind fully convinced of the truth, and his heart tenderly impressed. Several cases of church difficulty and discipline have been adjusted, or are in a favorable course of adjustment.

Visit from a Member of the New York Senate.

Hon. Mr. Sanford, of the New York Senate, has recently visited the people here, to look after their condition, and consider what action the Legislature should take, especially in respect to the allotment system of their lands. Some seventy-five persons, including the prominent men in the Reservation, assembled at the school-house, to hear Mr. Sanford, and freely state to him their wishes. A number of addresses were made, some of them of much native eloquence, touching not only the allotment question, but other national matters. Several hours were thus occupied, and though opposing interests clearly appeared, all was dignified, and the Senator replied encouragingly, especially saying that he would do what he could to secure the rebuilding of the bridge over Clear Creek, a matter of much importance to the people here. The whole interview was pleasant and favorable.

Special Religious Meetings.

I have preached every Sabbath since I came, and frequently during the week, besides attending two funerals and other religious meetings. Brother Wright's health, I am sorry to say, has not been good. The brethren at Alleghany concluded to hold a series of meetings at Old Town, commencing about Christmas time. We had a preparatory lecture in the afternoon of Saturday, December 27, and I preached also in the evening. On the Sabbath there were

about fifty present, probably more than one-half the entire population of the place. I preached on the words, "Behold the Lamb of God." I had a solemn and attentive audience. In the afternoon we observed the Lord's supper, in which one-half of the audience, probably, participated. It was a touching sight to see the wife of a late murderer, sitting by the side of the widow of the murdered man, as beloved sisters in a common Saviour, whose blood cleanseth from *all* sin. That widow and her three pious daughters are now borne down with fresh grief, an intemperate son and brother having just been drowned. An only son in the family survives, who arrived on Monday, and interpreted for me on the three following evenings—one of the most promising young men in the nation. He came to invite his widowed mother and afflicted sisters to return with him to his home at C., where he is a teacher and our superintendent in the Sabbath-school. I understand the surviving members of this pious but afflicted family will soon be united on our Reservation—quite an addition to us, but a great loss to Old Town.

I called on this family, with several others, and though only the eldest daughter, a teacher also, was at home, I found my sympathies deeply awakened in their behalf. What hath the blessed gospel wrought! I should like to speak of Dea. Halftown, Joseph Pierce and others, who love the cause of Christ, among this once savage but now Christian people, but I must forbear.

On Wednesday I rode with Brother Pierce, your missionary at Alleghany, twelve miles, to Jimerson Town, where an appointment had been made for me to preach, in the Baptist church. Only partial notice had been given, but we had quite an audience for the place, as also a larger one the following evening.

The Missionary Adopted into the Tribe.

On New Year's day the people held a feast, at which I was invited to speak,

and soon after, to my surprise, found I had been adopted into the nation, as brother to Peter Jimerson, whom I am happy to learn is not only one of the five councilmen of the nation, but what is better, one of the most reliable Christians. In his address, in Seneca, preceding that of Mr. Pierce and my own, I was pleased to see him turn to the pulpit behind him, and lay his hand on the Bible, with forcible gestures, as if he were saying, "Friends, we owe all our prosperity and all our hopes, both for this world and the next, to that precious book!" They gave me the name of So-he-wa-ga-yah, (he tells the story,) and so made me a *Beaver*!

The Week of Prayer—Orphan Asylum.

The week of prayer was observed both at Alleghany and at Cattaraugus. Mr. Wight had returned to the latter place, where he preached six times during the week. He writes :

Usually, in the evening, from fifty to seventy-five were present, and in the afternoon, from eight to twelve, mostly brethren. We cannot speak of special results, thus far, as we could wish; but may say that the meetings have been attentive and solemn, we hope not without deep seriousness on the part of the impenitent, especially the young, and increased prayerfulness among Christians. The interest has also appeared in this, that the brethren conferred together last Sabbath, and expressed the wish to have the evening meetings continued this week, till Wednesday, when they can decide on the question of further observance.

The Orphan Asylum is in a prosperous condition, now numbering fifty inmates, of whom five were admitted last week. I usually visit them Sabbath evenings, addressing them on some important subject, and they listen with attention. It is an important field of usefulness. We must look to the young as the future hope of the nation. Yesterday I visited the school opposite Mr. Wright's, and am happy to say, that we

have an excellent band of pious teachers, mostly, if not wholly, of a truly missionary spirit.

Micronesia.

KUSAIE—(STRONG'S ISLAND.)

LETTERS FROM MR. SNOW.

Religious Interest.

A PORTION of the communications recently received from Micronesia, were published in the last number of the Herald. Others are given here.

The letter of earliest date received from Mr. Snow, was written October 17, 1861, with the design of sending by way of New Zealand. In this he says: "Last Sabbath was a cheering day to us and to our little church. We received fifteen to church fellowship." "There are several others of whom we have much hope." The king and his principal chiefs had opposed the good work as far as they thought it prudent to do so, and the arrival of ships had been, as usual, a great obstacle, and had brought a severe test to those who had professed to be on the Lord's side. But our brother mentions, with much interest, one vessel whose captain, Franklin Bates, Jr., of Fairhaven, was "trying to lead a religious life," and had spoken to the people at the prayer-meetings and on the Sabbath. "O what a contrast," he writes, "between such a man, in his influence upon these poor natives, and the large majority of those who visit us." Reference to these matters will be noticed in extracts given from a subsequent letter.

Mr. Snow was at this time trying to be in readiness to leave for Ebon, at the earliest notice; but, he asks, "Who is to feed these lambs?" The small population at Kusaie, (supposed to be now not much over 600, and still wasting away;) the many trials and perhaps dangers of a single American family in a position so isolated; the apparently unpromising aspect of the work there; and the need of another missionary at Ebon, had led to the conclusion at the Missionary House, and among some of the missionaries, that Mr. Snow's removal from Kusaie was expedient. A helper from the Sandwich Islands, who was appointed to take his place, has been prevented from going by sickness, but some one will doubtless be sent soon.

His next date is July 15, 1862. He had had no opportunity to remove, and the year had been one of richer spiritual blessing to the peo-

ple than all that had preceded it. He had received to the church, 2 in July and, as already mentioned, 15 in October, 1861; and 3 in January, 2 in April, and 2 in July, 1862; in all, 24 at the five communion seasons. Two of the "best young men," received in October, had died. He writes:

Before the arrival of the Morning Star last year, we felt that the Spirit of God was operating upon the minds of many, leading them to give unusually thoughtful attention to the truth. The first decided case of conversion occurred on the Sabbath after she left. The person was one of the boys living with us. He was a young man of a good deal of character, his change was very marked, and his subsequent course has been consistent and decided. He at once entered, with all his heart, upon the work of leading his young associates into the same blessed experience, and soon had several others with him. They commenced having morning and evening prayers together in their cook-house, which became the centre of the best of influences. Our little Primer, with its selections from the Bible and the hymns in the native language, was at once their Bible and Hymn Book, and was constantly used for reading and singing. I could hardly believe my own eyes and ears, as week after week I observed them in earnest acts of devotion. I have often stopped, and found myself singing the bass to their sweet hymns of praise. Their voices all blended finely in the air, or soprano. You must know the change, as we did, from their groveling talk and heathen songs to these Christian exercises, to understand fully, and enjoy the contrast. I have often asked myself, Can it be that these are realities? Their continuance, and increase, constrain us to say, Verily it must be of God; and we will bless his name and sing his praise.

Our Sabbath congregation enlarged to over a hundred deeply interested hearers. The number at our evening prayer-meetings reached to fifty, and

the large island was feeling the blessed influence. For, besides my own weekly visits, some of these new converts would go there, by twos and threes, and hold meetings at different places on the Sabbath, as they could gather little congregations; also teaching such as cared to learn, to read and sing.

Opposition—Christian Conduct of One Captain.

But the King and higher chiefs were not slow to see that their craft was in danger, and they resorted to various low expedients to hinder the work. In this, in September, they had the efficient co-operation of one of our floating scourges, a whaleship. * * You can readily see that our religious ones must have had a severe test. But those who had expressed a hope, and come out decidedly, all ran well. They were much interested and encouraged by Capt. Bates, (spoken of in a previous letter—ED.,) who spent most of his time with us, day and night. He was very kind in aiding the boys and others in getting some clothing for themselves. But for him and two worthy German captains, who were here in January, I hardly know what they would have done for clothing.

A Time of Darkness—Falling Away.

During the week of prayer in January, our bright prospects were again brought into deep darkness. In the course of that week, we found that several of our church members had fallen into the great sin of the Pacific, and were obliged, of course, to displace them at once from the church. The way the evil came out was singularly providential and instructive, showing, as we felt, remarkable answers to prayer. A young man of much promise came to me, after one of our interesting prayer-meetings, and confessed his sin, with weeping. His friends only learned of it by his weeping on his way home, and one of our oldest church members talked to

him sharply for reporting to me first; saying if he had told him, they would have hushed it all up. That same evening another lad came to me, saying he too had fallen, and was a Judas. Before the Sabbath we had a church meeting, and three were set aside from the church. In the action of the church upon their cases, the course of that older church member was such that I feared he was guilty, as they were. My suspicions were so strong that I spoke to him Sabbath morning, as though I knew all about it, and he acknowledged that it was as I feared. This of course kept him from the communion table. The church took prompt action at our next meeting; but his conscience was at work, and he was constrained to confess other and still greater sins, implicating still another church member! I feared, for awhile, that we might have to disband the whole church; and I assured them that if this were necessary, I should wipe all out and start anew. But we seemed now to have reached the bottom of this foul ulcer; at least, we have had but one case since.

You can judge something of our grief and disappointment at this result of our week for prayer. Yet we could not but feel that a great blessing might be in it, in the purifying of the church, though there was not the result, in the conversion of souls, for which we had hoped. And not only was it for the purifying of the church, but it gave the members an opportunity to learn the important lesson of church discipline, which may be a great blessing to them in their present condition, with no missionary teacher.

Recovery.

We all found great occasion for thankfulness in the fact, that the signs of repentance were such as to make it seem justifiable, indeed duty, to restore all to their former church standing. It greatly humbled them to find that they were so weak, and led to circumspection and watchfulness, and to far less self-

confidence than formerly. It led them also to see, as perhaps nothing else could, the great care that should be exercised in receiving church members; and I could not but regard it as one of the almost necessary, or at least very natural, cases of falling away, attendant upon the early stage of the work among a people so sunken and degraded as are these poor, benighted islanders.

Let me say that none of the guilty abandoned our prayer-meetings or Sabbath services. Though that older member came near making a fatal plunge, the blessing of God attending the means used for his restoration, brought him back, seemingly, the most penitent of them all.

Our prayer-meetings have been well sustained, and attended, through fair and foul weather, as I have never known to be the case in a church in Christian lands. If a member was absent, ill health was supposed to be the cause; and I have often been exceedingly edified by their remarks and their prayers. From our present standpoint, I am constrained to feel, that a most precious work of grace has been wrought among this people. Many of the converts have been out on the Sabbath to hold meetings upon the large Island, and sometimes have had a larger number of hearers than I had at the station. Our Sabbath school we were able to arrange into several classes, placing the more intelligent members of the church as teachers. A Saturday evening prayer-meeting has been sustained among themselves, by the church members, thus preparing them the better to carry on their usual routine of religious meetings. In short, we have tried to do the best we could to prepare them to be left alone, in case no one comes to supply our places.

More Additions to the Church—Interesting Deaths.

On the 7th of September, Mr. Snow added a few pages to his letter, dated at Ebon, his

new home, to which the Morning Star had taken him, after his return from the mission meeting on Ponape. The vessel was to leave for the Sandwich Islands the next day, September 8. He writes:

The first Sabbath we were at Kusaie, on our return from Ponape, we received three to church fellowship, and I baptized an infant child of one of them. One was a very old lady, all of whose children are now members of the church. She and the family seemed very happy. One of them, who was for a long time a domestic in our house, died during the year, leaving good evidence of a renewed heart. It was the nearest to a family bereavement of anything we have experienced since the death of Oponui. His last act, before reason left him, was to teach his aged mother the Lord's prayer. On the night of his death, the family friends came together, and instead of spending the night in heathenish ceremonies, they spent most of it in singing our Christian hymns. A brother and a brother-in-law of his, date their conversion from that night, saying they then chose the Christian's God for their God.

The sickness and death of one other young man who has been taken from the church, was an occasion of much interest. I always felt richly repaid during my visits to his sick bed, and returned to my home with a sweet flow of religious joy. On one occasion he said to his mother, who was watching with him, "Mother, {do you see that beautiful place, there?" "No, I see nothing," said she. "O look," he said, "it is the most beautiful place I ever saw;" adding other remarks, much as if he had caught a glimpse of the heavenly city. At another time he said, "Mother, do you hear that singing?" "I hear nothing," she replied. "O, I do," he said. "It is the sweetest music ever heard. Hear it, mother." As though the songs of the angels had already burst upon his ear.

We buried him Sabbath afternoon, and sang his favorite hymn at his grave;

a translation of—"Awake, my soul, to joyful lays." I felt that it would not take many such examples to complete the "hundred fold in this present time."

Mr. Snow expresses his earnest desire that the good work may go on in the field thus left by him, and which he hopes to visit again when the Morning Star makes her next trip. He states that before he left, the feelings of the king and several of the chiefs towards the Christians seemed softened, and adds, "Their last request was that we would return to them again." One young man from the church, and his wife, accompanied Mr. and Mrs. Snow to Ebon, as domestics. The young man was one of much promise, had aided him in translating the Gospel of John, was still to aid him in revising Matthew and in making further translations; and it was hoped would, after thus residing for a time with Mr. Snow, be prepared for usefulness among his own people. Another was to go to Honolulu, in the hope of obtaining some education there, that he also might return and do the more good upon Kusaie.

EBON.

LETTERS FROM MR. DOANE.

Encouragements.

THE first of the letters received from Mr. Doane was written in October and November, 1861. Since the Morning Star left in June, he had been prosecuting his work with very considerable encouragement, having two services on the Sabbath, at different places, besides a Sabbath school at noon, with about sixty pupils, and a prayer-meeting in the evening, at his own house, with the room often crowded. Of these services, and of others engaged in by his Hawaiian helper, he writes :

This evening meeting has often been one of deep interest. Prayers have been offered here, from native hearts, which I am sure no *human mind* could have dictated. There were elements of fervency, a contrition for sin and love for Christ, and a praying for the lost, which plainly indicated that those hearts were being guided into all truth by the blessed Spirit.

These have been a portion of my own Sabbath days' toils. Aea, faithful brother, has taken his canoe, assisted by

some natives, and gone *always* to two important islets on the reef, sometimes to three, teaching and preaching as he could. He has not been able to do all he could have wished, but his labors, often severe, have not been in vain. His success has been mainly in his school. The children have all taken a lively interest in learning to read. There are some very pleasing cases.

Mr. Doane proceeds to speak of labors during the week, specially in schools. About fifty persons had learned to read, with more or less fluency, in such portions of Scripture as they had printed; and as many others were making progress, and could read in the primer. He had commenced boarding five or six "bright fellows, from other islets, who really love their books." A second native building, for meeting-house and boys' school-house, had been erected, fourteen by twenty-four feet. Something had been done with the little press, but the demands of the schools could not be met. 6,176 pages, of the last three chapters of Matthew, with questions, had been printed since the Morning Star left in June. 2,050 pages, of the first seven chapters of the same book, were in print before. In translating, Matthew, John, and a part of Luke, were finished. Mr. Doane was doing something also on a Primary Geography, and Aea something on a Mental Arithmetic.

Religious Interest.

The Lord was blessing the labors of his servants. On Sabbath evening, November 13, they had a very interesting occasion, when several spoke, professing love to the Saviour. Another meeting was appointed for Monday evening, and Mr. Doane writes :

On closing this meeting, we appointed Wednesday as a day of fasting and prayer. I wanted to impress these young converts with a sense of the sacredness of their position, and especially to engage the prayers of all those who we feel are Christ's, in behalf of the chiefs, and the adult population of the island. The day was, I trust, a blessed one. In the morning, the room of my house was crowded with youth, mainly, from our school and other parts of this islet. We explained the nature

of a day of fasting and prayer; and as we closed the morning services, many went to their homes to pray—some to the sea-shore, and some to the woods. Little groups scattered themselves, here and there, all praying for themselves and for the adult population. In the afternoon we had another meeting, and another in the evening. At its close, I told the youth what they had done, and then asked them what their purposes were,—how long they were going to love Christ. All said, Forever. I asked who would, like Peter, deny their Lord, or Heavenly Chief? All said, Not I; Not I. I charged them to trust only in the Lord, and then they would be safe; and thus we closed the meeting.

To myself, that was a high day. How great the change within less than four years! The Lord has enabled us to enroll the names of thirty-one individuals who *profess* to love Jesus. One of these we have admitted to the communion, at our Lord's table, and there are quite a number who are giving us, perhaps, all the evidence we can expect, of a change of heart. They do seem to love the Saviour. Their prayers indicate this. Their desire to be taught the Bible, their attendance on meetings, with fixed attention, and their whole daily walk, are compelling even our heathen chiefs to say, The love of these converts to Jesus has wrought a very great change in their characters. Of none do I hear any thing said implicating them in wicked acts. All these evidences are what we see in quite a number, and they make us feel that we should admit them also, to the number of those who commune; and of all whom we may term inquirers, we could say much to their praise. Very far are they from being the wild, rude, wicked, thieving set they were three years and ten months since. They have eschewed tobacco-smoking, and may with much propriety be said to speak the truth in righteousness. They visit our house and are very respectful. Hardly a pin,

at least nothing of special importance will be taken from the floor, without permission. Many that live about us are heard to be much in prayer, and they make almost every private place a closet. Our hearts at times are full, even to weeping, for joy; and we often feel like singing,

“Wake, Isles of the South! your redemption is near,

No longer repose in the borders of gloom;

The strength of his chosen in love will appear,

And light shall arise on the verge of the tomb.”

Indeed we do sing this, as if it were a positive reality with us. Often do the words of our Saviour, as he heard the report of the seventy, rise to our lips: “I beheld Satan, as lightning, fall from heaven.”

Opposition to be Expected.

But notwithstanding what we are now permitted to see, we feel that the great battle has not by any means been fought here yet. Satan will not let his kingdom be wrested from him without a greater struggle than he has yet made. I believe our chiefs have let us go on without doing more than they have in opposition,—though at times I have felt they could hardly do more,—because the work has not reached the *adult population*. When there shall be a move among these dry bones, unless by the grace of God our leading chiefs shall be first subdued, we shall see many such scenes as we witnessed last winter, many sealing their love to Jesus with their blood.

But I need not, will not dwell on this dark side of the picture. The Lord God is omnipotent. He can create and preserve, and in him will we trust. Not one shall be hurt without his permission. To him will we commit this blessed work. He has already been more to us than our fears. From the day of our landing here to this present hour, he has permitted us to see, I had almost said, much more than we ever expected to see in this dark land. At least, he has

let us see that he is all powerful; and we will take fresh courage and toil on, believing that the Marshall Islands are yet to be a part of that glorious kingdom which he is rearing for his well beloved Son, in the isles of the Pacific.

On the 3d of August, 1862, Mr. Doane wrote from Ponape, in behalf of the mission, then holding its meeting there, presenting reasons against withdrawing American missionaries from that island, and leaving it to Hawaiian laborers only. From this communication the following portion is given here, as it presents a view of

The Work Accomplished at Ponape.

But another reason we would urge is, the missionary work already done on this island. A part of this we can state quite definitely. Two churches have been organized, one numbering six, the other fifteen souls, one of whom is now, we believe, in heaven. And these little churches have a mind to work. At the Ronkiti station, a meeting-house is now being erected, which is, to a large extent, the work of these churches. And it is a building of no ordinary character. Its dimensions are 40 by 60 feet; its timbers are solid; its height, from floor to ridge beam, is 36 feet; and the whole is braced and interbraced with graceful Gothic arches. The building will seat one thousand hearers. This work, as we have said, has been done mainly by these two churches, and their "bishop." The high chief has taken so much interest in the building, as to subscribe what would amount to ten or fifteen dollars. The little churches have also given at the monthly concerts, during the past year and a half, some twenty-one dollars in money.

Our brother missionary has erected, and about finished, a good dwelling-house. This he has done at various times during his residence here, and at his own expense.

There has been a good work done also in translating and printing. The Gospels of Mark and John have been

translated, and John's Gospel has just come from the Sandwich Islands, printed. Some hymn books and reading books have also been issued. The whole number of pages printed will number 40,000. The number of readers, though small, is increasing. The foreign population is being more or less affected. One Malay man is now a member of the church, and an active man, soon to be employed as a helper; and other foreigners are, we have reason to believe, reformed men.

Such is the actual work done on this island. But to this must be added that general influence which ever goes out from a station, affecting more or less the whole population. Over the greater part of the island the teaching and influence of the missionaries have been felt. For a short period, one resided on the north side of the island; another, for years, on the east; while our brother Sturges has been dwelling here, on the west side. Thus a very large part of the population has been reached, so that we can say, Intellectually the Ponapeians know God. We question much whether an adult can be found, who, if the question were put to him, What is it to love God? would not answer correctly. They know that there is but one true God, and that he has said, Thou shalt have no other gods before me; Remember the Sabbath day to keep it holy; and Thou shalt not steal.

There are a number of communities here where the Sabbath is now quite well observed; and many natives can sing in their own tongue, "There is a happy land," and other sacred hymns.

Absence—A Sore Disappointment.

After leaving Ponape, Mr. Doane wrote, on board the *Morning Star*, August 19, 1862, giving account of his absence from Ebon, and of the very grievous disappointment to which he had been subjected. Having heard, late in 1861, of the dangerous illness of his wife at Honolulu, where he was requested to join her as soon as possible, he prepared to go in the vessel which had brought his let-

ters,—the Liholiho, Captain Bush. The captain assured him that he should return from a short western trip on which he was bound by the 20th of February, on his way back to Honolulu. Mr. Doane, therefore, at once packed up and put on board nearly all his furniture, leaving his books to be packed by Aea, and went with Capt. Bush to Ponape, to visit his old field, where he arrived, December 18, 1861. There he thought it best to remain, with Mr. Sturges, while the vessel should be absent at the West, which he was assured would not be more than four or five weeks. But the time passed, and nothing was seen of the Liholiho. In anxious suspense he waited until the arrival of the Morning Star in July last, and then learned that Mrs. Doane had been already, for more than five months, beyond the reach of earthly aid or converse.

Aea's Success.

After returning to Ebon, Mr. Doane decided to remain there for another year, with Mr. Snow,—who had removed to that island,—leaving his motherless children to be still cared for in kind families at the Sandwich Islands. In a brief letter, dated September 8, 1862, he speaks of his joy in finding that the pleasant state of things which he left had continued during his absence. Aea had continued his teaching quite successfully, and nearly all the youth—at least 150—were in the schools. Soon after his return there was an examination of the schools, with prayer, singing, &c., making “a high day” for the people, which they appeared to enjoy greatly. There were present, besides spectators, 86 readers in the first class, and 47 in the second, 37 writers, 25 in a class in Geography, and 27 in Arithmetic, who seemed to understand very well the four simple rules. “The writing showed progress and the reading was well.”

There were eight or ten persons at Ebon who would probably be soon received to church fellowship. Some adults, and among them two of the highest chiefs, were becoming quite good readers, and the missionary could see that “a very decidedly mellowing influence was being felt by that once cruel, savage people.” Mr. Doane wishes to correct a wrong impression made by a remark of his published some time since, that there were, in his little printing office, many faithful type-setters. He meant, not that these were type-setters *for him*, but youth who loved to set up simple words for themselves, thus learning the letters and learning to read.

APA I A N G .

MR. BINGHAM wrote on board the Morning Star, returning from the meeting of the mission, September 20. He had not much to add to his former letter, published in the February Herald. He rejoiced to welcome to Micronesia, with the Morning Star, July 2, two new Hawaiian missionaries, Kapali and Aumai, with their wives. One of the two baptized persons at Apaiang, who had fallen away, exhibited signs of penitence, after the arrival of the vessel, and in part at least through the happy influence of Capt. Gelett. The king continued to be friendly, and rarely failed to be present at public worship and the Sabbath school, of which he and his wife were sometimes the only members. The “Star of Peace” (which is not a deck boat, as it was erroneously said to be, in the Annual Report for 1861,) had been to Tarawa and back six times within the year. During the “armed arbitration” of the king of Apaiang at Tarawa, the people of Apaiang committed sad depredations upon the papai, cocoa and pandanus nuts of their Tarawan neighbors, occasioning serious scarcity of food. The expedition took much time and attention, and was far from increasing an interest in spiritual things, either at Apaiang or Tarawa, and the Hawaiian laborers on the latter island have had little encouragement.

In a postscript, Mr. Bingham states that he reached his home again, September 22, and found that an outrage was committed during his absence, on the premises of his helper Kanoa, by an armed mob, attempting to murder a Tarawan. They dispersed at the order of the king without effecting their object. “At present,” Mr. Bingham says, “there is no intercourse between the natives of the two islands, though the missionaries are allowed to pass in safety.” An influenza was prevailing at Apaiang, of which about fifty persons had died. On account of feeble health, Kanoa returned in the Morning Star, with his family, on a visit to the Sandwich Islands.

Sandwich Islands.

KOHALA, HAWAII.

LETTER FROM MR. BOND, NOVEMBER 6, 1862.

MR. BOND had recently returned from the annual meeting of the Association of Hawaii, which was held at Mr. Paris's station. All the brethren on the Island were present excepting Mr. Lyons, and the meeting was a

very pleasant one. Mr. O. H. Gulick, one of the sons of the mission, was ordained. This was done at an earlier day than had been expected, in view of the wants of the church at Kau, with which he is to labor. Mr. Bond sees, as yet, no very hopeful prospect in connection with efforts to secure a native ministry for the churches, and does not present a cheering view of the moral and religious aspect of the Islands generally. Others would write, doubtless, in a somewhat different strain, but it is well for the supporters of missions to see the darker as well as the brighter side. He says:

The reports presented, (at the meeting of the association,) had each and all the same sombre complexion. It is a season of rebuke with us at the present time. Our churches are in the slough of sin. Coldness and stupidity abound, as to spiritual things,—zeal and devotion, as to iniquity. The “peace” is the slumber of spiritual death; and it is painful to know that on all sides, and to the farthest extremities of the Islands, this aspect of affairs is universally mourned. A brother on Oahu, who has greatly blamed me for the character of my annual reports of late, is now weighed down, as his letters tell me, with great sorrow at the desertion of his people, and at their plunging headlong, and in large numbers, into sin. On this Island, the form of excess more ordinarily seen is that of making and drinking intoxicating liquors. They are usually made by fermenting saccharine products, or, as in a few cases, by secret distillation. Two illicit distilleries, simple and compact, are said, on good authority, to be still in use in the district adjoining this,—Hamahua,—where a fiery rum is obtained by the neighboring natives, in considerable quantities; enough to have earned, for a long time past, the name of “Drunken District” for that locality. One distilling apparatus belongs to a foreign justice, appointed by Government, and one to an elder (sub-pastor) in the Hamahua church. As to the prevalence of this devotion to intoxicating drinks, it is, to a greater or less extent, running like

fire through every district on the Island, save our own. I speak of this exception with devout gratitude to God. He has given us a district justice and a circuit judge—the latter a foreigner—rare and faithful men in the discharge of their several duties, and thus this destructive evil is kept from making any headway among our people; while in all the other districts, evil-minded foreigners are in some way or other so connected with the authorities, that convictions cannot be had under the law, and thus the evil is under no legal restraint.

We never more seriously needed the Spirit of God among us. And unless he shall vouchsafe to make this, our extremity, his opportunity, to all appearance, wide-spread ruin must come upon the cause of truth as involved in the well-being of these churches. Yet how little can we fathom his plans and purposes! I have seen repeatedly, within the past twenty years, seasons when the enemy appeared about to triumph, and the wild boar of the wilderness about to trample under foot the inheritance of truth among us. But, although hope has thus, in repeated instances, as we have felt, been well nigh extinguished in despair, God has never forsaken his cause and people. And, praised be his great name, although he may discipline us now, and humble us in the dust, by his providences so sore and so untoward, yet he will never give his heritage to reproach, will never suffer the gates of hell to prevail against his church.

Apostorian Mission.

OROOMIAH.

LETTERS FROM MR. PERKINS, NOVEMBER 17, AND DECEMBER 26, 1862.

ONCE more in the field in which so much of his life has been passed, and where his Christian desires and affections have so much centered, it will be seen that Mr. Perkins finds much to awaken grateful joy. His statements as to the apparent condition and prospects of the work there, his own health,

and other topics, will be read with special interest by many who became acquainted with him during his protracted visit to his native land.

Right glad I am to be able to report myself once more at my post in this field. I reached Oroomiah on the 15th instant, after a journey of a month and two days from Trebizond; rendered a little longer than usual, as you are aware, by my taking the circuitous route via Bitlis, to visit the missionaries at that station. My stages have been long and wearisome, to provide for my halts on the way. The weather, however, has been fine and the roads dry, till the last. In all these things the Lord has greatly smiled on my solitary return. I was met, several miles from Oroomiah, by the brethren of the mission and a throng of Nestorian friends, with affecting demonstrations of joy at my arrival, which I would gladly have avoided.

I find the brethren and sisters of the mission in good health, (with the exception of Dr. Young, who is quite poorly,) and all earnestly engaged in their delightful work. My first Sabbath at Oroomiah (yesterday) was to me a season of almost delirious enjoyment, in the midst of dear missionary associates, and listening to the preaching of the gospel, and to fervent prayers, from able and devoted Nestorian preachers, and sweet hymns from Nestorian choirs. Such seasons are to me *ONLY on this side of heaven*. Wearied as I was from my long and arduous journey, I preferred to yield myself up passively as a listener, for one Sabbath, rather than preach myself.

The Work—The Russians—Van.

I see nothing to discourage us in our work, but on the contrary, tokens of marked and gratifying progress during my absence. I can of course speak only in a general way on this subject till I have had time to look about.

The coming of the Russians is still

future. To my certain knowledge, rumor has reported them as coming for twenty-nine years. When they will actually come, if ever, is with the Lord. Of this, however, I am sure, that he will not bring into the field any such influences till they shall more effectually advance his cause here than any thing else.

I passed a Sabbath at *Van*, with Avidas, the good solitary Protestant there. This visit only strengthened my previous impressions of the unspeakable importance of your sending missionaries to that commanding post, with the least practicable delay, both in regard to that particular region and the whole Armenian field.

I passed a night at Salmas, where we have four helpers, one in the city and three in as many villages; and another night at Gavalan, which is also an out-station. Our able Nestorian laborers at these places are faithfully at work, and with good prospects of success.

Health—The Conflict in the United States.

My health has continued good during my long journey, and will not, I trust, be likely to suffer under these bright and pure skies, and on the luxuries of these delicious fruits—so plenty as to be almost without price—to which I have so long been accustomed. Though far separated from the living members of my family, and standing near the graves of my six dear children gone before, I regard it as an unspeakable privilege again to reach my field, on the verge of three-score years. The blessed Saviour has been faithful to his promise—"Lo I am with you alway," and here would I rear a new Ebenezer to his praise.

May the churches not be so engrossed with the mighty and sublime *home problem* which they are now, in the providence of God, called to solve,—that of giving freedom to millions of the oppressed,—as to forget us and our work;

but continue to help us with their fervent prayers as well as their contributions. We look, of course, with intense interest for intelligence from home, somewhat in proportion to the distance that separates us, yet with less *anxiety* as to the final result of this great struggle, assured that God's hand has been in it from the beginning—that it is indeed his chosen method of removing from our land one of the foulest abominations that ever scourged and cursed the world.

In a second letter, dated December 26, after speaking of the entire safety, and the degree of health and strength, which he had experienced in all his journeyings, during his absence from Persia, Mr. Perkins writes :

I now find myself back in my field, in the thirtieth year of my missionary life, a monument of God's mercy and goodness to so unprofitable a servant, and with a heart overflowing with gratitude, would lay myself anew on the altar of consecration.

*State and Prospects of the Mission—
Benevolence.*

I see everywhere around me marks of advance in the good work during my absence, though more in its general progress than in the inner work of the Spirit. We must of course be anxious that the tree strike its roots downward, as fast as it lifts its trunk upward and spreads its branches abroad, that it may be able to stand. I see little to regret in any forward measures of the mission. The crippling of our means has necessarily resulted in the stifling of many mission schools, which, during years of patient toil, we had carefully nursed into being, as *oases* in the desert; or if not conspicuous as such, at least as precious rills, silent in their course, but noiselessly skirting their margins with fringes of living green. We must beware how we too summarily smother so effective an instrumentality.

The outburst of benevolent effort here, last year, was too sudden and

excessive to last in the same measure. A great point was gained by it; as it will doubtless, from the elevation thus reached, be practicable to keep the converts up to giving according to their ability, which is the gospel standard. It would of course be a mistake to roll the burden of planting and sustaining the gospel among their people wholly upon them, as the immediate use of that noble, impulsive leap, which, prompted doubtless by the Spirit of God, carried them beyond their ability, as a rule. We should thus only dishearten them, and blast the first budding of the plant of benevolence which ought to be carefully and wisely nursed.

The civil oppressions of the Nestorians, the threatened interference from Russia, (of which little is now said,) and the poverty of the people, are things so little under our control, that we may well be excused from giving them the first place in our thoughts, and aim directly and chiefly at the evangelization and salvation of those about us; trusting that the Lord will take care of their other interests—for which we are not responsible—in his own best time and way.

Labors—Seminaries—Bible Reading.

I am engaged, some hours each day, in assisting Mr. Cochran in the seminary, and am re-commencing the superintendence of the press, besides preaching on the Sabbath and more or less during the week. All these labors I find very delightful, and *full* occupation is a relief in my solitude. In regard to the seminary, I may say that I have never known so promising a body of young men in it as its present members, numbering almost fifty. The female seminary is also in successful operation, with about forty pupils.

We are now commencing the system of *Bible reading* in several places, which has accomplished so much good among the poor of London and elsewhere. It is an admirable method of reaching the

lower strata of society in missionary fields—not always an easy problem; and in our field it will call into action ample female agency, which is peculiarly fitted for the work, and at a very small cost.

A LETTER from Mr. Shedd, of December 29, indicates that the native helpers in various districts of the mountain field are generally laboring faithfully, and with more or less encouragement. In Amadia, it is hoped there has been gathered a nucleus for a small church. It is proposed to administer the Lord's supper there in the spring. The helpers for the districts of Bass and Jelu were constrained to leave for a time, but having secured letters from Mr. Rassam, the British consul, returned in the autumn. They were arrested by the Malik of the largest village of Jelu, probably in the hope of securing a present. Failing in this, the Malik sent to Mar Shimon, inquiring what should be done with the teachers. He replied that they must be driven out, "but not till spring;" a delay which Deacon Isaac considers as an evasion, to satisfy bigoted advisers, while he avoids persecuting the helpers. In Gawar, the factitious interest of those who once expected some great temporal good from the missionaries has died away, but the advance is "in the growth of truer views, and a broader and more patient type of piety among the little company of believers."

Turning to the plain, Mr. Shedd says there has been nothing of special interest during the month. The work in the villages is quietly progressing, and the condition of the people seems favorable for religious impressions. "The Russian game is played out."

Mission to Eastern Turkey.

KHARPOOT.

LETTER FROM MR. BARNUM, DECEMBER 27, 1862.

THE city, and especially the Kuzzelbash Chief mentioned in this letter, will be remembered by many readers, who will be glad to see them again referred to. By no means all can now be said which the missionary would be glad to communicate, and the reader to see; yet what is said, of places and persons, is sufficient to show that there is encouragement to labor and to pray, in the hope that

ere long, if suitable effort shall be made, and light shall be given to those so benighted, many will be found turning to the Lord. Others will sympathize with the sadness of the missionary as he writes: "We have no one to send," and again, "I hope we may be able, before long, to do something for this poor, uncivilized race."

Chemishgezек Visited.

It is a long time since any thing has been written to you concerning Chemishgezек. This is a small city, of eight or ten thousand inhabitants, and about thirty-five or forty miles north-west from Kharpoot. It is one of the most difficult and discouraging portions of our whole field. Surrounded by Koords, even the Christian population have acquired a good deal of the rough, Koordish nature. We have visited the place several times, but have never been able to gain a fair entrance. Our Hadji Hagop has recently returned from a visit of more than two weeks—a visit of much interest, the details of which it is unnecessary to give. He reports the aspect of things as much changed for the better. A member of this church lives in the place, but he has been persecuted, despised, and almost trodden under foot. Still he has continued to bear witness to the truth, and although, being a Protestant, he has very little influence, his life and conversation have at least helped to subdue opposition.

Hagop was visited but little during the day, but under the cover of darkness the people came quite freely, and the number of such callers increased to the end of his visit. He sold several Bibles and Testaments,—all he had with him. Every evening, often until near midnight, the time was spent in searching the Scriptures and in friendly discussion, all appearing desirous to know the truth. During the day, Hagop visited the market and the shops freely, and was everywhere treated with respect. His visit, however, produced a good deal of commotion. The Armenian ecclesiastics are always on the

alert to oppose the entrance of the truth; but we hope that an entrance has now been secured to Chemishgezek. We had no intention of sending a helper there the present season, but our brother made so favorable report, that we at once decided to send a member of the theological school, to spend the winter vacation. Of course we do not know the designs of Providence, yet we trust that a wide door and effectual is now opened in that wicked place, and that we may hereafter be able to occupy it as a permanent out-station.

Ali Gako and his Tribe.

Some years ago, several letters appeared in the Herald, in regard to a tribe of "Protestant Koords," and Ali Gako, their chief. They belong to the class of Koords called "Kuzzelbash," and live about ten or twelve miles from Chemishgezek. We have been unable to do any thing directly for these poor people, but at my suggestion, Hadji Hagop made them a brief visit during his recent tour. He was received by Ali Gako with great cordiality and honor. A sheep was roasted whole for him, and the chief spent a good deal of time with our brother, in talking upon spiritual themes. He and his people still call themselves Protestants, and he says that he is trying to lead the life of an honest man. He also says that he prays regularly to the Saviour, and tries to instruct his people in the truth. But alas! poor man, very little does he know, as yet; for we have no one to send, who could instruct them even in the fundamental principles of the Gospel.

They have learned a few important truths, and there they must rest till some one, himself taught in the Scriptures, shall go and teach them. They are Koords, and surrounded wholly by Koords, all wild, and semi-barbarians. The whole region is in rebellion against the Government. The only government which they acknowledge is their own, which is a kind of feudal system. There

are tribes and clans, each with its chief, and these are much at war with one another. They till the ground, and plunder all they can, on every side. So far as I can learn, the tribe of Ali Gako strive to live in peace with their neighbors, and if theft and robbery are practiced, it is upon individual responsibility, and not with the acquiescence of the chief, as formerly.

A Robber Inquiring.

A few hours after Hadji Hagop's arrival at that place, a wild-looking Koord came, who talked a short time very earnestly, in Koordish, with the chief, when Ali told him to say what he had to say to his guest. The Koord then said: "I want to know how I can be saved. By profession I am a thief and a robber. That is my trade. I have no other way of supporting my family. I go away from home for a few days or weeks, plunder and kill, and bring home what I have gained, and when that is gone I go out again. I have killed a great many men. Now I want you to tell me how I can support my family in some honest way, become a good man, and save my soul. I have thought much on the subject, and to-day I heard that a Protestant had come, and I have come to you to see what you can tell me." This is the substance of what he had to say, but he was a man evidently very much in earnest, and at times almost or quite weeping. For several hours, until about midnight, they conversed upon the means at hand by which the Koord might secure a livelihood, and upon the way in which sinners may be reconciled to God.

This man is little better than a barbarian. He was a member of another tribe, but had joined that of Ali Gako, where he had heard something about spiritual religion. The struggle in his mind was great, for what could he, a poor, unenlightened Koord, know about doing right, regardless of consequences, and trusting in God? Our brother pa-

tiently explained to him the duty of seeking first the kingdom of heaven, with the assurance that all needful things would be added thereto, but he was afraid to trust God so far. And what wonder? Are we not often as unbelieving, in our way, as was he?

Early in the morning he came again, but his mind was not fully made up, and we do not know the result. He was "almost persuaded," and promised to consider the matter carefully, but the issue is with God. We can only pray that He will lead this poor man to see the enormity of his sins, and to cast

himself upon Christ for Salvation. I hope we may be able, before long, to do something for this poor, uncivilized race. Their motives may be, and doubtless are, not the highest, and this is true of all sinners.

I write in great haste, as the mail is about closing. Our work seems hopeful and encouraging. Miss Babcock is getting on finely with the Armenian. She has already held two or three meetings with the women, and would be glad to go out every afternoon to some of the surrounding villages, to tell them the story of the cross.

PROCEEDINGS OF OTHER SOCIETIES.

PROTESTANT EPISCOPAL BOARD.

THE Board of Missions of the Protestant Episcopal Church of the United States of America held its Ninth Triennial,—Twenty-seventh Annual Meeting,—at New York, in October last. The receipts of the Foreign Committee, for the previous year, were \$50,576.78, and the expenses something more than \$58,000. The balance against the treasury, on the 1st of October, was \$8,525.59. The Committee say:

The aggregate of receipts from contributions, for the year just closed, is less by \$8,264.21 than that of the previous year. It is proper however to mention, that during more than one-half of the financial year ending 1st October, 1861, the Board were receiving funds from all the States; whereas during no part of the year just closed has anything come from the Southern States, except the sum of \$751.37 contributed by several parishes in South Carolina, and remitted directly to Africa, China, and Greece; and the sum of \$500, sent from Richmond, Va., one-half to Bishop Payne and one-half to Bishop Boone. The receipts this year, from States loyal to the United States Government, fall short of those of last year from the same States, in the sum of \$1,478.46.

The Committee reduced their appropriations for the year to the lowest amount which would save the several missions from serious damage, hoping that their receipts would be sufficient not only to meet these appropriations, but also to

make up the deficiency reported to the Board at their last meeting. In this, however, they have been disappointed, and they are under the necessity of reporting their treasury largely overdrawn.

They appeal to the Board and to the Church for an increase of gifts to the work of extending the gospel through the world, and are led to hope that the impressive lessons of the times will loose men's grasp of earthly treasure, and constrain them to give more largely to the service of God.

The missions of the Board are in
Greece—1 missionary.

Africa—1 Bishop, 10 other missionaries, (3 foreign, 6 colonist and 1 native,) and 23 assistants, (4 foreign, 3 colonist and 16 native.) There are 357 communicants connected with the churches of this mission, and 107 boarding and 345 day scholars, in the schools.

China—1 Bishop, 4 foreign missionaries, 1 native deacon, and 1 native catechist, who is also a candidate for orders; 64 communicants, 40 boarding and 60 day pupils in schools.

Japan—2 missionaries, 1 missionary physician.

Brazil—1 missionary.

Respecting Africa the Report states:

The work in this portion of the field has been steadily and successfully pursued; and although the want of requisite means

has not allowed that *fullness* of effort which its best interests have demanded, still with such appropriation as the Committee have been able to make, it has been sustained in its principal and more important operations.

The church in Africa, within the limits of the missionary jurisdiction of Bishop Payne, has now attained to a measure of growth which, in the judgment of the Bishop and his Standing Committee, has made it advisable to organize the church in some form for more active and united effort in the work of propagating the gospel in that land. This has led to the establishment of a General Missionary Convocation, embracing the whole church within the limits above mentioned.

In regard to prospects in Japan, it is remarked :

The published letters of the Rev. Mr. Williams have set forth the peculiar difficulties which a mission to that country is obliged to encounter, and the formidable barriers which those in authority have there set up to prevent the introduction of Christianity. Edicts of things forbidden stand posted at the head of the streets ; and first on the list is the "Sect of Christians." There is a head-man for each street, and he is obliged every year to present to the governor a paper signed by all the residents, men, women, and children, declaring as follows : "Hitherto we have not been of the sect of Christians." Every five heads of families are made spies on, and somewhat responsible for, all the members of the five families.

Another most effectual method is the offering of large rewards to all who will inform of those who become Christians. On the "Statute Boards" in front of the governor's house, the tariff of prices paid for the discovery of Christians is still publicly made known. These prices vary from *three to five or six* hundred dollars.

There are circumstances, however, the missionary writes, which modify in some measure the formidable character of these difficulties ; were it otherwise, they, it would seem, would effectually shut out Christianity from that land. After enumerating the above-mentioned hindrances, with much more of detail than is here given, the missionary remarks :

"By what is said above, of having no strictly missionary work to report, I do not wish to convey the idea that missionaries in Japan are idle or have nothing to do. There is a preparatory work—the acquisition of the language and preparation of books—which must be done, and which will tax all the energies, time, and talents of the most gifted and most studious for many years. Nor would I give the impression that we are discouraged by the difficulties which meet us. For one,

I may be permitted to say, that they are neither so many nor so great as I anticipated before coming here. But if they were a hundred fold more and greater than they are, we have no right to be discouraged so long as we have the Bible in our hands, and can there learn that the heathen have been given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession, and that to his church the promise has been made : 'The abundance of the sea shall be converted unto thee.' Instead of being cast down, we can only thank God for what he has already done for us, and take courage, believing that for the future he will do for us, and for his church, 'far more abundantly than we can ask or think.'"

PARIS EVANGELICAL MISSIONARY SOCIETY.

The following statements respecting the operations of this Society in South Africa, are given by a correspondent in the *News of the Churches*, for February.

Most of your readers know that the Paris Evangelical Missionary Society has been, in the hands of Providence, the means of rescuing from impending ruin, and restoring to a state of comparative prosperity, an important tribe of South Africa, the *Basutos*. The country inhabited by those natives is situated nearly in the latitude of Natal, to the west of that colony, from which it is separated by a high range of mountains. It is remarkably fertile, abundant rains visit it regularly in the summer, and in winter, owing to the elevation of the land, occasional falls of snow maintain the moisture of the soil. This, with the return of peace, brought on by the arrival of the missionaries, has enabled the *Basutos* to repair their fortunes, which the constant inroads of their enemies had so completely destroyed, that a part of the population had recourse to cannibalism to maintain their wretched existence. The *Basuto* land may now be considered as the granary of the Northern districts of the Cape Colony. Wheat, maize, and other staple produce, are now cultivated there on a very large scale ; most of the fruit trees of Europe are also reared with success. The population is dense in comparison to that of other parts of South Africa. The country is generally studded with small hamlets.

The mass of the population are still heathen, and there, as in all Caffraria, superstition, and the crafty devices of diviners and other supporters of Paganism, often thwart the efforts of the missionaries. Much encouragement has, however, been granted to these good men. Ten stations, every one of which is to be considered as the centre of an important dis-

trict, have been founded in Basuto land. The preachers of the gospel are generally loved and esteemed. The New Testament, printed in the idiom of the country, has been extensively circulated, with a collection of hymns and other religious books. We are happy to be able to offer to our readers some of the recent accounts sent by the French missionaries to the parent society.

The pastor of Beershebah, the Rev. S. Rolland, preaches every Sunday to a congregation of about 500 adults, of whom 326 partake of the Lord's supper. The number of recent converts on probation, previous to their being baptized, amounts to 125. Schools have always been in a very flourishing state on that station.

At Thaba-Bossion, the residence of the paramount chief, the Rev. Mr. Yousse preaches the gospel to an audience varying between 350 and 400 hearers. The members of the church amount to 146. Among the new converts lately admitted, was a youth belonging to the despised race of the Bushmen. During a long time he listened with great attention to the preaching of the word, but found it very difficult to remember what he heard. This grieved him very much, and he once complained mournfully of it to a member of the church. "Thy heart," said his friend, "is like a pierced sack, which can keep nothing that is put into it. But the sack may be repaired: pray the Lord to do it by his Holy Spirit." From that moment the poor Bushman prayed with more courage and perseverance, and his requests have been heard. Not only has he been enabled to understand fully the plan of salvation, but he has even succeeded in learning to read the holy Scriptures, and he rejoices the heart of the missionary by his Christian conduct.

Mr. Mabile, the missionary of Morijah, has the charge of a numerous flock, scattered over a very extensive district; 328 adults have been brought to the saving knowledge of Christ. The last report of that station contains a very edifying account of an aged member of the church. Mr. Mabile having passed unexpectedly through the village in which she resided, was told that she was very ill, and not expected to live long. He at once went to see her. Hearing his voice, she opened her eyes, and begged of her friends to turn her towards him. Peace was depicted on her face. Her countenance was that of a servant quietly awaiting the arrival of her Master. "Lemina," said the missionary, "do you know me?" "Yes, I know you; speak to me." "Whom are you expecting?" "The Lord Jesus." "Will he come soon?" "Yes; he is very near." "What has he done for you?" "He has taken away all my sins on himself, and carried them all away. Since I have given

myself to him, he has always guided and protected me. And now I shall soon be with him." Three days later a message brought to Mr. Mabile the news of the death of Lemina. An instant before her departure, her brother-in-law, who is also a believer, inquired whether she had anything to express. "I have nothing new to say," was the ready answer; "Jesus is always for me the one who has carried away my sins; what will you have more? I am going; I do not fear death." Very soon after, she exclaimed, "Heaven opens before me, full of glory! There is heaven opened! I am entering into it!" These were her last words.

At Mekuatlung, where there is a congregation of 400 hearers and 130 communicants, the Rev. Mr. Daumas is preparing for baptism a considerable number of recent converts. Among the members of the church, a man named Matike once astounded the missionary by the recital of a most wonderful deliverance; he was traveling in a desert with his wife and a friend, and compelled to spend the night in a place infested with lions. After having passed through the agonies of the most cruel apprehensions, they began to hope that no evil would befall them, when a lion pounced upon them, seized the friend of Matike, and began to tear him. The woman uttering shrieks of distress, the animal crushed her head in its mouth and killed her. Poor Matike found himself under the corpse of his fellow-traveller, felt his blood trickle over his own body, and heard during a long time the monster gnawing upon him the mangled remains of its victim. Matike has lived many years after that escape, and he has endeavored to consecrate faithfully to the service of the Lord the life which had been so miraculously preserved. He died lately, and his last words to his friends were these:—"Remember what the Lord has brought you through, what he has done for me, and be faithful in his service!"

The Rev. Mr. Dyke, of *Hermion*, lately baptized sixteen adults. The attendance here is also excellent, being nearly 500 persons. The church members amount to 157, and their number will soon be increased, as no less than sixty-seven adults are in preparation for baptism. Among the persons lately received, is an aged woman, almost deaf and bent down by years. During many months she came regularly on foot to the station from a distance of eight miles, to attend public worship. She could hear but little of what was said by the missionary, but she appeared happy in sitting with Christians, and seeing them pray and read the word of God. As soon as the service was concluded, she made a daughter of hers sit by her side, and repeat slowly and distinctly to her the instructions which had

been delivered from the pulpit. One day, describing to Mr. Dyke the folly and wickedness of her former life, she ended by saying, "One mightier than I has overcome me. He, my conqueror, always young, always strong, has bound me to his service. I shall ever walk in his strength, for he is able to subdue my heart and to introduce me finally into glory."

If we were not obliged to restrain ourselves, much edifying and interesting information might be gleaned from the reports of the other stations, which, although less advanced than those we have mentioned, have all witnessed remarkable displays of the almighty grace of God.

The converted natives assist the missionaries in spreading the glad tidings of the gospel every Sunday; many of them visit some of the villages of the district to which they belong, and avail themselves of all the opportunities of doing good and diffusing light that they meet with. Some of them have become very efficient schoolmasters and deacons.

(ENGLISH) GENERAL BAPTIST MISSIONARY SOCIETY.

THE last Report of this Society states that the income for the previous year was £4,541 11s. 9d; while the expenditures amounted to £4,918 6s. 8d. The missions of the Society are in India, where it reports 9 stations, 8 missionaries, 1 missionary printer, 10 female assistant missionaries, 16 native preachers, and 3 colporters. In regard to one of the methods in which effort is made for the good of the people, the Report quotes a letter from a missionary, as follows:

Much time and labor were expended in the early years of the mission on schools taught by heathen masters, but as the results were not satisfactory to the missionaries, they broke them up, and in 1836 entered on another course. They resolved to instruct the children of their converts, and to open asylums for the board and education of orphan and destitute children. The asylums at Cuttack were opened on the 3d of May, 1836, with only six boys and three girls; but very shortly after this the pressure of famine occasioned a considerable addition. The atrocities perpetrated by the Khonds in Goomsur and Boad were a few months later disclosed to the civilized world, and in 1837, seventeen rescued Meriahs, fourteen boys and three girls, the first rescued by the officers of the Bengal Government, were received into the schools. Some destitute children were received from the pilgrim hospitals of Cuttack and Pooree, so that the year after the establishment of the asylums, the number had increased beyond the power of the missionaries to

support them, and ten orphans were sent to the Church Mission School at Burdwan, then under the care of the Rev. J. Weitbrecht.

Ten years after the asylums were established here, it was reported that two hundred and thirty young persons had been boarded and educated; that fifty of the number had been baptized and added to the church; that sixteen males and twenty-seven girls had been married and settled from these institutions, all of them in the Christian community. * * * *

The statistics of the Girls' Asylum, during the last fourteen years, are as follows:—One hundred and forty have been trained in the school. This does not include those who have been in the school for only a short period. Fifty-one have been baptized from the school, and several who have been afterwards added to the church, received their first impressions here. Sixty-eight have been married from the school, and, with three painful exceptions, all have remained among the Christians. Fifty-six has been the average number in the school.

Respecting results and prospects of missionary work in India, it is said:

The conviction is strengthened year by year, that the actual amount of success in a country like India must not be measured simply by numerical additions to the mission churches. Many facts recorded in the present Report, clearly show that such a criterion would be most inadequate and unsatisfactory. What arithmetic can compute the information conveyed to multitudes of heathen minds, the impressions produced, the struggles excited, the doubts solved, the difficulties removed, or the resolutions formed, by God's blessing, upon the thousands of Scriptures and Tracts annually circulated at bazaars, markets and festivals,—carried thence to the distant homes of the people, and there read and pondered by themselves and their acquaintances? Is it possible for figures to express the widely-spread and lasting spiritual good effected by the incessant personal labors of your missionaries, and the twenty native evangelists and colporters God has given them, in preaching the gospel, discussing its truths with the heathen, and holding conversations with inquirers—conducted, as these Christ-like labors are, not only at the ordinary mission stations, but in all directions, even to the most remote parts of the province? When matter can fully grasp all the hidden processes of mind, when the lightning's flash can be bound with cords, when words can be weighed by the pound, and thoughts measured by the yard, then, and not before, may spiritual results be fully computed by figures of arithmetic.

MISCELLANIES.

A LETTER OF THANKS.

To the Editor of the *Missionary Herald* :

Dear Sir,—I wish to express to Christians in America, what has long been on my mind, viz., the gratitude I feel for the important part they have taken in fitting me for usefulness, and supporting me in my labors.

When young, and a laborer, it was so deeply impressed on my mind that God called me to preach the gospel, that I felt constrained to change labor for study; but being unknown, and without money, the Education Society took me up and carried me through my studies. When ready to preach, the American Board took me up, sent me out, and have to this day supported me.

Now I have long had the question on my mind, how I could best express to Christians contributing to these Societies my gratitude. At one time I thought I would write a letter, and leave it to be published after my death. But then, I know, many who have helped me will then be dead too. Many of them have already died. How it would rejoice my heart, could I tell the beloved Cornelius how grateful I feel for his counsels and his prayers; and that good, dignified old Father, Dr. Porter, who did so much for the Education Society, how I long to thank him for his help. He, also, died before I got into my work. Thanks to God, I was permitted to help bury him. Many others, too, are dead and gone. I can never, in this world, tell them how much I love them for their help, and how thankful I feel, every day of my life, that the Education Society was in existence so as to help me through my studies.

Some of those good people still live, and still support that Society, and I wish each one doing so would accept from me all the gratitude it is possible for language to express; and then remember that what is inexpressible I will, as long as I live, keep thinking over, keeping up in my

mind a constant revolution of thought, love and gratitude towards them. Neither does it matter if I have not known them, or received personally of their help. The Society has aided others, and they in turn will be brought into the ministry and missionary life.

Ever since God called me to his work, I have been living on the contributions of the church. I am thus a child of the church. In my life I have done little compared with what some do. Still it is a hundred-fold more than I had ever hoped to effect. Indeed, I suppose it has caused the angels in heaven to rejoice a hundred times, and is that a trifle? At first I felt ashamed to ask for, or use, the money of the Education Society, because I was a poor, unworthy, retired, unknown laborer. I had been brought up to labor, and thought that unfitted me. Now I see that labor in my early life,—being thus brought in contact with common things,—has been one of my most important qualifications for what God has called me to do. But for that, I should have been deprived of half my efficiency.

Now, my good sir, please let it be known, far and wide, wherever contributions to the Education Society and missionary cause are found, that there is at least one heart, though away down upon the back side of Africa, that is daily thanking God and all his co-workers, that he has been made a minister, and a missionary. I begin at the time when Rev. Calvin Durfee was teaching school in Montague, and one day asked me why I did not study for the ministry, thus putting the germ of a thought into my mind which was developed into a missionary; and I go all the way along, blessing the lamented Humphrey for encouraging words and help; not forgetting the good ladies who used to mend and make some of my clothes while in college; nor those who, from time to time, made me little but substantial presents. With gratitude

I often think of Mother Emery, at Andover, who furnished me with bed-clothes, when I could not beg, borrow, nor buy them otherwise. *Thanks, THANKS, THANKS*, to all who help poor students, and poor missionaries. I say it now, but I hope soon, in a brighter world, to come along with a little company of the redeemed from utter heathenism, who will join me; and if they do not acquire the English word, *thank*, they will say the same thing in the word, "*bonga*,"—"Gi ya bonga. Lonke si ya bonga,"—and you will all then understand and feel the full force of that.

Your much-obliged fellow-servant,

A. GROUT.

Umvoti, South Africa.

GOVERNMENT AND MISSION SCHOOLS IN INDIA.

A False Step.

The *Bombay Gazette*, in commenting on a speech of Sir Bartle Frere, Governor of Bombay, at an examination of the Poonah Free Church mission school, thus explains how the exclusion of the Bible from Government schools originated: "The false step, which to this day establishes the position of the Government in regard to its schools and the Bible, was in connection with the Poonah English school. At its establishment no specific regulations were enacted; and the first teacher, an able and good man, accustomed only to the home fashion of conducting schools, began in Poonah, as he would have done in Britain, to use the Bible as a school-book, as soon as his scholars were able to read it. He gave them, to use Sir Bartle Frere's words, 'instruction on those subjects which we Englishmen are most solicitous to teach our children from their earliest years, as being, of all others, the most important and momentous.' The natives of course looked upon this all as quite proper, and would doubtless have so regarded it to this day, had they not been taught otherwise by Government orders and interdicts. They considered it quite as proper that they should read the English Bible, as that Englishmen studying Sanscrit should read the Vedas. But the chaplain of that station, happening

one day to look into the school, and seeing the boys reading the Bible, was shocked at such a profanation of the holy book, as putting it into the hands of pagans! He immediately forwarded a strong remonstrance on the subject to the Government; and the result was, the issuing of a public order prohibiting the reading of the Bible in Government schools. This was distinctly holding up the Bible to the natives of Western India as a book under the ban of Government, and not to be tolerated in its educational institutions. Christianity was the only religion interdicted. Hindooism continued to be taught from the Vedas, in the Government Sanscrit school, for many years after. This order produced its legitimate effect upon the native mind. No one thereafter regarded the Government as in any sense neutral. All looked upon it as unequivocally opposed to their having any thing to do with Christianity; and there was, indeed, throughout the districts, a strong impression among the people, that any one who should be guilty of reading the Bible would have no chance of employment under Government. Had not the authorities thus gone out of their way to prohibit it, the Bible would doubtless have been used as a regular school-book in all schools where the teacher was a Christian, or favorable to Christianity; and the probability is, that no objection would have been made by the natives."

Comparative Value of Different Systems.

On another point the article says: "Besides thus hinting at the grand principle of toleration, Sir Bartle Frere made some very sound and accurate observations on the comparative advantages and disadvantages of the Government and mission systems of education. In the former, he said, 'the scholars attained to greater perfection in certain branches of science.' In the latter, 'the influence was in some important respects superior to that which Government schools afforded.' 'They took in a wider range of study.' 'The result was a better disposition and moral character than the Government schools usually turned out.' He mentioned, also, the saying of a gentleman at the head

of a public department in Calcutta, that whenever he had a clerk who was more than usually attentive to his duties, and respectful in his manner, he was sure to find, somehow or other, that he came from 'Duff's schools.'

Comparative Economy.

The *Friend of India* presents statistics to show the comparative economy of the mission and the Government schools: "The following figures show at a glance, how many children are educated by the State, at a cost of 250,000*l.*, and how many by missions, at a cost to the State of only 16,500*l.* There are in all, thirty millions of children in India, who should be at school. Of these, missionaries educate 100,000 and the State only 127,513. These are the details. For missionaries—the Church Missionary Society sustains no less than 781 schools, taught by 12 European and 846 native teachers, and containing about 27,000 children. The London Missionary Society has 319 schools, with 589 native teachers, containing about 15,000 children. The Wesleyan Society sustains 53 schools and 100 teachers, having an attendance of about 3,000. The Free Church of Scotland numbers in its schools 9,132, and the Baptist mission 2,500: and if to all these are added schools connected with the Propagation Society, the Church of Scotland, the United-Presbyterian Mission, and the Irish Presbyterian Mission, we get about 100,000 children under Christian education. For the State—In Bengal, the number of colleges and schools is 281, and the average daily attendance of pupils is 14,498. In Madras there are 142 colleges and schools, and the average daily attendance is 8,593. In Bombay, including Sindh, there are 610 colleges and schools, and the average daily attendance is 25,187. In the Punjab, including Delhi, there are 156 colleges and schools, and the average daily attendance is 8,301; and in the North-west Provinces, 2,944 schools and colleges, with an average daily attendance of 68,689; making a total of 4,131 schools and colleges, with an average daily attendance of 125,268. Then, including Agra and some others, we have a grand total of 4,158 schools and colleges,

and 127,513 scholars. These figures are unanswerable. Let us have free trade in education. Let missionary schools have grants from the state in proportion to their numbers and standing."

DEATHS.

At Antioch, Northern Syria, Jan. 12, of inflammatory rheumatism, HARRIETTE SUTPHEN, eldest child of Homer B. and Mrs. Susan H. Morgan, of the American Board, aged six years.

At Erzroom, Turkey, Dec. 27, SUSIE ADAMS, daughter of Rev. George A. and Mrs. Mary H. Pollard, of the American Board, aged one year and one month.

DONATIONS.

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Portland, 2d par. (of wh. fr. W.	
W. Thomas to cons. ABRAHAM	
LINCOLN, President of the Unit-	
ed States an H. M. 100 ;)	229 42
Scarboro', Cong. ch. wh. with prev.	
dona. cons. WILLIAM JONES an	
H. M.	21 50—250 92
Franklin co. Aux. So. Rev. J. Rogers, Tr.	
Farmington, m. c. 24,30; two	
friends, 5;	29 30
Phillips, L. Bailey,	6 00—35 30
Lincoln co. Aux. So.	
Bath, Winter st. cong. so.	582 15
Wiscasset, do.	33 00—615 15
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brownville, Cong. ch. m. c.	7 69
Hamden, Cong. ch. 8; a friend,	
10;	18 00
Kenduskeag, Mrs. A. P. C. 3; Mrs.	
P. A. C. 5;	8 00
Old Town, Cong. ch.	11 28—44 97
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Eliot, Ch. and so.	30 00
Kennebunkport, Mrs. M. D. Lord,	5 00
Norridgewock, Cong. ch. m. c.	10 00—45 00
	991 34
Andover, Cong. ch. 11; Fryeburg, cong.	
ch. and so. 26,60;	37 60
	1,028 94

<i>Legacies.</i> —Bath, Rev. J. W. Elling-	
wood, by A. R. Mitchell, Ex'r,	713 98
Bucksport, Miss Lydia Buck, by	
Henry Darling, Ex'r, (prev. rec.	
600 ;)	30 02—744 00
	1,772 94

NEW HAMPSHIRE.

Grafton co. Aux. So.	
Bristol, Ch. and so.	20 00
Piermont, Cong. ch. and so.	29 00—49 00
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
A friend,	2 00
Bedford, B. Nicols,	25 00
Hollis, Cong. ch. and so.	40 00
Pelham, Cong. ch. 34,50; la. 31,60;	66 10
Temple, Cong. ch. gent. 15,45;	
la. 8,45;	23 90
Nashua, Olive st. ch. and so. (of	
wh. to cons. Rev. GUSTAVUS D.	

PIKE an H. M. 50; Miss S. S. P. a thank offering, 5;)	233 00—390 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, A friend,	5 00
Concord, 1st cong. ch. and so. wh. cons. SHADRACH SEAVEY and Mrs. REBECCA A. DAVIS H. M. 220; East par. Rev. A. Manning, 10; cong. ch. 21,28; W. par. 15;	266 28
Epsom, Cong. ch. and so.	12 00—283 28
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, E. J. Haseltine,	8 00
Hampton, Miss M. L. Dow, for Mrs. Snow, Micronesian m.	1 00
Raymond, Cong. ch. and so.	22 00—31 00
Stratford Conf. of chs. E. J. Lane, Tr.	
North Conway, Cong. so. and s. s. 6,94; R. M. C. 5; Rev. R. K. 4,06; Mrs. C. T. 2;	18 00
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Lempster, 1st cong. ch.	10 00
	781 28
<i>Legacies.</i> —Lebanon, J. H. Kendrick and Abner Allen, Trustees of Mrs. Nancy Porter, afterwards Mrs. Jameson, 1,000; less tax, 50;	950 00
	1,731 28

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Cong. ch. and so.	85 18
St. Johnsbury, Miss T. S. Cross- man, 10; 2d cong. ch. 69,64;	79 64—164 82
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, 1st Calv. cong. ch.	
157,13; m. c. 2,63;	159 76
Milton, E. Herrick,	10 00—169 76
Franklin co. Aux. So. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	192 00
Swanton, C. H. B.	3 00—195 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Newbury, F. Keyes, 50; unknown, 2;	52 00
West Randolph, Cong. ch. and so. m. c.	13 00—65 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Barton, Cong. ch. m. c.	22 00
Conventry, Cong. ch. 27; m. c. 6;	33 00
Derby Centre, do. 3; Rev. J. F. 2;	5 00
Morgan, do.	1 00—61 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Rev. U. Maynard,	5 00
Pittsford, Cong. ch. 101,50; m. c. 20,45;	121 95
Rutland, Cong. ch. (of which with prev. dona. from John B. Page, to cons. WILLIAM R. PAGE an H. M. 50;) 232,42; m. c. 8,49;	240 91
Wallingford, Coll.	4 00—371 86
Washington co. Aux. So. G. W. Scott, Tr.	
Northfield, Cong. ch. m. c.	14 00
Windsor co. Aux. So. J. Steele, Tr.	
Springfield, Rev. S. R. Arms, 10; Mrs. Lucy Barnard, 10; do. for five grand-daughters, 5; Cong. ch. m. c. 13,25;	38 25
Windsor, A friend,	4 00
Woodstock, m. c.	15 00—57 25
	1,098 69
Bennington, 1st cong. ch. m. c. 22,13; Island Pond, cong. ch. and so. 4;	26 13
	1,124 82
<i>Legacies.</i> —Peacham, Mrs. Lucy C. Shedd, by Ezra C. Chamberlin and William San- born, Executors, 1,500; less tax, 75; exc. 3,50;	1,421 50
	2,546 32

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Centreville, Cong. ch.	16 62
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, W. G. H.	5 00
Boston, (of wh. fr. Rev. H. B. Hooker, D. D.	

100; Nathaniel D. Gould, 100; Mrs. H. J. Allen, 100; a friend, 30; do. 30; do. 1; unknown, 2;)	7,252 66
Brookfield Asso. W. Hyde, Tr.	
Ware, Rev. D. N. Coburn,	15 00
Essex co.	
Andover, Mrs. Justin Edwards,	10 00
Lawrence, T. B. Coolidge,	20 00
Lynn, Dr. Cooke's so. m. c.	8 17
Marblehead, 1st cong. ch. wh. cons.	
DAVID FLINT an H. M.	102 55
Salem, A mem. of Tab. ch.	50 00
West Boxford, Cong. ch. and so.	4 33—195 05
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, South ch. and so.	100 38
Newburyport, Whitefield cong. ch. and so. wh. cons. Mrs. DOROTHY P. THURSTON an H. M.	100 00—200 38
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, 2d cong. so.	5 37
Buckland, Cong. so.	25 11
Charlemont, 1st do. m. c.	21 00
Conway, Gent.	67 50
East Hawley, A friend, a thank- offering,	3 00
Gill, Cong. so.	5 38
Greenfield, 1st do. 25,61; 2d do. 1;	26 61
Montague, 1st do. 48,95; m. c. 8,80;	57 75
Shelburne, Gent. 31,50; la. 26,85;	58 35
Shelburne Falls, Cong. ch. and so.	54 70
Sunderland, do.	75 00
	399 77
Ded. for printing ann. report,	16 88—382 89
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Monson, A. W. Porter,	500 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
A friend,	2,617 50
Amherst, 1st par. gent. and la. benev. asso. 173,29; m. c. 80,57;	253 86
Middlefield, Cong. ch.	32 34
South Hadley, 1st do.	70 00—2,973 70
Middlesex Union Conf.	
Acton, Cong. ch. and so.	15 00
Fitchburg, A. Kenney, 10; Calv. cong. ch. m. c. 24;	34 00—49 00
Middlesex co.	
Concord, 2d cong. ch. and so.	40 00
Malden, Trin. cong. ch.	47 40
Newton Centre, Cong. ch. and so.	144 00
Sudbury, Cong. ch. and so. 105,30; m. c. 46,20;	151 50
Wayland, A friend,	10 00
W. Needham, Cong. so.	10 50
Winchester, do. (of wh. for schs. at Sandwich Islands, 2;)	129 60—533 00
Norfolk co.	
Quincy, Fem. miss. so. of Ortho. cong. ch.	13 00
Roxbury, Eliot ch. and so. gent. 105; m. c. 8,99; Vine st. ch. m. c. 32,72; Mrs. Benj. Brewster, for sup. of a pupil at Oroomiah, 20;	166 71
Walpole, Ortho. cong. ch.	12 60
West Roxbury, South evan. cong. ch. m. c. 33,70; A. S. B. for sup. of a pupil in Miss Fisk's female sem. Oroomiah, 20;	53 70—246 01
Old Colony Aux. So.	
New Bedford, Trin. so.	75 00
Wareham, A friend,	3 00—73 00
Palestine Miss. So. E. Alden, Tr.	
East Abington, 43d Mass. Reg. unknown,	2 00
Scotland, Trin. ch. m. c.	4 00—6 00
Plymouth co.	
Duxbury, J. Weston, Jr.	10 00
Hingham, Evan. cong. ch.	25 00
Marshfield, 1st cong. ch. and so.	37 50—72 50
Taunton and vic.	
Mansfield, Ortho. cong. so.	5 75
Raynham, 1st cong. ch. and so. 25; prem. 5,34;	30 34
Taunton, Trin. cong. ch. and so. 341,50; Miss Mary Corey, dec'd, 50;	391 50—427 59
Worcester co. Central Asso. W. R. Hooper, Tr.	
A few friends,	505 00

Webster, 1st cong. ch.	100 00
Worcester, A friend, dec'd,	28 75—633 75
Worcester co. South, W. C. Capron, Tr.	
Millbury, S. A. Sweet, 300; prem.	
2,19;	302 19
Milford, A. G. Underwood,	14 00—316 19
	13,903 31
Chelsea, Winnisimmet ch. and so.	
m. c.	27 00
Nantucket, 1st cong. ch. and so. m. c.	6 00—33 00
	13,936 34

<i>Legacies.</i> —Conway, William Avery,	
by Maria H. Avery, Ex'r,	220 00
Lowell, John st. miss. so. income	
of legacy of Norman Mason,	24 00
Rowley, Mrs. Mary B. Todd, by J.	
Caldwell, Tr.	30 00
Shelburne Falls, Ira Arms, by L.	
Merriam, Tr.	500 00
Webster, Ruth Larned, by Moses	
Larned, Adm'r,	100 00
Worcester, Cheney Rogers, by Mrs.	
Olivet S. Rogers, Ex'r,	100 00—974 00
	14,910 34

CONNECTICUT

Fairfield co. East, Aux. So.	
Danbury, Mater. asso.	12 00
Stamford, Cong. so.	3 00—15 00
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Greens Farms, Cong. ch.	15 75
Hartford co. Aux. So. A. G. Hammond, Agent.	
East Avon, Cong. ch. m. c.	8 00
East Glastenbury, Cong. ch.	20 00
East Hartford, A friend,	75 00
East Windsor, S. Wells, 3; E. W.	
Hill, cong. ch. and so. 92,14;	95 14
Hartford, Centre ch. m. c.	8 60
Manchester, 1st ch. and so. to	
cons. WILLIAM H. BUNCE an	
H. M.	181 05
Poquonnock, Cong. ch. m. c.	6 00
South Glastenbury, Cong. ch.	20 00—413 79
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Middletown, 1st so. gent. and la.	
221,50; Miss H. L. S. 1;	222 50
New Britain, 1st cong. ch.	85 00
Newington, Cong. ch. and so.	181 75—489 25
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Plymouth, R. C. Learned,	15 00
Sharon, Unknown,	100 00
Terryville, m. c.	9 00
West Winsted, 2d cong. so.	137 00—261 00
Middlesex Asso. J. Marvin, Tr.	
Essex, Cong. ch. m. c.	50 00
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, Mrs. Fabrique, 10; W. W.	
5; Centre ch. 50; united m. c. 37,25;	
North ch. m. c. 8,15; Yale college, m.	
c. 6,50; South ch. m. c. 9,11; Daven-	
port do. 3,90;	129 91
New Haven co. East, F. T. Jarman, Agent.	
East Haven, Gent. 27,85; la.	
35,17;	63 02
Fairhaven, 1st cong. ch.	50 00
Guilford, do.	133 00
North Haven, Cong. ch. 44,75; la.	
23,50;	70 25—316 27
New Haven co. West Conso. W. Atwater, Tr.	
Waterbury, 1st cong. ch. m. c.	
12,19; 2d do. union m. c. 21,98; 34 17	
New Haven, 3d cong. ch.	185 00—219 17
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
Lisbon, 1st cong. ch. m. c.	8 00
Stonington, 2d cong. ch.	47 36—55 36
Tolland co. Aux. So. E. B. Preston, Tr.	
Gilead, Gent. asso. 20; la. asso.	
24,45; m. c. 18,02;	62 47
Hebron, 1st cong. ch. to cons. Rev.	
HORACE B. WOODWORTH an	
H. M.	59 00—121 47
Windham co. Aux. So. G. Danielson, Tr.	
Chaplin, Gent. 32,45; la. 31,06;	
m. c. 23,36;	86 87
East Putnam, Cong. ch.	14 00

Hampton, Cong. ch.	54 58
N. Woodstock, do.	70 75
Westminster, do.	11 70—237 90
	2,324 87
<i>Legacies.</i> —New Haven, William	
Canada, by Hawley Olmstead,	
Ex'r,	225 00
Vernon, N. O. Kellogg, by George	
Kellogg and Allyn Kellogg,	
Ex'rs,	1,343 19—1,568 19
	3,893 06

RHODE ISLAND.

Newport, United cong. ch. and so.	
gent. 97,50; la. 241; m. c. 120;	458 50
Pawtucket, Gent. 40; la. 3;	43 00
Providence, High st. cong. ch. and	
so. (of wh. fr. A. C. Barstow, to	
cons. JAMES H. OLNEY and WIL-	
LIAM R. GREENE, H. M. 200;)	260 51
Slatersville, Cong. ch. and so. wh.	
cons. ELIAS TAFT, JOHN WHIP-	
PLE SLATER, Mrs. JANE FISHER	
and JAMES ANDREWS H. M.	450 00—1,212 01

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, 1st pres. ch. (of wh. to	
cons. Mrs. CHARLOTTE UNDER-	
WOOD an H. M. 100;)	177,68; 2d
do. 60,45;	238 13
Northville, 1st pres. ch.	3 00
	241 13
Ded. ex.	68—240 45
Buffalo and vic. H. Stillman, Agent.	
Lancaster, Pres. ch. (of wh. fr. E. S.	
Ely, to cons. Rev. WILLIAM WAITH	
an H. M. 50;)	84 00
New York City and Brooklyn, A. Merwin, Tr.	
(Of wh. fr. John D. Dix, wh. cons. ED-	
WARD H. ENSIGN, of Orange, N. J.,	
EDWIN S. SEXTON, of New York, and	
EDMUND A. LUDLOW, of Staten Island,	
H. M. 300; Mrs. S. W. Endicott, 35;	
H. M. Schieffelin, wh. cons. Miss MARY	
B. SCHIEFFELIN H. M. 105; O. B. 100;	
J. T. Leavitt, 50; West pres. ch. (of	
wh. fr. Miss Jane Ward, 50;)	250;
Brooklyn, 1st pres. ch. (of wh. fr.	
JAMES R. TAYLOR, wh. cons. him an	
H. M. 100; WAITSTILL HASTINGS,	
wh. cons. him an H. M. 100; H. Shel-	
don, wh. cons. Rev. CHARLES S. ROBIN-	
SON an H. M. 50; Fisher Howe, 50;	
James How, 50; S. Hutchinson, 50;	
D. Wesson, 25; A. Baxter, 25; M. S.	
Salts, 25; H. K. Sheldon, 20;)	600;
La Fayette avenue pres. ch. 180,81;	2,234 29
Oneida co. Aux. So. J. E. Warner, Tr.	
Utica, "W." dividends, 19,20; 1st pres.	
ch. m. c. 21,67;	40 87
Syracuse and vic. Aux. So. Henry Babcock, Tr.	
Syracuse, 1st pres. ch.	126 00
	2,725 61
Albany, 1st cong. ch. coll. and m. c. 213 02	
Amenia, Pres. ch. m. c.	12 88
Angelica, V. Thomas, 10; L. Hull,	
10;	20 00
Arkport, Mrs. E. H.	1 00
Beekmantown, Pres. ch.	7 00
Brasher Falls, do. H. M. H.	5 00
Bridgehampton, Pres. ch.	22 22
Cambria, 1st cong. ch. 57,65; less	
exc. 29c.	57 36
Canandaigua, Congregati'al church,	
a friend, 50; H. B. Gibson, 25;	
Rev. Dr. Daggett, 19; H. W.	
Taylor, 10; Mrs. Greig, 15; Miss	
B. Chapin, 12; Mrs. G. Granger,	
10; Mrs. Coleman, 10; N. Grimes,	
6; Mrs. Field, 5; Mrs. W. Hub-	
bell, 5; Mrs. Johns, 15; Mrs.	
Buckley, 5; Mrs. Stone, 5; Miss	
Upham, 5; Mrs. Pierce, 10; gent.	

40,82; la. 65; m. c. 134,30; Ontario fem. sem. 35,88; Canandaigua acad. 10;	493 00
Canister, L. F. L.	2 00
Catskill, Joshua Atwater,	50 00
Chestertown, R. C. Clapp,	1 00
Clyde, Pres. ch.	40 88
Dansville, do.	70 31
Dryden, do.	13 30
Durham, 1st do.	30 00
E. Bloomfield, Cong. ch. m. c.	30 52
Freetown, Pres. ch.	2 55
Gilbertsville, do.	43 50
Glen's Falls, Pres. ch. 50; m. c. 25; Mrs. Judge Rosecrans, 20; Mrs. A. Sherman, 10;	105 00
Harpersfield, Mr. and Mrs. N. 2; J. H. 1;	3 00
Holley, J. O.	1 75
Ithaca, Pres. ch.	200 00
Le Roy, 1st do. 138; less exc. 69c.;	137 31
Lewiston, Pres. ch.	10 00
Lindenville, H. Coan,	4 00
Lockport, 1st pres. ch.	224 58
Madison, H. Keep, 25; 1st cong. ch. and so. 8;	33 00
Malden, Pres. ch.	19 00
Malone, Cong. ch. (of wh. fr. William King, wh. with prev. dona. cons. Mrs. MARY H. KING an H. M. 30;) of wh. to cons. WILLIAM G. DICKINSON and Miss ELLEN M. MAN H. M. 200; Mrs. S. C. Wead, ack. in March Herald Mrs. S. C. Wade, 50;	279 60
Middlefield Centre, Pres. ch.	9 00
Naples, Pres. ch. m. c.	5 00
New Road, Cong. ch. and so. 7,50; fem. miss. so. 9,50;	17 00
New York city, James Stokes, 1,000; W. P. 50;	1,050 00
Northville, Cong. ch. young people's m. c.	13 00
Ogdensburg, E. Thompson, (of wh. to cons. Mrs. MARY JANE THOMPSON, Oswego, an H. M. 100;) Perry Centre, A friend,	130 00 10 00
Rochester, Cong. ch.	3 50
Sherburne, Z. W. Elmore, wh. cons. JOHN ELMORE, of Oberlin, Ohio, and HENRY M. CURTIS H. M.	200 00
Southport, Pres. ch.	4 00
Springfield, Mrs. Polly Dean, (of wh. to cons. Miss MARY T. VAN VALKENBURGH an H. M. 100;) 600; Abby A. Cotes, 500;	1,100 00
Union Falls, F. E. Duncan, 10; Mrs. F. Duncan, 5;	15 00
Weedsport, Pres. ch.	44 20
West Fayette, do.	3 00
West Chester, A friend, 1; M. S. E. 5;	6 00
Whitney's Point, A friend,	5 00-4,747 48
	7,473 09

Legacies. —Albany, Samuel Gates, by John S. Perry and Jacob C. Van Dyck, Ex'rs,	116 52
Buffalo, Jabez Goodell, by H. Shumway, Ex'r,	400 00
Syracuse, Alfred Cobb, by Nathan Cobb, Ex'r, (of wh. to cons. the latter an H. M. 100;) Van Buren, Mrs. Elizabeth Warren, by H. R. Dow, Ex'r, 200; less exc. 1;	300 00 199 00-1,015 52
	8,488 61

NEW JERSEY.

Newark, 1st pres. ch. la. miss. so.	178 75
South Bergen, do. a lady for Nestorian m.	2 60—180 75

PENNSYLVANIA.

By Samuel Work, Agent.	
Harrisburg, 1st ch. m. c.	11 72
Newville, Miss I. Laughlin,	10 00
Philadelphia, J. and A. V. B. Con-	

stable, 50; J. D. L. (of wh. for Bebek student, 6;) 20;	70 00—91 72
Philadelphia, A friend,	10 00
Pleasant Retreat, Brownback's charge Ger. Ref. ch.	6 00—16 00
	107 72

DELAWARE.

Wilmington, Hanover st. ch. wh. with prev. dona. cons. Mrs. HARRIET HALL an H. M.	31 00
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MARYLAND.

Baltimore, 1st cons. pres. ch.	142 40
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DISTRICT OF COLUMBIA.

Washington, Peter Parker, M. D. 1,000; W. R. Hopkins, 7;	1,007 00
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VIRGINIA.

Falmouth, L. B. Vrooman, army of the Potomac, (of wh. for Mrs. Vrooman's sch. Canton, China, 25;)	50 00
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OHIO.

By T. P. Handy, Agent.	
Bath, Cong. ch.	7 01
Brecksville, A. Adams,	10 00
Chester, Pres. ch.	35 37
Cleveland, La. miss. so. 20; pres. chs. union m. c. 20,56;	40 56
Cuyahoga Falls, Cong. ch.	4 70
Farmington, Pres. ch.	14 33
Gallipolis, do.	20 00
Hindsburgh, Cong. ch.	18 50
Johnstown, Rev. H. A. Merrill,	3 00
Kingsville, Pres. ch.	12 00
Mesopotamia, do. 18,67; Mrs. C. G. 10; W. L. 4;	32 67
Gustavus, 1st pres. and cong. ch.	8 00
Painesville, 1st pres. ch. coll. 36,40; m. c. 25,60; Miss M. Beardsley, 15; U. S. 10; R. H. 10; C. A. A. 10; L. A. P. 5; S. T. L. 5;	117 00
Parma,	1 00
Strongsville, Cong. ch. m. c. 6,50; coll. 7,20;	13 70
Youngstown, 1st pres. ch.	5 50—343 34
By G. L. Weed, Tr.	
Berea, Pres. ch.	5 00
Cincinnati, 1st orthc. cong. ch. wh. cons. Mrs. MARY B. HARRISON an H. M. 100; 3d pres. ch. m. c. 15,49;	115 49
College Hill, Pres. ch. m. c.	6 73
Elizabeth and Berea, Pres. ch.	14 00
Granville, Mrs. T. S. Clapp,	5 00
Sharonville, Pres. ch.	1 00
Walnut Hills, Lane sem. ch. m. c. 5; Mrs. C. Bates, 5;	10 00
Williamsburg, O. Dudley and wife,	6 00—163 22
	506 56

Central College, Pres. ch.	10 00
Cincinnati, Welsh cong. ch.	48 10
Cleveland, 1st pres. ch. m. c.	8 50
Columbus, 2d do.	4 61
Cuyahoga Falls, W. A. Hanford, 10; Mrs. A. Hanford, 10;	20 00
Defiance, Pres. ch. m. c.	3 50
Ellsworth, United pres. ch. 33,65; M. Allen, 12;	45 65
Elyria, Horatio Perry,	500 00
Hartford, 1st cong. ch.	15 90
Harmar, Cong. ch. m. c.	28 55
Johnstown, Pres. ch.	1 00
Kinsman, Pres. cong. 44; m. c. 6; P. Allen, 10; D. Allen, 10; T. Kinsman, 10; H. Lillie, 10; J. Christy, 10;	100 00
Lancaster, J. Clark,	5 00
Maryville, Rev. W. Mitchell,	2 00
Rootstown, Gad Case,	150 00
Warren, 1st pres. ch. 69,70; pres. ch. 38,55;	108 25-1,050 16
	1,556 72

INDIANA.

By G. L. Weed, Tr.	
Allensville, Pres. ch.	1 51
Crawfordsville, Mrs. Howes,	5 00
Gilead, E. N. S.	10 00
Indianapolis, C. F.	4 00
Mixville, Harmony pres. ch.	20 00
Rockville, Pres. ch.	10 00—50 51
Covington, Mrs. H.	1 00
Huntsville,	2 50
Indianapolis, 4th pres. ch.	5 00
Madison, 2d do.	200 00
Troy, Pres. ch. 2,35; union ch. 4,20; 6 55—215 05	
	265 56

KENTUCKY.

A friend,	5 00
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ILLINOIS.

Augusta, Pres. ch. m. c.	8 00
Chicago, S. S. Bliss,	200 00
Duquoin, Pres. ch. m. c.	12 00
El Paso, Cong. ch.	3 00
Elmwood, do.	18 00
Galena, Rev. A. Kent,	2 00
Geneseo, M. H. Merriman,	25 00
Godfrey, Monticello fem. sem.	6 30
Harlem, Pres. ch.	6 00
Jacksonville, "W." 12; 1st pres. ch. 245,35; disc. 89c.;	256 46
Lacon, Rev. S. Ward,	3 00
Lockport, Cong. ch.	5 00
Montebello, do. m. c.	5 00
Ottawa, Plymouth ch.	6 20
Palo, Fem. praying circle,	5 13
Rockford, Westminster pres. ch.	11 00
Rushville, Pres. ch. m. c. 5; C. H. L. Brown, 10;	15 00
Waverly, Cong. ch. wh. cons. Rev. CHARLES C. SALTER, of Minneapolis, Min. an H. M.	50 00—637 09

MICHIGAN.

Michigan Gen. asso. A. B. Gibson, Tr.	
Jackson, Cong. ch.	61 00
Rochester, do.	7 30
Utica, do.	4 00—72 30
Cold Water, Pres. ch.	21 63
Corunna, 1st do.	5 00
Flint, Pres. ch.	156 12
Kalamazoo, H.	5 00
Monroe, Pres. ch.	50 00
Parkville, do.	4 35
Three Rivers, 1st do.	50 00
Union City, THOMAS MOSELEY, wh. cons. him an H. M.	100 00
Vassar, Mrs. Voorheis,	10 00—402 10
	474 40
Legacies.—Feltonville, Mrs. James McLaurin, Rev. C. Clark,	11 50
	485 90

WISCONSIN.

Beloit, 2d cong. ch.	13 00
Hartford, Cong. ch. and so. coll. and m. c.	39 00
Milwaukee, Spring st. cong. ch.	4 50
Poynette, Rev. R. Hassell and wife,	3 00—59 50

IOWA.

Davenport, Edwards cong. ch. m. c. 2,35; Ger. cong. ch. and s. s. 5,25;	7 50
Denmark, Mrs. H. Taylor, 5; K. Day, 2,50; J. E. Ingalls, 2,50;	10 00
Des Moines, Plymouth cong. ch. m. c.	6 50
Grandview, Cong. ch.	3 00
Grinnell, Miss. asso.	13 81
Muscatine, Cong. ch.	3 50
Newton, 1st do. m. c.	5 25
Pine Creek, Cong. ch.	3 50
Sioux City, do. m. c.	3 00
Wayne, J. L. S. 1; E. P. S. 1;	2 00
Wheatland, H. Heiner,	5 00—62 06

MISSOURI.

St. Louis, Mrs. I. Z. Smith, 20; Mrs. R. Webb, 5; E. Webb, 1; North pres. ch. 21,10;	47 10
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MINNESOTA.

Bristol Centre, Rev. E. Teele,	5 00
Cottage Grove, Cong. ch.	8 00
Red Wing, Rev. J. W. Hancock,	5 00
St. Paul, "House of Hope," pres. ch.	5 00—23 00

OREGON.

Oregon City, Cong. ch. 1,18; la. 5; Miss L. H. B. 3;	9 13
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CALIFORNIA.

Downieville, Cong. ch. 36,10; San Francisco, E. B. Babbitt, U. S. A. 85;	121 10
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FOREIGN LANDS AND MISSIONARY STATIONS.

Marash, Turkey, Rev. G. H. White, to cons. Rev. A. T. PRATT an H. M.	50 00
Montreal, Canada, Zion ch. la. miss. asso. 83,64; Mrs. Henry Lyman, for sup. of pupils at Oroomiah, 7,38;	91 02
	141 02

MISSION SCHOOL ENTERPRISE.

MAINE.—Norridgewock, Cong. s. s. 16; Saco, s. s. 1,25; Waterford, s. s. 9,25;	26 50
NEW HAMPSHIRE.—E. Concord, s. s. 15,80; Greenland, cong. s. s. 17,61; Peterboro', Ev. cong. so. s. 9; Rye, s. s. 6; Swanzey, G. M. Wilson, 1;	49 41
VERMONT.—Derby, s. s. 5; Jericho, cong. s. s. 8; Newbury, do. 25; Salem, s. s. 2;	40 00
MASSACHUSETTS.—Billerica, cong. s. s. for school in Madura, 13; Boston, Essex st. s. s. for sup. of native pastor at Periaculum, Madura, 100; a friend, for male sem. at Oroomiah, 25; Groveland, for teacher in Madura m. 12; Millbury, 1st cong. s. s. 27; Taunton, a s. s. girl, 1;	17800
CONNECTICUT.—Windsor Locks, Edith Allen, a birth-day offering,	4 10
RHODE ISLAND.—Newport, united cong. ch. and so. s. s.	31 89
NEW YORK.—Freetown, Eddie Seeber, dec'd, 45c.; Lockport, 1st pres. s. s. 10,25; Malone, cong. s. s. 50,11; Oswego, 1st pres. ch. s. s. 40;	100 81
MARYLAND.—Baltimore, 1st Cons. pres. ch. s. s.	50 00
OHIO.—Cleveland, 2d pres. ch. s. s. for sch. in Deir Mimas, Syria, 60; Mayflower miss. school, 40; Hindsburgh, cong. s. s. 2,60; Maumee City, 3; Walnut Hills, a s. s. class, for sup. of a boy at Pasumalie, Madura, 8;	113 60
INDIANA.—Rising Sun, Main st. pres. s. s.	8 48
ILLINOIS.—Jacksonville, 1st pres. ch. s. s. for miss. sch. at Kharpoot, 59; for do. at Madura, 50; which cons. Prof. B. F. MITCHELL an H. M.	109 00
MICHIGAN.—Flint, 1st pres. ch. s. s.	20 00
IOWA.—Denmark, cong. s. s.	42 04
MISSOURI.—Hannibal, cong. s. s. for schs. in Madura,	35 21
MINNESOTA.—Bristol Centre, Sarah L. Teele, avails of labor,	25
OREGON.—Oregon City, cong. so. chil.	87
	810 16

New York, 20 copies of the Life of Richard Knill, fr. American Tract Society.

Donations received in February,	33,612 06
Legacies,	6,684 71
	\$ 40,296 77

✶ TOTAL from September 1st, 1862, to February 28th, 1863, \$168,264 06

THE
MISSIONARY HERALD
OF THE
AMERICAN BOARD.

VOL. LIX.

MAY, 1863.

No. 5.

AN APPEAL FROM SYRIA.

THE readers of the Herald have noticed how frequently, of late, letters from different fields refer to the need of more laborers. It would be easy to present a list of many stations from which the call is one of great urgency ; such as, if men and means were at command, would be responded to by the Prudential Committee without delay ; such, indeed, in some cases, as would not have been suffered to occur, had the men and means been at command heretofore. The following appeal from Syria, prepared by a committee appointed for the purpose at the recent annual meeting of the mission, and signed by all the missionaries present, speaks for itself. The officers of the Board would be most happy to give a satisfactory reply to this and other like applications, but they can only obey the virtual bidding of the churches.

“Almost every year, for a considerable period, we have felt constrained to urge upon the consideration of the Prudential Committee, the necessity of strengthening our mission by suitable reinforcements, but at no former period has this necessity pressed upon our minds so strongly as at this annual meeting. While the work has been growing upon our hands from year to year, and the openings for missionary labor multiplying in every direction, and while the spiritual interests of the country are put in jeopardy more and more, by our failure to meet their demands, we find ourselves, as a mission, no stronger than we were fifteen years ago.

“When our mission was tolerably well manned, it consisted of twelve preachers, and merely to keep this number good, we should have one new man sent out yearly ; instead of which, we have just welcomed the first new man sent to our field in *seven years* ! and he has arrived barely in time to take the place of one [Mr. Lyons] disabled by overwork. Our former number of twelve is reduced to six, and the number of our stations from eight to three. If we survey our field geographically, we see all that part of it north of Beirut left unsupplied, and that, too, while in Hums, and throughout the large district of Akkar, crowded with Greek, Nusairiyeh and Moslem villages, the light is spreading ; and those who have embraced the gospel are constantly writing, and entreating us to send some

one to instruct and guide them in the midst of fiery trials and persecutions. Several petitions have come from that region; and since we have been assembled in this annual gathering, a pressing message has arrived from one of the leading men of Bano, the largest town in the district of Akkar, who has been stoned, spit upon, despoiled of his goods, and threatened with *crucifixion* and *death*, and who entreats us not to leave him, and others who are enlightened, to struggle alone, without counsel or instruction. The work in that northern field demands the labors of at least two men.

"For all Mount Lebanon we have *two* missionaries, one of whom is confined to the Abeih seminary, leaving, practically, but one available general missionary for the whole mountain, including the Bukaa and the important town of Zahleh; and that at a time when there are new openings on every side, and the demand for missionary labor is beyond all former experience.

"The important town of *Jezzin*, in Southern Lebanon, and the surrounding district, offers a new and inviting field, which has been whitening for the last two years, and now urgently calls for laborers; but how we can send them it is impossible to see. And what shall we say of the whole Southern district, connected with Sidon station, comprising nearly one-half of our mission field, and now crippled by the failure in health of one of its two missionaries, and its oldest native helper, and by the death of another most eminently useful helper, whose place we know not how to supply. Instead of four missionaries, the number necessary to work the Sidon field efficiently, there is for the present but one available, Mr. Lyons being laid aside from his work.

"For years we have been obliged to turn a deaf ear to the calls which have reached us from Akka (Acre) and the surrounding region, and yet those calls cease not, but increase in earnestness from year to year. To state in a word the result of this hasty review of our field, we ought to have at this moment *five* more missionaries. This is the smallest number we can conscientiously ask, to enable us to meet the imperative and constantly increasing demands for missionary labor. Two are needed for Tripoli and Hums, one for Lebanon, and two for the South; and beside these, experience teaches us that we ought to have at least one (!) new man every year to keep our number good.

"We can hardly believe that our Board is prepared, at this stage of the work, to abandon fields so promising as these; (that they are increasingly promising may be seen by reference to the Reports of the Syria mission for the past year;) still less can we believe that the Prudential Committee will continue to apply to this mission a policy the working of which keeps our mission band in so reduced a state, that its members are forced to overwork themselves, and thus to throw away the best part of their missionary life. No skillful general will leave the different parts of his army so unsupported that they may be crushed in detail, and no wise merchant will embark his goods in a ship so overloaded that she is liable to be sunk in the first severe storm. Need we make the application?"

DR. WINSLOW'S TAMIL AND ENGLISH DICTIONARY.

It was announced in the Herald some months since, that this Dictionary was at length completed and published at Madras; but it is due not only to the author and his personal friends, but to the friends of missions generally, that some further notice should be taken of so great and important a work

Some brief statements respecting its history, gathered from the fuller accounts given in the preface, will not be without interest.

The work was commenced nearly thirty years ago, before any part of Rottler's Dictionary was printed, by the Rev. J. Knight, of Jaffna, of the English Church Missionary Society, assisted by Mr. Gabriel Tissera, a learned native connected with the American mission at Jaffna, by Rev. Peter Percival, "now Professor of Sanscrit and Vernacular literature in the [Madras] Presidency College," and by other missionaries and native scholars. The plan contemplated several smaller dictionaries, as well as the larger one. After four or five years, a voyage to England, on account of ill health, obliged Mr. Knight to suspend the work, and his death followed immediately on his return to Ceylon. The materials collected were now transferred to the American mission at Jaffna, which had borne the expense of their collection. From these materials, in part, Rev. Levi Spaulding brought out the contemplated Tamil Dictionary, and the Rev. Samuel Hutchings, removing from Jaffna to Madras in 1842, continued the printing of the English and Tamil, carrying on also the preparation for the larger work. In a little more than a year, Mr. Hutchings's health failed, and he left India. It then devolved on Mr. Winslow to take charge of all the materials collected, to finish the correcting and printing of the English-Tamil Dictionary, and to carry on the preparation for the larger work.

"The task to be accomplished was great. Besides large deficiencies in the materials collected, they were arranged on a plan which it was thought best not to follow, and however valuable as a whole, were somewhat like fish brought to shore in a net, good and bad together. A selection had to be made, and the vocabulary required to be greatly increased;" while "a missionary with the entire charge of a station, having a native church, a large English school, and several schools in the vernacular, could not devote a great proportion of his best hours to any literary pursuit, however important." Mr. Winslow had also, for many successive years, an extra draught upon his time and strength, of four hours' labor each day, for three or four months of each year, in the revision of the Tamil Scriptures. In 1855, failure of health obliged him to visit his native land, and he was absent from India two and a half years. For one year during this time, Professor Percival supervised the preparation and printing, already commenced; but only 280 of the near 1,000 pages were printed when Mr. Winslow returned to his field. He was already so far advanced in life, that he might well shrink from extra and very arduous labor. The financial embarrassments of the American Board also, now brought upon him new difficulties, and greatly increased care in the continued prosecution of the work. But it had been undertaken "principally to promote Christian missions, by assisting missionaries to acquire the Tamil language;" much labor, time and money had been expended on it; he felt that it must not fail, and persevered. Subscriptions were secured from Government, from different missionary societies, and from individuals, sufficient to meet a large part of the expense of publication, leaving a balance which it is hoped will be

met by sales; and now he is permitted to see it completed and to say: "Amidst the various hinderances and discouragements which have attended the prosecution of this work, and made its wheels drag heavily, and sometimes stop, it is only by the special blessing of God that it has been concluded. At the feet of JEHOVAH-JESUS it is humbly laid: to all missionaries among the Tamil people it is respectfully dedicated."

The following extracts from notices which have appeared in different periodicals in India will serve to show how highly the work is esteemed:

"The Rev. Dr. Winslow has completed an important work, which lays the inhabitants of this Presidency, both English and native, under great obligations. We publish this day an advertisement announcing the issue of his Comprehensive Tamil and English Dictionary of High and Low Tamil; a book of prodigious labor, and great value. Dr. Winslow, from his great knowledge of Tamil, and his long experience, has been eminently qualified to carry on, to a successful issue, a work of this nature. * * * We can only say that we consider the British nation, no less than the literary world, to be deeply indebted to our revered friend. His reward is not sought here, nor will it be paid in perishable coin. He has greatly promoted the spread of divine truth and of civilization, by his self-denying labors, and we offer him what he will value, the thanks of Christian brethren."—*Madras Observer*.

"The Rev. Dr. Winslow has conferred a great boon on the Madras Presidency, by the publication of his Comprehensive Tamil and English Dictionary. * * * To the missionary, hitherto deprived of suitable means for extending his acquaintance with Tamil; to Government servants located in this Presidency; to the educated natives, who have hitherto despised rather than cultivated their beautiful tongue; and to the European, anxious to obtain an insight into the local vernaculars, Dr. Winslow's Dictionary must prove of the utmost value."—*Madras Times*.

"The extent and value of the Tamil Dictionary, which the Rev. Mr. Winslow has just completed, will be acknowledged on a perusal of the preface. * * * No missionary, no civil servant in Southern India, no Oriental scholar or public library, in India or Europe, should be without a copy of this valuable work."—*Colombo Observer*.

"We have unavoidably delayed, for several days, to notice a very important work which has just issued from the American Mission Press. We allude to the Tamil Dictionary of the Rev. Dr. Winslow, the American missionary of this Presidency. This Dictionary is really a work of national importance, and it has been prosecuted to accomplishment through difficulties and discouragements that lead us the more to admire the persevering manner in which a book so necessary, both to the religious and secular instruction of the Tamil-speaking people of India, has been brought to a conclusion."—*Athenæum and Statesman*.

The Arcot mission, of the Reformed Dutch Church, has passed the following resolution:

"Resolved, That we, as a mission, do tender our congratulations to the Rev. Miron Winslow, D. D., on the completion of his Dictionary; and that we regard this work as a noble contribution to Oriental literature, a boon to all students and laborers in the Tamil field, and a crown of honor to its author."

ITEMS OF INTELLIGENCE.

DAKOTAS.—Mr. Riggs wrote from St. Anthony, March 10. "For some time past there has been a growing religious interest in the camp at Fort Snelling. Our congregations have been large, measured only by the capacity of the place. Some meetings we have held in a large tent, which has been always packed; but for four Sabbaths past we have met in the attic of a large warehouse, which had been prepared for a hospital. Here, seated on the floor, and packed away under the sides of the roof, we have had from three to five hundred. The religious feeling in the prison at Mankato has had much influence upon the camp at Fort Snelling. Letters have been passing constantly. At one time, there came down a package with three hundred letters in it.

"As the result of this religious interest so far, we received, last Sabbath, thirty-four persons to the communion. They were examined day by day, during last week, by brother John Williamson and the four elders in the camp. I went down on Friday. Of these thirty-four, three were men. There are, as you know, but few men in this camp. Two of the women had been members of the church, many years ago, at Lac-qui-parle, but moving off to the lower Indians, they had fallen away. Five others had been baptized in childhood; so that we baptized twenty-seven adults and over fifty children. Verily it seems as if God was visiting the Dakotas in their low estate.

"In a letter which I have just received from Dr. Williamson, he says: 'I feel that the labors, bodily, and especially mental, of this winter, are wearing me out; and I am glad to wear out in this way.'"

SANDWICH ISLANDS.—Mr. Coan writes respecting his field of labor, at Hilo, Hawaii: "On the 30th of December we commenced our annual convention. This lasted four days, and was kept up with great interest throughout. Prayers, reports, discussions, relations, &c., filled up the time. Industrial, educational, moral, social and religious interests, all came under review. The state of the church at these Islands; the condition of heathen tribes; obligations and means to evangelize the benighted; were brought up for consideration. We hope a fresh impulse was given to the missionary spirit.

"Many and earnest prayers were offered for our bleeding country. I trust we have no native sympathizers with secession here. Prayers and tears were poured out together, for the triumph of right and for the salvation of the land.

"In appropriating the avails of our monthly concert for the year 1862, \$600 have been given to the Hawaiian Missionary Society, and \$200 to the American Board, in behalf of the mission to Micronesia. In addition to this, native females in this neighborhood have given \$50, to which I beg to add \$50 more, making a sum of \$300 to that mission. This will pay the salaries of Kanoa and Aea.

"Kanoa, our missionary to Micronesia, is now with us. He came with his wife and four children, in the 'Morning Star,' to visit his friends and to refresh himself. He is beloved by the people, and they are much interested in his addresses. He went with me through Hilo, and will soon start on a tour of the Islands."

CANTON.—Mr. Bonney wrote, December 30, giving some account of a recent tour made by himself, Rev. Mr. Grey, English chaplain, and Rev. J. Preston. They went on horseback, designing to visit towns and villages in the north-east part of the province, where Christian teachers had never been, and took with them a large number of tracts and portions of Scripture. They had been out

seven days, and had visited thirty or forty villages, when they were assailed, in the mountainous region of Wychow Department, by twenty-five armed men, threatening them with instant death if they made any resistance. Mr. Bonney writes :

“At once they fell to rifling our persons, pulling off our coats and vests, taking our parcels and small boxes. After a parley among themselves, they ordered us to go before them, two or three leading the way. We were driven like prisoners, trembling for our lives, off the highway for three or four miles, through jungle and high grass, up and down hill, into a ravine. Here they halted and made movements to murder us. Two or three of the banditti, more humane than the others, opposed all such attempts, pushing away the spears thrust at us, and the like. We were afraid that their angry words with each other might turn to our disadvantage. At last they decided to take our horses, boxes, luggage and every thing, and leave us in the ravine, to go where we pleased.”

As soon as the robbers left, the brethren made their way to the village where they had spent the previous night, and thence back towards Canton. They returned through the cities of Loong Moon and Tsung Shing, were seven days on the way, and were every where treated kindly by the people and magistrates, receiving needed assistance. They were told that the banditti were remaining bands of the rebels, who desolated the province in 1854-5. They carried away, with their booty, copies of the Scriptures and religious tracts, which it is hoped may yet do good. Mr. Bonney's losses, in horse, watch, clothing, books, &c., amounted to about two hundred dollars.

FUH-CHAU.—A letter from Mr. Baldwin, dated Oct. 4, says : “Messrs. Hartwell and Woodin are now comfortably located within the city walls. We have there one small chapel, *not* on the main street. The interests of our work require a larger room, in a better and more public place. From whence is the money for this to come? Faith does not expect it to drop from the skies, and I feel that it needs *strong* faith to look homeward now for *extra* funds. Would that American Christians could, even for a brief hour, look on the field here, *just as it is*. Still, though at home ‘the mountains be carried into the midst of the sea,’ we need not fear. We have evidence that God is with us by his Spirit, converting some of the precious souls about us. These are but drops; help us pray for a plentiful shower.”

CEYLON.—Mr. Howland wrote from Batticotta, very briefly, January 8, sending a letter from the native pastor at Valany. He remarks : “I can only say now, that it is impossible to express the satisfaction and gratitude I feel in being permitted to be again in Ceylon, with the hope of doing something more for this people; and that I realize more than ever, what a preparation there is for the outpouring of the Spirit of God here. This is our great want—our urgent necessity. We are in the midst of the week of prayer, and are having interesting meetings, and some indications of the presence of the Spirit. I see progress in the work here, of which I hope to write you more fully before long.”

EASTERN TURKEY.—Mr. Pollard, of Erzroom, (January 22,) speaks of having been so fully occupied with many labors and cares, that he could find little time for correspondence; and he is pained to see so much work neglected, for want of helpers, in different portions of the field, where it would seem that good might be done. After much delay, and the interposition of many obstacles, land had finally been secured at Erzroom for a Protestant burying-ground. English consuls, and former missionaries, had made earnest efforts for this without success; but now, in the absence of consul and vice-consul, and in a way constraining them “to feel that it was through the kind providence of God,” the thing has been

brought about. In less than a month after the ground was secured, unexpectedly and suddenly, Mr. and Mrs. Pollard were called to deposit there the remains of a beloved child.

CENTRAL TURKEY.—Mr. White, writing from Marash, January 19, states that the congregation is in a good state, meetings are well attended, and there have been some interesting cases of awakening. He adds: "I think we have reason to look for God's blessing, because so much prayer is being offered. In at least ten or twelve quarters of the city, little circles for prayer and conference are held twice each week; and in as many places, the females meet for prayer every Wednesday noon. We have recently observed the week of prayer. From four to five hundred were present each evening, and the meetings were of much interest."

WESTERN TURKEY.—Mr. Byington wrote from Eski Zagra, January 28, that, without waiting for a teacher from America, a school for girls was opened, Jan. 14, under the care of a native female who had been for two years in the family of Mr. Clarke, at Philippopolis, and had been recently received to the church. It had succeeded, thus far, beyond expectations. There were already ten pupils, and a prospect that within a few months there would be all that could be accommodated. A colporter had been laboring in that portion of the field, very successfully, since October. He had sold one thousand volumes, not including tracts, though his object had been "not so much large sales, as a faithful visitation of every village." "Present appearances seem to indicate that God is about to remove one of the greatest obstacles to the entrance of the truth among the Bulgarians," by defeating all their efforts to perpetuate their much prized national unity. The Government has directed its officers to aid the Greek Patriarch in collecting his revenues from the rebellious Bulgarians; and if this course is persisted in, it will drive many to the Romish church. "But not all will go to Rome; the work of division will go on; the national unity will be destroyed; and as a natural consequence, every man will be left more free to investigate the truth for himself, and act according to his own convictions."

Dr. G. W. Wood writes from Constantinople, announcing his safe arrival at that place on the 7th of March. He was warmly welcomed by the members of the mission circle.

GREECE.—Dr. King wrote, February 4th, mentioning the Proclamation by the National Assembly, on the 3d, of Prince Alfred as King of the Greeks. He remarks: "This Proclamation of Prince Alfred is a great blow to those who, in former days, were always crying out for 'Orthodoxy' and against Protestants. Their influence is now gone, and I trust forever. * * * The nation seems to be going through a wonderful change. The power is passing into the hands of the young. The students in the University, about eight hundred in number, exert now a great influence in this place. They are all armed, divided into bands. The professors are their leaders, and they form a part of the National Guard. The citizens, too, are armed, and organized as a part of the National Guard, and begin to feel that they are men, and of some consequence in the community. Greece seems to have been dead and buried, and is now coming forth, like Lazarus, from the grave; and though yet bound hand and foot with grave-clothes, I trust the Lord will say to the powers of Europe, 'Loose her and let her go.' It is not impossible, however, that some of the political chief priests may consult to put her to death, as the Jews did Lazarus, fearing her influence in the East. The votes of the Greeks for a King, were in all 243,622, of which 230,016 were for Alfred."

Writing again, February 14, Dr. King mentions, as illustrating the change for

the better now apparently going on in Greece, that he had been invited by an attorney, who has the charge of the prison, to go there whenever he would like to do so, and preach to the prisoners, and furnish them with books. He stated, in reply to this invitation, that the Synod would not permit him to do so, and related his former experience. "The attorney listened attentively to my story," he writes, "and replied, 'I am king in the prison, and no one shall hinder you.' But, said I, the Synod *will* do it. 'No,' said he, 'I take it upon myself to say that the Synod shall not do it.'"

On the 24th of February, he wrote again: "Yesterday, the Professor of Theology, whom I have mentioned before, called to pay me a visit, and we had one or two hours' conversation, for the most part on the subject of religion. He wishes, he says, to bring the church back to what it was in the time of Chrysostom. This is a great step in the right direction. He admits that Christianity, as it now is here, is a form, — a body without life, — and that the Spirit of the Lord is necessary in order to resuscitate it; — an important admission. He told me that a Mr. S., one of the greatest religious enemies I have here, and with whom he (the Professor) was formerly, when my enemy, very intimate, had accused him of being a Protestant, and that they are no longer on good terms with each other. This Mr. S. belongs to that party to which I owe almost all the persecutions and trials I have had in Greece, on account of religion. The political events now transpiring here, are depriving that party more and more of its influence, and in this I see the hand of God for good, as it respects the progress of truth in these regions."

ZULUS.—Mr. and Mrs. Lloyd reached Port Natal, December 11, and are for the present at the Amanzimtote station, engaged in the study of the language. Mr. Lloyd writes: "We are very much pleased with the people, the climate, and every thing about us. God has been very good to us, and not one feeling of regret has entered our hearts, that we are so far away from home and loved ones. We consider it the highest honor, that our Saviour has permitted us to reach these shores with a view to proclaiming the unsearchable riches of Christ; and we pray for grace, wisdom, love, faith, patience, and his Holy Spirit, to aid us in our work."

Mr. Lindley and family, who sailed from Boston, Oct. 28, reached Port Natal, Jan. 31. Their voyage of ninety days, from Boston to Algoa Bay, was "a long, but in many respects a pleasant one."

LETTERS FROM THE MISSIONS.

Syria Mission.

BEIRUT.

STATION REPORT.

THE report of this station, for the year 1862, is one of so much interest that it would be printed nearly in full, if room could properly be taken for it in the pages of the Herald. Extended extracts are given, from which it will appear that "the year has been one of decided progress," and that there is much in the present state of things in Syria to encourage the friends of missions.

Religious Services.

The regular meetings on the Sabbath and week-days, both in English and Arabic, have been kept up throughout the year, and have been attended by an increasing number of intelligent and serious hearers. There have been also several important additions to our Protestant community, who promise to contribute largely to its permanent prosperity. Although there have been but three added to the church, there is

cheering evidence that the Spirit of God has been operating on many minds, and a number of applications for admission are before the church committee. Peace and harmony prevail, and no case has occurred calling for the exercise of discipline. The Sabbath school has prospered throughout the year, averaging from 100 to 150 scholars. Weekly meetings for instruction in church music, under the direction of Mr. Jessup, have been attended by about 300 children, and great improvement in this part of public worship has been made. An evening Bible-class has also been largely attended, mostly by young men.

Native Missionary Society.

Three important movements have been made during the year, tending towards the same end, that of eventual self-support; viz., the organization of a Native Missionary Society, the opening of a native boarding school for girls, and payment of tuition by the pupils of our common schools.

The Native Missionary Society was organized in March, and has continued to flourish throughout the year, with a zeal, activity and success, which afford the best kind of evidence that native churches and Protestant communities may ere long be able and willing to assume, not only the management and support of their own religious institutions, but also the great work of propagating the gospel among their fellow-countrymen. The number of members is about two hundred, including forty Hasbeiyan widows, and twenty-five orphans. The weekly contributions have averaged about six dollars; but the sum total, for the first ten months, is 6,544 piasters, or \$262. Could the curtain be drawn aside, and the little acts of self-denial be revealed, by which many of these widows and orphans have been enabled to contribute so much out of their deep poverty, the facts would be not a little encouraging to the hearts of God's people everywhere. The collec-

tor of the Society states, that during the first part of the year he was ashamed to go to the poor homeless widows, to ask their weekly contributions, but that now it is the pleasantest part of his work to receive their cheerful gifts, offered with smiling faces and happy hearts.

The labor secured by this Society, with the two hundred and sixty-two dollars received, is interesting as showing how much can be done by the native brethren in such ways.

The report notices the support, by the Society, of a missionary in Hums, who "has been blessed in his labors," and manifests a very commendable spirit of self-sacrificing devotion to his work; of a colporter in Beirut, for six months; of regular Sabbath services at Kefr Shima, maintained by "a number of the young men;" and also, in part, of a new book magazine and colporters' rendezvous. It is added:

A monthly paper in Arabic has been issued for the Society, containing missionary intelligence from all parts of the world, and copies of it have been sent regularly to Aleppo, Damascus, Hums, Tripoli, Latakia, various parts of Lebanon, Sidon, Nazareth, Jerusalem, Alexandria and Cairo. The meetings of the Society have been well attended, and the brethren connected with it are resolved that it shall be more useful for the year to come than during the past.

Native Female Boarding School.

Another enterprise has been commenced, in which we take a deep interest, viz., the establishment of a female boarding school, under native instruction and government, and which is to be ultimately self-supporting. The house has been rented, and the furniture and apparatus secured, without expense to the Board, and the institution commenced under the care of Mr. M. Araman and his wife, with Miss Gregory as principal teacher. Mr. Araman was for many years Mr. Calhoun's assistant in the seminary, and latterly, native preacher in Beirut. His wife Lulu, was trained up in Dr. De Forest's family,

and was teacher in the female seminary under his care. Miss Gregory was educated in Mr. Whiting's family, and has been for many years a very successful teacher. The institution is now in regular operation, and with the divine blessing, promises to realize our best hopes and anticipations. Although the attempt has been made at a time not the most favorable, owing to the unusual amount of foreign patronage of female education in Beirut, yet the experiment thus far shows not only that we have among us cultivated native talent, quite adequate to conduct such an institution, but also that parents are rapidly learning the value of such education, and becoming willing to pay for it. It is very evident, however, that to give such a seminary any fair chance of ultimate and permanent success in such a city as Beirut, it will need to be furnished with a permanent home, having accommodations for both teachers and pupils; and we hope that, through the liberality of American and English patrons of Christian education, this necessary foundation will be secured.

Day Schools.

Three day schools have been maintained by the mission in Beirut during the year,—two for boys and one for girls,—containing one hundred boys and forty girls; and in November a school for Damascus girls was opened in the eastern part of the city, which now numbers forty-five girls and young women. In the month of May, the principle was adopted of requiring pay of the pupils for their tuition. This being an experiment, it was expected that the number of pupils would be greatly diminished, but at the end of the year the schools are more full and prosperous than ever. About one hundred dollars have been received as tuition in the eight months, from May, being at the rate of one hundred and fifty dollars a year; and it is now decided that, on the first of January, the

most expensive and flourishing boys' school shall be entirely given over to the charge of the native teacher, to be continued without expense to the mission; the teacher being encouraged by the experience of the past year to make the trial.

It may be not uninteresting to state, in this connection, the number of Protestant schools in Beirut, and those taught by persons trained in mission schools and families.

Connected with the mission:

Two Boys' schools, with	100 pupils.
One Girls' Day school, with	50 "
Native Female Boarding and Day school,	25 "
Independent Protestant Girls' school, taught by a woman trained in Dr. De Forest's family,	40 "
Mrs. Bowen Thompson's English Industrial schools, for Hasbeiya women and girls, with five native female teachers, former pupils of our mission schools,	120 "
The Prussian Deaconesses' Orphan school, aided by two native young women, trained in mission families,	120 "
Boarding school,	30 "
Total,	485 "

Tripoli and its Vicinity.

No missionary has resided in Tripoli during the past year, and an unusual press of duties upon the members of the Beirut station, (which is nearest to that point, and naturally responsible for its oversight,) has made it impracticable to visit that field. Correspondence has been kept up with the brethren there, who give evidence of maintaining their Christian walk, and evince a praiseworthy zeal for the welfare of the perishing around them. The state of things in that whole northern district of our mission, is such as to demand the labors of at least two missionaries. Doors are open for the entrance of the light, but there is no one to go in. In Tripoli itself, the great mass of the people are still what they have been,—proud, Pharisaical, and despisers of the truth,—but in the villages around, there

are not a few who long for light and guidance.

Importance of Beirut.

The missionary work in Beirut, though attended with many obstacles, is constantly assuming greater and greater importance. The population of the city is probably not less than seventy thousand. It is the mercantile capital of Syria, and the talent and business energy of the country is rapidly concentrating here. A bank, a carriage road to Damascus, steamers plying to almost every country in Europe, telegraphic communication in several directions, numerous schools and hospitals, and three printing presses, make this place the commercial, religious, educational, and eleemosynary centre of Syria.

Circulation of the Scriptures and Other Books.

The avidity with which the Bible is now sought after, is one of the most cheering signs of the times. A few years since, every religious book printed at the Beirut Protestant press was put under the ban by the Papal clergy. Now, men of all sects buy school books, religious books, and Bibles, at this same press. It has been supposed that the new translation of the Bible would not be accepted by the Greek and Papal sects, but already several thousand copies of the New Testament have been sold to them, and they are waiting for the Old Testament with undisguised impatience.

The translation of the Old Testament has been carried forward upon the same principles as in former years, from the beginning of 1st Chronicles to Psalm xl. The press has been very largely employed, during the year, in printing the Scriptures.

There has been issued from the depository and magazine, of Scriptures and parts of Scripture, 3,600 volumes; of tracts, 11,870; bound volumes, 3,500; reading primers, 2,504; reading cards, 3,200.

Several of our most useful and saleable works are again out of print. The increased demand for books calls upon us to do more in this line. The constant cry in Egypt is, "Is there nothing new from Beirut?" We are not now so much pressed with the Scriptures as we have been, and may hope to make the press do more than heretofore towards meeting the increased demand for instruction.

The number of pages printed during the year was 7,424,000; of which 5,888,000 were pages of Scripture.

A B E I H.

STATION REPORT.

THE report of this station, after referring to the good degree of health enjoyed by the missionaries and the Protestant community, and the return of Mr. and Mrs. Bird to the field, says:

We have had a year of peace. There has been far less of flagrant crime than during any previous year of our sojourn in the country. His Excellency Daoud Pasha has been enabled gradually to secure order; and by his promptness in punishing offenders, has overawed the lawless of all parties. The roads are safe, none but officials being permitted to go armed; and the intercourse among the different sects appears to be substantially as in former years, except in those places where the great crimes were committed. Nor, if we are to judge from the general conversation of the people, is there any serious apprehension of further outbreaks. The future of the country for good or evil seems, in the minds of the population, to depend on questions of peace or war among the European powers.

Congregations—The Church.

In our work during the year, we have met with the usual obstacles, but they may be summed up, as in other parts of the world, in "hardness of heart, and blindness of mind." We and our native helpers have been free to go where we

would, and the truth has been heard in many new places. Our congregations, six in number, including (since Mr. Bliss's departure) the station of Suk el Ghurb, have been generally good. We trust that most of the regular attendants are making progress in Christian knowledge. Two have been admitted to the church, both young men of promise; two more are to be received at our first communion after the new year, and several others are expected to unite with us ere long. The church now numbers thirty-two. We are encouraged by the fraternal feeling that seems to exist among the members. We have seen, during the year, no evidence of discord, and have had no occasion for discipline, except in the way of friendly admonition. A Home Missionary Society has been formed, comprising most of the members of the church and many others, which acts in co-operation with the station, and seems anxious, in all respects, to meet the views of the missionaries. It is at present supporting a school in one of our most important villages.

A pleasing feature of our work in Abeih, is the interest manifested by many of the females of our congregation in acquiring religious knowledge. They meet one of the missionary ladies every Sabbath afternoon. At Ain Zehaly, there has been a sifting process. Several who joined the Protestants in the time of the civil war have gone back; but the troubles connected with the efforts to retain the old church building have been of service to many, making them more stable.

Schools—Seminary.

We have eight common schools in connection with the station, one of which is for girls, taught by a former pupil of Miss Temple.

The seminary is now in full operation. The number of students is twenty-two, most of whom are young men of mature age, and give promise of usefulness. One has been recently admitted to the church.

Another, who came to us in June from a Maronite family, and who had no previous knowledge of the gospel doctrines, has experienced a change as sudden, almost, as that of Paul, and so far as the ceremonies of the old church are concerned, as complete.

In the theological department we have had, at different times during the year, four students, supported while here by funds furnished by a gentleman of New York.

General Progress.

Despite all opposition and hinderances, it is clear to us that the light is spreading—that the truth is making advances. There cannot be much short of 1,000 individuals (reckoning the families) upon Lebanon, who are known as Protestants. The chief men, whether priests or others, in all the communities, feel the power of progress, and in too many instances fear it. For the Druzes, a high school has been opened at Abeih, under the auspices of Daoud Pasha, and into it have been gathered a score of the most promising of their youth. They are all studying English, as well as their own language. They look to us for books, and are often at our houses. The teacher is one of our former pupils, a sincere Christian, and well qualified for his work. The school is supported by the income from the religious establishments of the Druzes. It is a new thing, and cannot but have an important bearing on the future of this singular people.

In this connection it is proper to mention the boarding school for girls in Shimlan, a neighboring village, conducted by Mrs. Watson, an English lady, with the assistance of two efficient female teachers. The school is open to all sects. A fixed number are received as charity scholars, and the remainder pay a monthly sum, according to their ability. It is conducted very much as our own female boarding schools have been, and religious instruction is daily given. We have regular

preaching in that village, attended by the entire school.

We have then a field, and enough to do—far more than we can accomplish. We could wish to see greater results, but what we do see is enough to convince us that the Lord is with us, and that his blessing is upon our labors. May we all have grace to go forward, with more of hope and zeal, simplicity and godly sincerity.

Western Turkey.

CESAREA.

LETTER FROM MR. FARNSWORTH,
JANUARY 12, 1863.

THIS letter refers to statistical tables of the Cesarea field which have not been received; but the more important numbers are here stated, and the account which is presented of growth and encouragement, is such as may well call forth expressions of gratitude, and stimulate to yet more earnest and hopeful effort for the future.

Prosperity—Churches and Congregations.

The Lord has been with us the past year, and given us blessings fitted to encourage us all in this good work. Our churches have been favored. Though as yet without pastors, the Good Shepherd has been with them. They have remained in peace and love among themselves, and have enjoyed a good increase. There were added, during the year, to the church in Cesarea, eight, and to that in Yozgat, nine; all on profession of faith. On the first Sabbath in January, eight more were received at Cesarea, and probably several will be admitted at Yozgat at the next communion; which will be in February, if the health of my family will permit me to leave for so long a journey. Both of these churches are working more faithfully, and giving more liberally, for the advancement of the kingdom of Christ, than ever before; and both have an increasing sense of their need of a pastor. The church in Ces-

area is now about calling to this office its present preacher. We hope he will be ordained in the spring.

Our congregations also have been prospered. True, I report now but eight preaching places, whereas I had nine in 1861; but the difference arises from the fact, that now I have not put down Nigdeh. We have no congregation there at present, yet the work is in a highly interesting state. Being unable myself to visit the place in the autumn, I sent my preacher and a helper. They were quite delighted with their visit. Night after night, during their whole stay, of about a week, they met not far from twenty Armenians, sometimes in the room of our helper, and sometimes, by invitation, at the houses of enlightened men; and every thing that they saw seemed to indicate a state of preparation for a most encouraging work. I hope, within a week or two, to send a stronger helper to occupy that post.

But while the little congregation reported there last year has been broken up by removals, others have increased. I find the aggregate increase of persons attending our preaching exercises to be just 100, it having been 309 in 1861, and 409 in 1862. This growth is mostly at Yozgat, though I believe nearly every congregation is larger than last year; and the congregations represent very well the growth of the Protestant communities. In 1861, the aggregate number of Protestants reported was 380; now it is 479.

Schools.

Our schools have been very greatly blessed. The school in Cesarea had not had a good teacher for years. Now we have a young man, a member of the last class at Bebek, who is doing admirably. He is "apt to teach," and has inspired his pupils with a degree of enthusiasm which I have rarely seen equaled in such a class of scholars. Two weeks ago we had an examination; and one hundred guests, Protestants and Armenians, lis-

tened to the exercises, from beginning to end, with lively interest. The wife of our preacher, a graduate of the female boarding school at Hass-keuy, has opened a school for larger, more advanced girls. It is an experiment, but if the teacher is skillful and persevering, it must succeed. Many Armenians wish to send, but the high rates of tuition prevent, as yet. There are now eleven pupils. A few days ago I examined the school in Moonjasoon. It continues to maintain its excellent character; the prejudices of the Armenians have so far yielded that they have begun to send to it, and the number of pupils has nearly doubled. We have just opened a school at Gemerek, the helper being the teacher. It had thirteen pupils a few days after opening, with a good prospect of growth.

But the most remarkable change in this branch of our work has been at Yozgat. The school in that place has been maintained for years, with very great uniformity, the number of pupils being about thirty. Fear or prejudice kept out all children except those of Protestants. Nine months ago a remarkable change occurred,—the Armenians began to send in. The school soon rose to 50, then 60, and in September, when it was necessary to make a change of teachers, it was 80. Now, 100 pupils are reported. Of course, one teacher cannot take proper care of so many, and the people have hired a second, whose wages they pay, besides giving something over two dollars a month towards the salary of the principal teacher. The whole number of pupils reported from our field a year ago, was 123; now it is 251. We think improvement in the *quality* of the schools has been such as to merit this increased patronage.

Circulation of Books.

Our sales of books, though not quite in proportion to other parts of our work, have increased, and give good evidence of the growth of intelligence in all

these regions. I have forwarded to Constantinople cash received on sales, to the amount of one hundred and ninety dollars. Our books are, year by year, producing more abundant fruit. They are scattered, not among our own communities, or in the cities and villages where we have helpers only, but find their way to every community, and make their voice heard where no helper has been. The most reliable additions to our congregations, the past year, have been from those who had previously studied the Word of God attentively and patiently, and had become thoroughly grounded in it.

This afternoon, our preacher told me of a company of readers who meet on the Sabbath for the study of the Scriptures. On several occasions he has met with them, when they received him with joy, and listened like men *hungering* for the word. Within two or three months, several persons from that company have become known as Protestants. Most of them, however, do not yet come to the chapel, but they are making good progress, and several, it is believed, are nearly ready to acknowledge the truth. These men are very efficient in arousing others from their lethargy and leading them to inquire.

The New School-Room—Self-Support.

In my last annual report I mentioned that we had long felt the need of a good school-room, and stated that the people had undertaken to build one. You will be glad to know that their efforts have been entirely successful. They have erected a neat and commodious building, at a cost of something over \$200. To accomplish this, they have incurred a debt of about \$85, which I trust they will pay by the close of this year. We regard this as an excellent beginning in the way of effort for the schools; and with this month they begin to pay half the salary of their preacher. The amount of contributions in the field, for all purposes, has advanced from about

\$150 to \$300, showing that the increase of liberality has more than kept pace with the increase in numbers.

In conclusion, let me ask you to join with us in praising God for his great goodness to us. Surely we are not worthy of the least of all his benefits. He has seen fit to work; to him be all the praise, and may he work yet more mightily. We enter upon 1863 with peculiarly high hopes. Never did we begin a year with so strong a corps of native laborers, and never did every branch of our work appear more promising; but it is God alone that giveth the increase. May he cause his face to shine upon us this year also.

PHILIPPOPOLIS.

LETTER FROM MR. CLARKE, JANUARY 30, 1863.

MR. CLARKE first refers to matters connected with the death of Mr. Meriam and the execution of his murderers, mentioning specially the great kindness manifested, and the assistance rendered, by Mr. Blunt, English Vice Consul at Adrianople. He notices, as others have done, the fact that Mr. Meriam's pistol, found with the assassin, was completely loaded, showing that he did not fire upon the assailants, as was at first stated, since the robber did not know how to load it. He also says: "I wish to correct one statement printed in the Herald. Mrs. Meriam received no injury at the time of the murder. Nothing was taken from her personally, and no violence was offered her."

The urgent need of another man to take Mr. Meriam's place, is spoken of, and indications that some of the people are in a state of mind giving promise of success, if suitable efforts can be made for their spiritual good.

The School—Colporter Efforts.

The school for young men, the instruction of which has devolved mainly upon Mr. Clarke, is small, but has had a steady and healthy growth. There are now seven boarding and two day scholars, of whom he writes:

These are all except one—an orphan boy—young men ready to defend the Bible, of the truth of which they seem convinced. Three of them, of their

own accord, take part in the social prayer meetings, and, with a fourth, give some evidence of a change of heart. They have all come to the school knowing what it is, and not fearing to meet, as they do, the name of Protestant. Four of them, together with one now at Sophia, were, last vacation, sent out as colporters, and were successful. The murder of Mr. Meriam, and other events, led them to serious thoughts. The occupation of my time broke up the order of the school, and I proposed to the whole the subject of colportage,—the work not merely of selling Bibles, but of preaching the gospel. The duty and privilege of Christians to preach Christ, and the rewards which he offers, were placed before them. The small remuneration to be given for their services was not mentioned till afterwards, that they might decide from other motives.

The matter was made the subject of earnest prayer by them and by us. After two days they were inquired of as to their decision. With a seriousness giving evidence of thoughtful consideration and not a mere desire for novelty, all except one, who was unwell, expressed their desire to do what might be in their power. With not a little anxiety they were sent out, two and two. They came back encouraged, and bringing us encouragement. They had sold about the average amount of books usually disposed of by previous colporters; but beyond this, they had carried the gospel in Bulgarian to Bulgarian homes, being themselves of that people and using that language; and they had been well received. They were babes in Christ, if indeed they have any experimental knowledge of him, and of course, humanly speaking, could not be expected to accomplish the work of men.

In one village, one of them, a simple boy, preached in the church. In another, after a long talk, the villagers said: "These are good things which you tell us. Our priests never teach us; they

only take our money." In many places, the villagers of themselves confessed their ignorance, and manifested a desire to know the truth. One of the young men on his return said: "In almost all the villages they are in entire darkness. I asked a woman who Jesus Christ was, and she did not know the name." The priests have no desire to teach the name of the Saviour, much less the holy doctrines of the cross, which they themselves do not know.

An Interesting Circle.

In one village, they found a band of young men accustomed to meet to study the Bible, sing and pray. When they could do so, they went by themselves, to a retired spot in the woods, that they might be free from annoyance. In such a retired spot, two of the colporters joined a company of seven in their study and worship. This little circle seems to have been commenced just after the village was visited by Mr. Meriam and a colporter, in the fall of 1861, and has been sustained thus far, in spite of considerable opposition. One of that band has entered the mission school. He was preparing to become a priest, and was sufficiently learned for that, although he knew nothing of the first principles of arithmetic, geography, &c. The reading of the Bible, and, I trust, the teachings of the Holy Spirit, gave him a desire to know a purer gospel. His conduct proves him to be sincere. Another of the band is preparing to join him. A third called sometime since, and spoke with interest of their visit with the youthful colporters.

One of the scholars was sent to the vicinity of his own village. He had been teacher in the school and chorister in the church, and was well known. He immediately sold the few hundred piasters' worth of books he had carried there with him, and sought to recommend the Bible in his conversation.

Good Accomplished—Aim of the School.

We have evidence that a good work

was commenced by these scholars among the villages; but perhaps a greater benefit was gained in the reflex influence upon themselves. They have had responsibility placed upon them, have conscientiously desired to do their duty, and have done well. They have tried to teach the Bible, and learning their own ignorance, have gone to the sacred pages for light. I have never seen young men in America dig into the Word of God, to learn truth or duty, as these young men often do, both singly and together.

The first aim of the school is to lead the pupils to Christ and secure their growth in grace. The second, to make them independent, active, thinking, self-reliant men. They must learn to think for themselves. Here is the great failure of education in Bulgarian schools. The pupils in the mission school are aided, not supported. They are expected to furnish their own clothing and bedding. Most of them have no means, and are really dependent. For such, work is found, as far as possible, and something more than the usual price paid. The course pursued seems to have been blessed to them, and the school has begun to bear fruit.

I do not think the work among the Bulgarians promises great immediate results, but it is God's work and he is carrying it on. His hand will also guide our beloved land through her baptism of blood, bringing out, I trust, a people sanctified for himself. In Him is our hope, our trust, our all.

Eastern Turkey.

BITLIS.

LETTER FROM MR. BURBANK, JANUARY 3, 1863.

Aggravated Case of Persecution.

BITLIS, Mr. Burbank remarks, "is far away from the centre of government, near the borders of Persia, in a deep ravine among the Koordish mountains." There is now, in connection with the mission, a Pro-

testant congregation there of about fifty, a flourishing day-school, a theological class, and daily religious worship. The number of open Protestants is steadily increasing, but the opposition is strong. Young men, the sons of rich parents, have been disinherited and banished from their homes because of their adherence to the truth, and nearly all the Protestants have experienced violent persecution. A case has recently occurred, the particulars of which are given in this letter, in the hope that the publication of the facts may do something towards setting influences at work, which will ere long secure greater liberty of conscience, even in a region where now "the people think their barbarities will be excused, because they live in Koordistan."

Three or four months since, we noticed a new face in our congregation. It was ruddy and beautiful, and when the new voice united with ours in the song of praise, its music, for sweetness, far surpassed anything we had heard in the East. We learned that this boy, or young man, was a member of an Armenian school, and a teacher and leader of singing in the Armenian church.

He soon left his school and church, and became a regular attendant on ours. This incensed his teacher exceedingly, and after various attempts to regain his lost pupil, as assistant teacher, he came with a great mob of Armenians, and violently took him away from our chapel, during worship, and influenced his oldest brother unmercifully to beat and wound him. But still he came to our chapel and our school, and the teacher, seeing that all his violence had no effect, appealed to the Governor, who lent himself a ready tool in this nefarious business.

After this affair, we earnestly and respectfully requested this ruler to protect us from disturbers of our worship, and in all our religious rights; and especially to protect Hohannes, who was the special object of the persecution. But instead of doing this, his most obvious duty, he repeatedly sent officers to remove the boy from our chapel and bring him into his presence, and with

threatenings of beating and imprisonment, he commanded him not to come to our meeting, but to attend that of the Armenians. Hohannes loudly protested against this, as contrary to his convictions and rights as a citizen, but the Governor replied that he did not recognize him as a man, free to choose his own religion.

Notwithstanding all the danger that was now before him, he came again to the chapel, but it was for the last time, as yet. Spies sent from the teacher immediately reported that he was present, and within a few minutes the chapel was again entered, and surrounded by a mob, the brother of Hohannes being the leader of the rioters. Against the most urgent entreaties and remonstrances, this man commenced cursing us and our religion, in the most boisterous and abusive manner. He then turned upon his brother and beat him violently, spit in his face, and in the most outrageous way endeavored to thrust him out of the door; and when different members of the congregation interfered, to stop this brutality, they received similar treatment. Thus was our chapel made the scene of riot, which was prevented from ending in bloodshed only by the unexampled forbearance of the sufferers.

Our little community, and we ourselves, now thought, surely our ruler will exercise his authority for our protection, and the punishment of these bold violators of law; but judge of our surprise when he received the leaders of the riot with honor, and thrust us, with our petition for protection, from his presence, without hearing one word of our request.

But he had not yet sufficiently shown his contempt for right. One step was wanting to make his infamy complete; this he hastened to take. He immediately summoned Hohannes into his presence, and with the principal men among the Armenians, and the leaders of the riot, began to devise means to punish him, and compel his submis-

sion to the idolatries of the Armenian church.

As a first step in the way of submission, he was ordered to kiss the Turkish ruler's toe, and ask his forgiveness. But he boldly affirmed that he had done no wrong and needed no forgiveness; that he was only exercising his rights as a citizen, in changing his religion. Irons were now brought for his feet, and the alternative of chains and imprisonment, or the denial of his faith, was offered him. He chose the chains. The Governor, seeing that all his cruelty had no effect on one so firm in his convictions, and thinking it not best to confine him in the common prison, delivered him, and the fetters with which he had been bound, to the Armenians; that they might subject him to chains and confinement as they saw fit.

If the Mortara case aroused the indignation of the world, ought not such an instance of wanton violation of justice and humanity as this, and one so dangerous to the whole Christian population of Eastern Turkey, to arouse the protectors of the Christian sects here, and lead to an energetic attempt to save us from such scenes as have wasted the glory of Lebanon? At this time, the great depth of snow renders any communication with the world around us almost an impossibility. Thus shut up in this city, where most of the population are hardly better than savages, we are waiting anxiously for the time when our natural protectors can interfere in our behalf.

MARDIN.

STATION REPORT.

REPORTING his station for the year 1862, Mr. Williams writes:

Our experience, through the year just closed, justifies the claim made by this city, of being one of the healthiest in Turkey. There have been but two deaths among the adult Protestants in Mardin. Of neither of these have we any special evidence that they were,

while living, in fellowship with Christ. The number of nominal Protestants has slightly increased. The average attendance upon the two Sabbath services has been, for the year, 65, (against 50 last year.) As the closest attention seems to be given to the preaching, it cannot be but, that there has been an increase in knowledge, and the light is gradually disseminated among the mass outside; but of spiritual profiting we see small evidence. In November, Mr. Walker, accompanied by a delegation from the church in Diarbekir, came to aid in organizing a church here. Seventeen came forward for examination, but only four were judged meet for church membership, and therefore no church was formed.

In accordance with a vote of the mission at its last annual meeting, a "Training School" has been commenced here. The first class, of eight pupils, was received in September. Two of these are members of Diarbekir church, and of four others we have hope that they are Christians. Behnam Sikkar, who studied awhile at Abeih, has been called from Mosul to assist in giving instruction. He also preaches.

Out-stations.

Matters at Kulluth are unchanged, except that they have been without a teacher since spring, owing to the impossibility of finding a suitable person whom we could send there. The school at Mar Ahhah has been discontinued. Shemmas Ishok (Deacon Isaac) has itinerated somewhat in Bootan. The young bishop at Hassan preached regularly, to attentive audiences of from 40 to 70, and, so far as we can learn, only evangelical truth, until October; when, by our advice, he left to attend the school in Seir. Dea. Isaac occupies his place during his absence. Hitherto the villagers of Hassan are firm and unyielding in standing by their bishop in his adherence to the gospel, though sorely beset by opposing influences.

At Mosul the dry bones have ceased to stir. All things continue as they were when the missionaries left. One young man was admitted to the church during my stay there in May, and none of those whom we regarded as thoroughly Protestant have gone back.

The sale of books during the year, has been quite encouraging for an Arabic field. With any other language it would be a "day of small things," but it is much to be able to report from this field, 700 piasters' (\$31) worth of books sold in Mosul (though nearly three sevenths were in Syriac) and 1,200 piasters' worth in Mardin.

Mr. Williams refers, in his report, to the great importance of reinforcing the mission, dwelling specially upon the case of Mosul, left with no missionary, and referring also to his own need of an associate at Mardin. Mr. Walker, of Diarbekir, who has himself long stood in urgent need of help, in a line accompanying the report, says: "I would join Mr. Williams, and our whole mission, in the earnest desire that he be not left alone with his present responsibilities."

Nestorian Mission.

LETTER FROM MR. PERKINS, FEBRUARY 2, 1863.

MR. PERKINS writes that he has again undertaken the general supervision of the press, with the assistance of Mr. Rhea. The letter touches upon several topics, and the following extracts will be read with interest.

The Week of Prayer.

Within the past month has occurred the "Week of Prayer," now observed so extensively in different parts of the world. I brought with me the circular, issued by the Evangelical Alliance, in London, calling attention to the concert, and giving a list of subjects for each day. It was translated into Syriac, and published in the December number of "The Rays of Light." Our numerous helpers were thus seasonably informed, and through them their respective flocks; and the week was more

generally observed, and with greater interest, than in any previous year. A cloud of the precious incense of united prayer went up, during that week of privilege, from this beautiful Persian plain, and the old Assyrian mountains, to call down blessings on these dark regions and on our perishing world. The idea of *union in prayer* is peculiarly interesting to the pious Nestorians.

There has been an unusual spirit of supplication among many since this annual concert, and during most of the time we have been permitted to see tokens of special religious interest in the male seminary, in the village of Seir, and in some other places. May these mercy drops prove the prelude of an abundant shower.

The Female Seminary.

Reference is made to the heavy burden resting upon Miss Rice, in the sole charge of the seminary for girls, and the earnest hope is expressed that Miss Fiske may find it practicable soon to return, and resume work in an institution in connection with which she has heretofore accomplished so much good. Of the present state of the school, Mr. Perkins says:

There has never been embraced in it a more hopeful class of pupils than at the present time. To a large extent they are the daughters of Nestorian helpers, and other pious parents who have given them a Christian training. The contrast is very striking between their general appearance and that of the earlier classes in this favored school. A branch of our work so fruitful of good, and so eminently blessed of the Lord, as this seminary has been, of all others, ought not to be thrown away. A considerable part of the expense is now met by the parents of the pupils. I suppose it is the hope of the churches, in the strenuous efforts they make for the missionary cause during these trying years of the war, that their missions may not only *continue to live*, but be saved from a merely *gasping existence*.

Effort for Armenians and Mohammedans.

The mission has designated two Nestorian helpers as itinerant preachers to the Armenians of this district, under the supervision of Dr. Young. It is also in contemplation to commence a small school for Mohammedans on the mission premises, to be under his care. We have formerly done something in this way, the good fruits of which still appear, in the friendliness of high official characters who were once our pupils, and in their favorable impressions of Christianity. A general of the army breakfasted with me last week, who is about to start for the capital with his troops. He was our pupil when a small boy, has ever been our friend, and is a particular favorite of the king.

Deacon Moses, the author of that very useful letter issued by you as a circular, is the teacher designated for the Musulman school. A better man for the place could not be found,—gentle, prudent and conciliatory, yet frank and faithful. A more decided religious influence may now perhaps be exerted than was formerly attempted. A decided impression, of a general character, has been made upon that portion of the population. The New Testament is read in many cases, and we trust the day is not distant when Christ may be more openly and directly proclaimed to them. *Free discussion* is already quite practicable.

The Armenians of this region, in point of feasibility as missionary soil, occupy a middle place between the Mohammedans and the Nestorians. They are very ignorant and immoral, but less prejudiced and priest-ridden than elsewhere, having but few ecclesiastics among them. Our evangelists to that class bring us encouraging reports.

Fuh-Chau Mission.

ANNUAL REPORT.

THE report of this mission, for the year 1862, first refers to the death of one child,

(Mr. Doolittle's daughter,) and to some cases of sickness in the mission families, but states that now they "are in uniformly good health." The preaching and other labors of each of the brethren are particularly mentioned. Mr. Baldwin has had the pastoral oversight of the native church, and the charge, since April, of the Sabbath services in Puosangting church, attended by the native members living near and their families, and by from twenty to one hundred "outside people." The Nangseu station has been visited monthly by Mr. Hartwell, who considers the field an interesting one, where numbers know much of the gospel and many seem convinced of its truth; but they fail, as yet, to take an open stand for Christ. Mr. Woodin has also visited that place monthly, during most of the year. Large numbers of tracts have been distributed to candidates for literary degrees, coming from other places to Fuh-chau, so that they are scattered far abroad. In most cases these were gladly received, and in many instances eagerly sought for; but sometimes they have been rejected with scorn. An increasing disposition has been noticed, on the part of females, to visit the houses of the missionaries, "both in the city and in the vicinity of Ponasang." 25,300 copies in all, of different tracts and portions of Scripture, were printed during the year, most of which have already been put in circulation.

By means of funds raised in the foreign community, through the kind efforts of Messrs. H. D. Williams and J. Middleton, Jr., suitable premises have been purchased near the new houses in the city, for a girls' day school; which will be occupied as a place for preaching on the Sabbath, and for religious meetings with females. The average attendance upon the school at Ponasang, under the care of Mr. Baldwin, has been very small—2 or 3 boys and 4 or 5 girls. Nine new members have been received to the church by baptism within the year, one member died, and one has been excommunicated. There are now 25 communicants, 19 males and 6 females. Of these, 12 are heads of families. "A few appear to be quite devoted and zealous, but most of them seem like ordinary Christians."

At the close, the report refers to "many favorable opportunities for making known the truth, both in the city and the country," says "the fields here are whitening for the harvest," and calls for "a reinforcement of two families, to be sent as soon as practicable." Mr. Hartwell also writes: "Just now is a time to enlarge our work. The way is

open to preach in all directions. There never was a time when we were better received ; and it seems to me there has never been, before, so good a prospect of visible fruit."

Dakotas.

LETTER FROM MR. RIGGS, MARCH 26,
1863.

The Indians Learning to Read.

SOME statements by Mr. Riggs, respecting the religious interest among the Dakotas at Fort Snelling, are given on another page in this number of the Herald. Since those statements were in type, another letter has been received, from which extracts will be given here. Mr. Riggs had visited the camp at Mankato, his visit being "made not quite so pleasant by a severe attack of neuralgia." But he writes :

Notwithstanding this "thorn in the flesh," I was enabled to hold religious services in the prison, one or more daily, and to give some personal supervision to educational operations. The prison is one great school. Go in at almost any time of day, and you will see from ten to twenty groups, or circles, reading. These circles average about ten persons, and usually each one has its teacher. The teachers are those who have been taught in our mission schools. All over the prison, too, you will see men engaged in writing, some with slate and pencil, and others with pen and paper. There are a few old men, about twenty I should judge, who have not attempted to learn, but over all the rest education now sits a monarch. In a separate building there are about eighteen Dakota women, and half a dozen men and boys, who cook for and wait on the prisoners. Education has entered their apartments also, and some women, sixty years of age, are learning to read. In fact it is a perfect mania. The edition of 400 of the little Spelling Book, which I improvised and had printed at Saint Paul, is nearly exhausted ; and the demand is not satisfied either at Mankato or at Fort Snelling. The

Monday after I reached Mankato I distributed more than a hundred of those A B C books. Many of the Indians at Mankato are now beyond that, and want other books. Fortunately we have on hand more than 100 copies of Bunyan, which I took out of a *cache*, on our way up to Camp Release, last September. They had been buried for preservation, by John Renville and others. They come in good place now, and John Bunyan will, I trust, experience another and a more significant liberation among these Dakotas.

Letter Writing.

During last week I gave away three-quarters of a ream of writing paper, besides making various little purchases for such as had some money sent them by friends at Fort Snelling. And I brought down with me over four hundred letters written to their friends. The number of new writers increases every week, wonderfully. Of course there are many who do not yet write their own letters, but "I have written this with mine own hand," occurs in very many of the letters, and is the index of a feeling which an Indian possesses in as great perfection as any other man.

Before leaving this subject of education, I may give expression to what is my firm belief, that already as much progress has been made by the Indians at Mankato and Fort Snelling, during the present winter, in learning to read and write, as was made during the twenty-six or twenty-seven years preceding, by all the Dakotas.

The Religious Interest.

Mr. Riggs mentions that some trouble had been feared in connection with the subject of polygamy, among the new converts, but every thing seems to have been very amicably settled. Before the men were baptized, at Mankato, those who had two wives entered into an agreement to put one away ; at Fort Snelling, both the women promised to be willing to be put away ; and while he was at Mankato, a meeting was held at which

"nineteen men were called upon to select which of two they would retain." In almost every case they answered very promptly, and a record was made. The Lord's supper was administered in the prison while he was there, and in regard to the religious interest at that place Mr. Riggs writes:

I look upon the whole work there as a very wonderful reformation, and as *a most amazing work of God's Spirit*. I have no doubt that that is a *mixed* multitude, that they have been influenced by *mixed* motives, and that *deliverance from the chain on the ankles* has been one of the motives. But I think that no religious man can go there, spend a week in the prison, attend the meetings morning and evening, (and sometimes at noon also,) hear them sing and talk and pray, and come away doubting that there is a great deal of reality. Doubtless there is much that is spurious, and that will not be enduring. It would be

strange if all were genuine. If those men live to get out, and are again with their friends, some of them will not be true to their profession of piety. But they will never go back to where they were before. Their own superstition is dashed to pieces, like a potter's vessel.

Robert Hopkins is now the ruling spirit in that prison,—the spiritual bishop there. He has been there all the time, and seems spiritually, as he is physically, head and shoulders taller than the rest of the people. The Sabbath I was there, with Dr. Williamson, Hopkins handed us a paper which expressed their united determination to pray for three things, viz., *a country, with a sanctuary and religious teachers* in that land; and in almost every prayer that I listened to afterwards, these three things were asked for. I do not know that it is wrong for them so to pray.

PROCEEDINGS OF OTHER SOCIETIES.

LONDON MISSIONARY SOCIETY.

THE Report of this Society for its last year states:

Twenty-seven new laborers have been added to the missionary staff—a much larger increase than has been made, in the same period, for many years past. In this addition are included four Hindoo Christian brethren, three of whom had prosecuted an appropriate course of study during the preceding four years, in the Institution at Bhowanipore, and were ordained to the work of the ministry in Union Chapel, Calcutta, in March, 1861; and the fourth, who, in the early part of the present year, was ordained at Bangalore, with a view to be stationed at Belgaum, where he has labored for some time past in the character of an evangelist.

The number of the Society's missionaries for the present year, is one hundred and seventy. They are appropriated as follows:—Polynesia, twenty-five; West Indies, twenty-two; South Africa, thirty-seven; China, nineteen; India, sixty-one; and Madagascar, six.

The number of native agents, including teachers, catechists, and evangelists, can

not, from its frequent increase, be stated with precision, but the aggregate exceeds eight hundred.

The number of missionary students is the same as that reported last year—forty; the candidates received being equal in number to those who have entered on their work.

While the facts just enumerated, connected with the home interests of the Society, can not fail to awaken our thankfulness, the aspect presented by the several fields of actual mission labors is equally encouraging. The older missions of the Society, with rare exceptions, have advanced in strength and prosperity; and new stations have been established in every chief section of its operations. And while Polynesia and Africa, India and China, have yielded their increase, the clouds which for thirty years have poured down desolation and death on Madagascar, have fled before the breath of Jehovah; the Sun of Righteousness has arisen on the land with healing in his wings; and the soil, fertilized by the blood of the martyrs, already abounds with thanksgiving and praise. Such are the rich, the unmerited rewards vouchsafed to our imperfect labors; and the Directors and friends of the

Society may heartily unite this day in the devout acknowledgment, "Hitherto hath the Lord helped us."

The financial statement is as follows :

INCOME.

Ordinary.

	£	s.	d.
Subscriptions, donations, and collections,	46,475	5	4
Legacies,	5,940	11	6
Fund for widows and orphans and superannuated missionaries, . . .	3,364	2	11
Australia and foreign auxiliaries, . .	2,333	5	10
Dividends, &c.,	1,022	0	0
	59,135	5	7
Missionary stations,	15,062	18	6
	74,198	4	1

Special.

	£	s.	d.
For the extension of missions in India,	909	1	3
For do. in China,	1,533	15	0
For the relief of sufferers from famine in Southern India,	767	12	0
For the re-establishment of mission in Madagascar,	1,321	7	4
For Central South Africa,	346	5	6
Total,	79,576	5	2

EXPENDITURE.

	£	s.	d.
Home payments,	57,959	17	7
For India, special,	1,263	9	1
For Madagascar,	2,283	9	4
For Central South Africa,	1,960	15	11
Raised and appropriated at the mission stations,	14,467	15	5
	77,935	7	4

The friends of the Society will be glad to learn, from the preceding statement, that the contributions to the fund for the widows and orphans of departed missionaries, and missionaries incapacitated for labor by infirmity or age, have this year exceeded those of any year preceding. This increase has arisen chiefly from the bequest and the donation of two generous friends to this specific object, and which have, in accordance with their wishes, been added to the invested fund.

The number of widows dependent on this fund is 28; of orphans and fatherless children, 56; and of aged and disabled missionaries, 12; making a total of 96 individuals.

The Directors are gratified in stating that among the contributors to the fund are included several of the mission churches—a practice so appropriate and just that they would be thankful, however limited the resources of the contributors, to witness such an expression of

reverence for the departed and of sympathy for the living, from all those who owe to them, as the ministers of salvation, even their own selves.

The following is the statistical summary of the missions of the Society.

STATIONS.	Churches.	Communicants.	Juvenile Day and Boarding Schools, and Educational Institutions.	Scholars.
SOUTH SEAS.				
Georgian, Society, and Austral Islands,	36	3,877	39	2,371
Hervey Islands,	9	2,483	12	2,137
Samoa Islands,	44	3,428	180	7,000
New Hebrides,	2	150	50	2,000
Loyalty Islands,	2	222	13	975
WEST INDIES.				
Demerara,	11	1,894	11	1,141
Berbice,	13	1,496	16	1,037
Jamaica,	17	2,188	21	1,750
SOUTH AFRICA.				
Within the Colony,	20	2,913	24	2,309
Beyond the Colony,	11	1,885	29	1,562
MAURITIUS,	3	147	5	388
CHINA,	6	637	5	63
INDIA.				
Northern,	6	148	36	2,271
Peninsular,	16	569	98	4,588
Travancore,	7	1,155	176	6,769
Totals,	203	23,192	715	36,361

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

THE last Annual Report of this Society states that the contributions to the Society, for the year, amounted to £137,280, about \$686,000. The expenditures were £138,811.

The General Summary of "Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies," is as follows :

Central or Principal Stations, called Circuits,	173
Chapels and other Preaching Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained,	1,104
Ministers and Assistant Missionaries, including five Supernumeraries,	262
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.,	753
Unpaid Agents, as Sabbath-school Teachers, &c.,	3,979
Full and accredited Church Members,	68,349
On trial for Church Membership,	5,175
Scholars, deducting for those who attend both the Day and Sabbath Schools,	50,355
Printing Establishments,	5

In concluding the Report it is said:

If among the many interesting items of the General Summary there is one that claims peculiar regard, it is that which relates to the Native Agency called forth and employed by the Society. In proportion as such agency is created, improved, and perpetuated, does the prospect of Christianizing the people among whom it exists improve. To this subject the Committee will not fail to give their most diligent attention; and they again entreat all who desire the coming of Messiah's kingdom to give it the due place in their intercessions.

In surveying the wide field of the Society's operations, the Committee find ample opportunities for extension. Such is the magnitude of the platform laid by the faith and zeal of their predecessors, that, were the means at their disposal to be doubled forthwith, these might be speedily and safely employed in operating upon and around the centres already occupied. New and unoccupied fields almost everywhere invite cultivation; and, for the present at least, invite it in vain. With so many unevangelized millions in India and China immediately accessible,—with untold nations in Africa still sitting in Pagan and Mohammedan darkness,—with the countless "isles of the sea" still waiting for the

"law" which God's Elect Servant alone has the right to give,—the Committee cannot fail to perceive that the work of Missionary Societies is scarcely more than begun, however prosperous and hopeful the beginning may be accounted.

Thus, then, the Society's case may be summed up. With much to call for serious reflection, and awaken solicitude, there is also much to excite holy joy, and encourage cheerful hope. We have come to the point indicated long ago, in which the light was not to be clear nor dark: it is not day, and unquestionably it is not night. Great principles are in conflict, great results are preparing; meanwhile, labor and strife must continue. To those who look from above, a steady progress, on the whole, may be discernible. Even to us, who look from the level of passing events, it is discernible in particular places; and if the Church will not shrink from duty,—if she will be true to herself and to her Divine Master,—no fear need be entertained as to the result. If we will always abound in the work of the Lord, our labor shall not—can not—be in vain in the Lord. The long struggle will have a glorious issue. The chequered day will be followed, not by another period of darkness and inactivity, "but it shall come to pass that at eventide there shall be light."

MISCELLANIES.

SEMI-CENTENNIALS OF AUXILIARIES.

Two Foreign Missionary Societies in Connecticut, auxiliary to the American Board, held semi-centennial meetings in October last; viz., the Norwich and New London, and the Tolland County Societies. The first met at Norwich, and an historical discourse was delivered by Rev. H. P. Arms, reviewing the history, mainly, of that Society, which was formed by the union of two "branches." "The Foreign Missionary Society of New London and the Vicinity," was organized April 14, 1812, and "The Foreign Missionary Society of Norwich and the Vicinity," on the 25th of May, the same year. In 1850, these two Societies united. The following extracts from Mr. Arms's discourse, exhibit something of the progress of missionary contributions in the County, show

the large number of laborers sent from it to the foreign field, and then point forward to the future, with well-timed suggestions.

"In the early history of the Missionary Society of Norwich and vicinity, *seven dollars* was the largest contribution by any one donor, and that was given by the worthy President of the Society. The contributions to the Society for the first twelve years of its existence were, on an average, \$129.45 annually. The year following, in 1825, the Society was re-organized, and re-invigorated, and the next year the receipts amounted to \$594.92, and in 1828, to \$986.34. They remained at about this point till 1836, when they advanced to \$2,407, and continued not far from this amount till the union of the two Societies, in 1850. Since that time, the yearly contributions of the County to the cause of

Foreign Missions, have varied from less than \$4,000, to more than \$6,000; average, for the ten years ending in 1861, \$4,687; giving, for the same time, an average annual contribution from each Congregational church member within the limits of the New London County Association, of \$1.25. In this average are included the large contributions of some liberal souls who devise liberal things. If these were deducted from the general amount, the average of the remainder would be reduced to a very small figure indeed—but the fraction of a dollar.”

“But we have invested in this enterprise what is far more precious than silver and gold. We have given to the cause a very large portion of the men and the women who are essential to its success. As already intimated, we furnished one of the first band of missionaries whom the American Board sent forth. In all, we have put about forty laborers into the foreign field. * * This enumeration does not include those who have gone from other denominations in the County, some of whom are the immediate offspring of the Congregational Churches.”

“The history of the past affords motives to increased fidelity, in giving and toiling and praying for the success of our holy enterprise. The churches of the County represented in this Society, have a character to sustain before the Christian world. Our Society is one of the first-born in a numerous sisterhood. We may well aspire to pre-eminence in rank, as well as priority in age. Besides, we have already a precious investment in the enterprise; more than \$144,000 in cash, and laborers sent forth into the vineyard, thrice the number of the Apostles whom the Lord sent forth to evangelize the world. We can not afford to hazard this investment by withholding needful supplies and reinforcements.

“Nor is it enough that we maintain our present position. The world, the Christian world, the Kingdom of Christ is advancing, and we must advance with it, or soon find ourselves in the rear. The policy of our Society, from the first, has been a gradual advance, going from strength to strength; with less rapid strides, indeed,

than was desirable. Yet fifty years show some progress. Our contributions have increased about fifty-fold, and our laborers in a ratio somewhat less. At this rate of increase, the Society ought to raise, at the close of the century, \$325,000 annually. Say not, ‘If the Lord would make windows in heaven, might this thing be.’ If we make a proper use of the advantages which God has given us, if we come willingly to the help of the Lord against the mighty, He will continue to increase us as in times past.”

The donations and legacies to the American Board from the limits of the Auxiliary, are given for fifty-one successive years, from 1812 to 1862, inclusive. They were as follows. From 1812 to 1821,—donations, \$4,303.54; from 1822 to 1831, donations, \$8,462.22, legacies, \$90; from 1832 to 1841, donations, \$29,569.30, legacies, \$1,400; from 1842 to 1851, donations, \$34,705.36, legacies, \$6,031.02; from 1852 to 1861, donations, \$46,897.67, legacies, \$8,513.76; and in 1862, donations, \$4,684.44, legacies, \$500. The number of churches connected with the Society is 29, with a total number of 3,893 members.

The Tolland County Society was formed in September, 1812. Its semi-centennial meeting was held at Rockville, and the discourse, by Rev. C. W. Clapp, of that place, presents interesting reminiscences of the ministers of a former generation in the County, under whose auspices it was organized; a brief survey of the rise of the modern missionary spirit and work; some account of the origin and early pupils of the school for the education of heathen youth, first established at Columbia, then Lebanon Crank, in Tolland County, by Rev. Eleazer Wheelock, which took the name of Moor's Indian Charity School, from a farmer who gave for it a house and two acres of land, and was, after some years, removed by Dr. Wheelock to Hanover, N. H., leading to the institution of Dartmouth College; and brief notices of ten missionaries of the Board, male and female, who have gone from Tolland Co. Tables are given from the Treasurer's report, presenting the payments to the Treasury of the Society for each of the

fifty years since its formation, and the amount for each period of ten years. These amounts are—

For the ten years ending in 1822,	\$701 42
“ “ “ 1832,	6,222 99
“ “ “ 1842,	15,056 21
“ “ “ 1852,	20,734 30
“ “ “ 1862,	24,956 46
Total,	\$67,671 38

STATISTICS OF MISSIONS IN INDIA.

The *Bombay Guardian* compares the statistics of missions in 1861 with those of 1851 collected by Dr. Mullens :—

	1852.	1862.
Missionaries,	363	418
Churches,	266	890
Communicants,	14,711	21,252
Native Christians, . . .	91,295	118,893
Boys in schools,	87,062	54,888
Girls in schools,	11,193	14,723

“Missionaries have increased 15 per ct. in ten years; churches are more than three times as numerous as they were; church members are about 44 per cent. in advance; the native Christian population about 30 per cent.; the number of boys in school has largely fallen off; the number of girls in school has considerably increased. According to the rate of advance exhibited by these statistics, the native church might be expected to double itself every twenty-five years; the native Christian body, about three times in a century.”

SELF-SUPPORT BY CHRISTIAN CHURCHES IN INDIA.

Mr. Dean, of the Mahratta mission, writes as follows on a subject upon which he supposes it may be needful that there should be fuller knowledge in the United States.

“There is one subject connected with this people, which should be understood by all who are seeking their highest good. Persons in America often think it strange that Hindoos, who have always been accustomed to give so liberally for the support of idolatry, are so dependent on the missions after becoming Christians, and give so little for the support of Christianity.

“This will be easily accounted or, in

great measure, when we consider the classes of people from which the Christians have mostly come. Those here who have been in the habit of giving for the support of others, and for the support of their own religion, are for the most part the independent, working classes of the community; but from these classes hardly any, as yet, have embraced the gospel. Nearly all the Christians are from classes which might properly be called beggars. They have always been in the habit of receiving from others, and never accustomed to give, to any extent, for any cause. They have never been dependent on their own exertions for a living, unless it be exertion in the way of begging. Take, for instance, the Brahmins, many of whom have become Christians. As a class, they have never been accustomed to work, but have been taught from childhood that to do so is a disgrace, and even a sin. There is scarcely any kind of labor to which a Brahmin will put his hand, unless it be writing or teaching; and even after he becomes a Christian, it is very hard for him to change his habits in this respect. So of the Mahars, and other low castes, from which most of the Christians have come; they may all properly be called beggars. They very seldom work for wages; all they have they receive as a gift; and they always expect to receive, never to give. Idlers and beggars, it is very hard for them, when they become Christians, to break away from their old habits, and much cannot be expected from them at present.

“But there is a large, and in many respects a noble class among this people, from which but very few have as yet embraced the truth. I refer to the cultivators of the soil. In the rural districts, these are the great majority of the people; and they are the workers, while other classes live upon them. They are constantly giving for the support of others, and never receive from them. Nearly all that is paid for the support of Government comes from them, and in fact, nearly all that is given for any cause. They are accustomed to give to their religious teachers, and I am frequently urged to receive something from them. I never do receive these offered gifts, as it would give them

the impression that in visiting and preaching the gospel among them, I seek only their money. As it is, they are greatly astonished to see one laboring for them with no selfish end. When converts are multiplied from this class, there will be no want of money to support the institutions of the gospel."

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JOURNEYING IN HAWAII.

Mr. Coan, of Hilo, Hawaii, writes in a recent letter: "On Tuesday I set off over the highlands, for South Kona. The forenoon of this day led us over a beautiful, open and fertile country, some six miles from the sea, embracing the western portion of Kona. In the afternoon we passed over broad fields of jagged lavas, mostly scoriform, for the distance of eight or ten miles. This road is exceedingly severe, in a hot, thirsty, unwrought and uninhabited land. It is a wide and wild sea of slag and cinders, whose once molten waves are now petrified hills and cones, ridges and mural precipices; and whose choppy and indescribable surface may be faintly represented by a tumultuous ocean, suddenly solidified amidst the ragings of an awful storm. Passing this 'terrible wilderness' of igneous, vitreous matter, we came into a region of trees and shrubbery, which at evening opened into a clearing surrounded by forest trees, where were a few dilapidated houses and a small pool of water, but no inhabitants. Here we spent the night, some fifteen miles inland from the sea. The next day we passed along the side of Mouna Loa, through forests and shrubbery, and over open spaces, with here and there a small hamlet and a little cultivation. On Thursday we continued along the western side of the mountain, from five to eight miles from the sea, and arrived at the gates of Mr. Paris, Orange Hill, Kaanalea, having passed through a region of great fertility and of prodigal luxuriance. Groves of cocoa-nut, bread-fruit, pandanus, candle-nut, hybiscus, orange, &c., with a perfect jungle of shrubbery and vines, embower the road for much of the distance, and clothe the highlands with massive verdure. On the right, rises the hoary mountain, near 14,000 feet, and below, on the left, the

wide Pacific stretches off immeasurably, like a sea of molten silver. We need not say that our welcome was warm, and the hospitality cordial and profuse, in the residence of our friends the Parises.

"Since my return, I have been through North Hilo. Here I met with a great storm of wind and rain. The rivers rose as by magic, and their rush and roar were fearful. For forty hours, nothing dared struggle with their fury; after this they so abated that I ventured on. In the first stream I came near losing my horse. He was hauled over with a rope, by several strong natives; but getting entangled among the rocks, amidst the fury of the waters, he came near being dashed in pieces. By vigorous efforts he was extricated, and drawn ashore, lame and bleeding. He *looked* sorry, and I *felt* so, but on we toiled. The rain ceased, the winds lulled, the river subsided, and with a little derangement and delay, all my appointments were fulfilled, and I returned home in peace, with a thankful heart. A gracious Saviour had been faithful to his promises; and thus it has always been."

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MISSIONARY CONFERENCE IN INDIA.

The "Punjab Missionary Conference," which had been looked forward to with much interest, was held at Lahore, in a church belonging to the Presbyterian mission, during the last days of 1862 and the first of the present year. "For an entire week, missionaries, chaplains, and native pastors, European officers and civilians in the service of the crown, and even a distinguished native Prince—the Rajah of Kuppooorthullah—were assembled, to take counsel with one another, and to mingle their prayers for divine direction in things pertaining to the kingdom of God. Such was the interest awakened by these consultations, that we are told, 'after the ice was broken, each sitting was better than that which preceded it. At first it was with difficulty that speakers could be found. They afterwards rose, two or three together, in all parts of the house.'" There were present 33 ministers, connected with six different bodies of Christians, viz., 11 of the Church of England; 3 of the Church of Scotland; 10 American Pres-

byterians, and one a native minister of the same communion; 4 American Baptists; 3 American Methodists; and one Independent.

At a supplementary meeting, on Friday, January 2, certain practical measures were adopted, the most important of which were:

"1. The formation of a Bible and Tract Society for the Punjab.

"2. The organization of a central lay committee, the object of which is to aid native Christians in obtaining secular employment, and otherwise to relieve missionaries, as far as practicable, of all secular cares.

"3. The appointment of a committee to prepare a petition to Her Majesty, praying that measures may be taken for the preparation of a standard Oordoo version of the Bible, to be published under the sanction of the Crown.

"4. A committee to petition the Indian Legislature, on behalf of the Conference, for a law relating to the divorce, in certain cases, of native Christians.

"This was followed, in the evening, by a public meeting for thanksgiving. This meeting was a very appropriate termination of the whole Conference. 'Not only the members of the Conference,' says the *Lahore Chronicle*, 'but the citizens and strangers in attendance on its sessions from day to day, have been deeply interested, and all acknowledge that the measure was one of complete success. The deep interest in the missionary cause, manifested by so large and influential a body of Christian laymen, was very gratifying.'"

A CALL FROM CHINA.

Mr. Blodget, of Tientsin, at the close of a recent letter, refers to the missionary wants of China as follows: "It is sad to think how little Protestant Christians are doing to enter the wide fields thrown open by God's providence in the year 1860. Not one missionary has yet reached China from our own Board. [Two were on the way when this was written.] Nieuchwang, the key to Corea and Manchuria, has been a consular port for two years. It is a most inviting field. I have written to the American Missionary Association to occupy it,

but no one has come, and no mention is made of any one who will come. Would not the Methodists take it up? They have no station in the North. The Chinese language is chiefly in use in all that region. Would that our Board were ready to enter in at that place also! Besides Nieuchwang, there are Ching-kiang and Kien-kiang on the river Yangtsz-kiang, both open ports, but without any Protestant missionary. There is not a single American missionary located in the open ports upon the Great River, and only three English missionaries. These are stationed at Hank'en. No one goes to Formosa and Hainan. Hakodadi, in Japan, is still unoccupied, and we hear of no movement made to send missionaries thither. Formerly it was our reproach only to have *followed* commerce, and stationed missionaries where merchants were residing. Now, we do not even keep pace with the merchants. Trade is extending all over the east, but the number of missionaries is scarcely so great as it was eight years ago. Within a space of a year and three months, there have been fourteen deaths among adult missionaries in China, and not less than eight cases of return to their native land, without expectation of re-entering the field. The New England Congregational churches have only three missionaries in the Empire."

SAINTS AND RELICS IN GREECE.

Dr. King wrote from Athens, March 5: "Yesterday Mr. S. made a speech in the National Assembly,—he is one of its members,—in which he enumerated the advantages which Greece would derive from the annexation of the seven Ionian Islands. Among these advantages he mentioned 'their having the protection of THREE SAINTS, namely, St. Spyridion, St. Dionysius, and St. Gerasimus;' on hearing which, almost the whole Assembly broke out into a laugh! Now a few years ago, such a laugh would, I think, have been considered impious; and this shows what a change is going on in the minds of the people.

"I hope the Rev. Mr. Buel, formerly Baptist missionary to Greece, will hear of

this incident, for St. Spyridion was the great cause of his troubles in Corfu. Saints and relics are, I fancy, gradually losing their influence."

MISS BAXTER'S LEGACY.

Exaggerated statements having gone abroad respecting the amount given to the American Board by the will of Miss Sarah Baxter, late of Newton, Mass., it may be well to state, that the specific legacy is \$2,000; and that the Board is made residuary legatee, and will, it is supposed, ultimately realize from the estate a very considerable sum, perhaps \$50,000. It is all left, however, to the Permanent Fund, the income only to be available from year to year.

DEATH.

In Kharpoot, Turkey, Dec. 12, 1862, of pleurisy, MARY JOSEPHINE, daughter of Rev. O. P. and Mrs. C. R. Allen, aged three years.

DONATIONS.

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Brunswick, Two sisters for fem. sch.	
Orooniah,	18 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
New Sharon, ch.	12 00
Lincoln co. Aux. So.	
North Edgcomb,	8 40
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. 50; Ham-	
mond st. cong. ch. 60;	110 00
Brewer, 1st cong. ch.	28 65—138 65
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, South ch.	20 00
Lebanon, Cong. ch. and so. wh.	
cons. Rev. JOSEPH LORING, of	
Pownal, an H. M.	50 50—70 50
	247 55
Bethel, 2d ch. and so.	15 00
Turner, Cong. ch.	9 25—24 25
	271 80

Legacies.—Auburn, Edward Crafts, by Thomas J. Howard, Ex'r, 955,78; less exc. 2,78; 953 00
1,224 80

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Hinsdale, Ch. and cong.	60 00
Keene, Gent. 2; m. c. 23,90; prem.	
3,22;	29 12
Roxbury, B. Nims,	10 00—99 12
Grafton co. Aux. So.	
Hanover Centre, Cong. ch. and so.	
m. c. 6,64; Rev. B. Smith, 4;	10 64
Orford, West, Cong. ch. and so.	
m. c.	15 57

Plymouth, H. A. H. 25; m. c. 10;	35 00
West Lebanon, Cong. ch. and so.	50 00—111 21
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Pelham, Mrs. Hannah C. Wyman,	
which cons. JAMES TYLER an	
H. M.	100 00
Piscataquog Village, DAN'L MACK,	
which cons. him. an H. M. 100;	
Ira Barr, 3; Mrs. A. Bowman,	
2; Mrs. M. P. 1;	106 00—206 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Fisherville, A. W. Fiske,	10 00
Henniker, Cong. ch. and so. 102,85;	
prem. on specie, 1,17; (of wh. to	
cons. NATHAN CARTER an H. M.	
100;)	104 02—114 02
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 1st and 2d chs. m. c.	10 36
Hampstead, Cong. church and so.	
24,67; avails of gold necklace,	
5,62;	30 29—40 65
Stratford Conf. of chs. E. J. Lane, Tr.	
Durham, Cong. ch. and so. which	
cons. JOHN MOONEY an H. M.	124 60
Gilmanton Centre, m. c.	28 75
Sanbornton Bridge, Cong. ch. and	
so. 20; Rev. C. Curtice and fam.	
10;	30 00
Wolfboro', Cong. ch. and so. 7,25;	
Mrs. S. 1;	8 25—191 60
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so. 36,72;	
A. F. 5;	41 72
Claremont, Rev. D. M. Ide,	5 00—46 72
	809 32

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Cornwall, Cong. ch. and so.	16 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, S. W. Dole, 30; So.	
cong. ch. and so. 72,20;	102 20
Hardwick, Miss E. D. S. 1; Mrs.	
M. F. 1;	2 00—104 20
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Professor N. G. Clark,	
32,40; 1st Calv. cong. ch. m. c.	
7,50;	39 90
Essex, Two mem. of cong. ch. 2;	
A. J. W. 3;	5 00—44 90
Franklin co. Aux. So. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	17 25
Montgomery, A friend, dec'd,	5 00
St. Albans, 1st cong. ch. and so.	157 75—180 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Newbury, Cong. ch. and so.	50 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Charleston, Rev. C. Duren's fam.	
bal.	90
Derby, m. c. 5,05; Rev. J. F. 2;	7 05—7 95
Washington co. Aux. So. G. W. Scott, Tr.	
Berlin, Cong. ch. and so.	22 54
Montpelier, do. m. c.	17 39—39 93
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Mrs. A. C. H.	75
Westminster, West, Friends of	
morals and missions, 50; female	
miss. so. 36,10;	86 10—86 85
Windsor co. Aux. So. J. Steele, Tr.	
Hartford, A. H.	20 00
Weathersfield Bow and Ascutney-	
village, bal. 13,25; Rev. M. Kim-	
ball, 14;	27 25—47 25
	577 08
Island Pond, Cong. ch. and so.	3 00
	580 08

Legacies.—Peacham, Mrs. Lydia C. Shedd, for int., by E. C. Chamberlain and William Sanborn, Ex'rs, 17 25
597 33

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Hyannis, Mrs. E. N. M.	3 00
Provincetown, Cong. ch. and so.	17 67

Waquoit, Cong. ch. and so. 16; J. S. 1;	17 00
West Barnstable, Cong. ch. and so. 15 00	
Wellfleet, do. m. c.	3 18—55 85
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, W. G. H.	5 00
Boston, (of wh. fr. George Turnbull, 100; L. Gulliver, 100; P. D. S. 10; H. D. 3; a friend, 20;)	7,196 31
Brookfield Asso. W. Hyde, Tr.	
Bal. not used for printing,	5 00
Hardwick, A friend,	3 00—8 00
Essex co.	
Andover, North par. Trin. cong. ch. and so. to cons. Mrs. HAR- RIET K. DAVIS and Mrs. ANNE M. PARKER H. M. 204; South par. John Aiken, (of wh. to cons. JOHN F. AIKEN, of New York, an H. M. 100;) 150; Mrs. Jane M. Peirce, 25;	379 00
Beverly, Dane st. ch. 271,36; m. c. 168 61; wh. cons. JONATHAN H. LOVETT, WILLIAM E. DODGE, Mrs. NANCY L. LEFAVOR, and Mrs. LYDIA S. KITTREDGE H. M. 440 00	
Lawrence, A friend,	20 00
Lynn, Dr. Cooke's ch. m. c.	2 79—841 79
Essex co. North Aux. So. J. Caldwell, Tr.	
Bradford, A friend,	1 00
Groveland, Cong. ch. and so.	16 59—17 50
Essex co. South Aux. So. C. M. Richardson, Tr.	
Lanesville, Cong. ch.	12 92
Manchester, Rev. F. V. Tenney's ch. and so.	137 42
Rockport, 2d cong. ch. and so.	30 00—180 34
Franklin co. Aux. So. L. Merriam, Tr.	
Whateley, David Sanders, wh. cons. CAR- OLINE WRIGHT, of Townsend, an H. M.	100 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
A friend,	500 00
Amherst, L. Hallock,	2 00
East Hampton, D. W. Lyman, 52d Mass Reg.	5 09
South Hadley, 1st cong. so. which with prev. dona. cons. ASEL L. CLARK an H. M.	75 00—582 00
Middlesex co.	
Cambridgeport, 1st evan. ch. and so.	500 00
East Cambridge, Evan. cong. ch. and so. m. c.	12 87
Marlboro', Union ch. and so.	10 00
Middlesex Village, Mrs. SAMUEL F. WOOD, wh. cons. her an H. M. 100 00	
Newton, Eliot ch. and so. wh. with prev. dona. cons. JOSEPH H. NOYES, R. V. C. EMERSON, ED- WIN HOLMAN, GEORGE W. BA- CON, FREDERICK DAVIS, GEO. H. JONES, Rev. ERASMUS D. MOORE, and CYRUS S. MANN, H. M.	250 63
South Malden, Cong. ch. 10,85; prem. on silver, 1,17; Winthrop ch. and so. 3,83;	15 85
Somerville, 1st ortho. ch. to cons. EPHRAIM H. BLAKE and JOHN DAVIS H. M.	223 35
Waltham, Trin. ch.	51 00
Southboro', Pilgrim evan. ch. and so.	21 65—1,185 55
Norfolk co.	
Brookline, Harvard ch. and so.	1,094 80
Dedham, H. W. T.	3 00
Medfield, 2d cong. ch.	16 00
Roxbury, Eliot ch. la. 55; m. c. 3; Vine st. ch. and so. 227,97; m. c. 31,50;	320 47
West Medway, Two friends, by Mrs. Ide,	6 00
West Roxbury, South evan. cong. ch. m. c. 30,86; A. W. 3;	33 86—1,474 13
Old Colony Aux. So.	
Wareham, Cong. ch. and so.	40 00
Palestine Miss. So. E. Alden, Tr.	
Middleboro', J. H. Harlow,	10 00
Quincy, Ortho. so.	38 00—48 00

Plymouth co.	
Kingston, A lady,	2 50
Taunton and vic.	
Fall River, 1st cong. ch. and so.	79 55
Worcester co. Central Asso. W. R. Hooper, Tr.	
Barre, Evan. cong. ch. and so. 157,68; m. c. 92,50; which cons. GEO. BROWN and HARDING WOODS H. M.	250 18
Worcester co. North, C. Sanderson, Tr.	
Westminster, Mrs. H. Cummings, dec'd,	5 00
Worcester co. South, W. C. Capron, Tr.	
Westboro', Evan. cong. ch. and so. 58,41; m. c. 21,44;	79 85

A friend,	3 00
Chelsea, Winnisimmet ch. and so. m. c. 17,11; Broadway cong. ch. m. c. 40 60;	57 71
Holmes' Hole, A friend,	1 00—61 71

12,213 26

Legacies. — Charlton, Miss Mary Dresser, by John W. Whipple, Adm'r,	400 00
North Hadley, Colton Smith, by George C. Smith, Ex'r, 250; less exc 50c.;	249 50
Shirley, Mrs. Ann Kingsbury, Ex'r, 200; less inter. rev. tax, 10;	190 00
Westboro', Miss Salome White, by George White, Ex'r, 100; less tax, 5;	95 00—934 50

13,147 76

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Fairfield co. East, Aux. So.	
Bridgeport, 1st cong. ch. miss. and benev. so.	47 08
Hartford co. Aux. So. A. G. Hammond, Agent.	
Windsor Locks, A friend,	5 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bridgewater, J. Jessup,	12 00
Middlesex Asso. J. Marvin, Tr.	
Hadlyme, Cong. ch. and so. gent. and la. 48,25; m. c. 19,25; a friend, 33; wh. cons. FREDERICK A. TIFFANY an H. M. 100,50; less exc. 25c.;	100 25
West Chester, Cong. ch. and so.	39 38—139 63
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, Yale college m. c. 6,41; united m. c. 9,12; North ch. a mem- ber of do. 12; m. c. 7,79; Home st. ch. m. c. 15; Miss H. Starr, 15;	65 32
New Haven co. East, F. T. Jarman, Agent.	
Madison, Cong. ch. m. c. 43,27; la. 31;	74 27
New Haven co. West Conso. W. Atwater, Tr.	
Birmingham, Cong. ch. and so.	150 00
New London and vic. and Norwich and vic.	
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Lebanon, Ladies, 30,81; Goshen, gent. 65,10; la. 53; m. c. 23,33; (of wh. to cons. P. G. THOMAS an H. M. 100.)	172 24
Ledyard, Ladies,	29 00
Montville, 1st so. (of wh. to cons. Rev. B. B. SNOWDEN an H. M. 50; N. B. Bradford, to cons. Miss SARAH FITCH an H. M. 100;)	172 37
New London, 1st cong. so. m. c.	97 21
Norwich, Broadway ch. gent. 373; m. c. 17,36; 1st so. m. c. 8,09; 2d do 5;	403 45—874 27
Tolland co. Aux. So. E. B. Preston, Tr.	
Coventry, Gent. 15,75; la. 22,50; N. Kingsbury, 10;	48 25
Rockville, 2d ch.	153 31
Vernon, Gent. (of wh. fr. Talcott Bros. to cons. Mrs. H. W. TAL- COTT an H. M. 100;) 191,50; la. 89,73;	291 23—492 79
Windham co. Aux. So. G. Danielson, Tr.	
Killingly, Miss Abigail Fisher, dec'd,	75 00

1,935 36

RHODE ISLAND.

Pawtucket, La. asso.	5 75
Providence, Unknown, 10; Benef. cong. ch. and so. 378,85;	388 85—394 60

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Auburn and vic. W. H. Smith, Agent.	
Lockport, Cong. ch. m. c.	11 65
Buffalo and vic. H. Stillman, Agent.	
Buffalo, North pres. ch. coll. and m. c. wh. cons. A. R. KETCHUM, WILLIAM IVES, E. Y. KNEELAND and O. L. NIMS H. M. 444,13; Westminster pres. ch. 19,92; a friend, 5;	469 05
Monroe co. and vic. E. Ely, Agent.	
Rochester, A friend,	8 00
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. S. B. Chittenden, 1,000; C. N. T. 100; C. B. Caldwell, 50; W. W. Wickes, 300; E. J. Woolsey, 500; J. C. Barnes, 50; G. D. Phelps, 250; J. C. Holden, 50; Rev. William Belden, 50; Mrs. William C. Gilman, 20; 14th pres. ch. (of which fr. W. A. Booth, 350; W. T. Booth, 155; J. H. READ, to cons. him an H. M. 100; Frederick Mead, to cons. FREDERICK MEAD, Jr. an H. M. 100; C. Fanning, 30; T. Hidden, 10; A. S. Lyman, 20; WARREN A. RANSON, wh. cons. him an H. M. 100; D. T. Staniford, 10; C. D. Churchill, 20; G. L. Dale, 10; A. Schanck, 25; R. Brooks, 50; E. O. Jenkins, 20; C. Taylor, 25; J. J. Tower, 20; O. S. Fleet, 50;) 1,282,18; West pres. ch. Scudder miss. so. 100; an officer of U. S. Bark Arthur, 5; Brooklyn, juv. miss. so. for Bebek sem. 20;)	3,712 90
Oneida co. Aux. So. J. E. Warner, Tr.	
Holland Patent, Pres. ch.	48 00
Utica, "W." dividends,	8 00—56 00
Otsego co. Aux. So. D. H. Little, Tr.	
Cooperstown, Pres. ch. 62,97; Charles W. Smith, which cons. Mrs. CHARLES W. SMITH an H. M. 100; Fem. miss. so. 40,75;	203 72
	4,461 32

Albany, A friend, 50; 4th pres. ch. miss. so. 100;	150 00
Albion, Pres. ch. miss. so. 40; m. c. 21;	61 00
Cayuga, Pres. ch.	15 00
Champlain, P. Moore,	50 00
Chestertown, Pres. ch.	5 31
Cicero, Miss B.	1 00
Edinburg, Cong. ch. and so.	5 00
Fort Columbus, G. Loomis, U. S. A.	8 00
Fort Covington, 1st pres. ch.	32 00
Fredonia, F. A. Redington,	10 00
Hoosick Falls, Pres. ch. to cons. BENJAMIN V. QUACKENBUSH an H. M.	105 00
Irrington, Pres. ch. m. c.	26 85
Keeseville, M. A. Seymour,	10 00
Lisle, Pres. ch.	2 50
Manchester, 1st do.	8 00
Milton, C. T. Ordway,	2 50
North Jasper, Mrs. C. Lamson,	1 00
Perry Centre, Cong. ch.	27 20
Peterboro', Cong. ch. 2,10; Rev. P. Field, 5; Miss M. M. Field, 5; H. P. 2; W. J. 50c.; L. J. 50c.; a mite, 1;	16 10
Phelps, Pres. ch. (N. S.) a lady,	10 00
Pittstown, Pres. ch.	16 00
Poughkeepsie, T. S. Wickes,	50 00
Romulus, Pres. ch. wh. cons. Rev. CHARLES B. DYE an H. M.	60 00
Rose, Pres. ch. a thank-offering,	8 00
Somers, C. Childs,	5 00
Spuyten Duyvil, Mrs. D. Hale,	5 00
Truxton, Pres. ch.	5 00
Walton, 1st cong. ch.	20 00—715 46
	5,176 78

Legacies.—New York city, Anson G. Phelps, Jr., by Mrs. Jane G. Phelps, Ex'r,	1,441 50
Troy, S. W. Dana, by R. D. Silliman, Ex'r, int.	60 00—1,501 50
	6,678 28

NEW JERSEY.

Camden, Union cong. ch.	13 78
Madison, Rev. A. Mandell,	5 00
Newark, A corporate member, 40; J. H. Denison, 25;	65 00
Orange, 1st pres. ch. m. c.	21 85
Parsippany, do.	19 00
Paterson, 2d do. m. c.	25 30—149 93
Legacies.—Newark, David J. Hayes, by ALGERNON S. HUBBELL and AARON O. PRICE, Ex'rs, wh. cons. them H. M.	6,053 57
	6,203 50

PENNSYLVANIA.

By Samuel Work, Agent.	
Catasauqua, Pres. ch.	48 15
Philadelphia, Pine st. ch. 251,07; Buttonwood st. ch. 140; Calvary ch. 31; Mrs. Baldwin, 20; Miss M. L. Baldwin, 10; Miss C. Baldwin, 10; Manayunk pres. ch. m. c. 13; J. D. L. 14; do. for student at Bebek, 6; Clinton st. ch. S. H. C. 10;	505 07—553 22
Erie, M. W. Tyler,	4 00
Lewiston, Mrs. E. Hoffman,	10 00
Providence, Welch cong. ch.	5 00
Waverly, Pres. ch.	10 00—29 00
	582 22

Legacies.—Holmesburg, Mrs. L. P. Morton, by Rev. A. Hartpence,	25 00
Pleasant Mount, Asa Smith, by William Wright, Ex'r,	225 00—250 00
	832 22

DISTRICT OF COLUMBIA.

Washington, W. R. Hopkins,	5 00
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OHIO.

By G. L. Weed, Tr.	
Cincinnati, A congregationalist, 100; 3d pres. ch. m. c. 18,40; 2d do. (of wh. fr. P. Hinkle to cons. MARGARET MYERS an H. M. 100;) 400,20;	518 60
Circleville, Mrs. L. W. Olds,	2 00
Columbia Centre, Cong. ch.	3 05
Ironton, W. F. Willson,	5 00
New Albany, Cong. ch. 9,20; A. F. Jones, 5;	14 20
Sharonville, Pres. ch. m. c.	1 00
Walnut Hills, Lane sem. pres. ch. m. c.	5 25—549 10
Brownhelm, Cong. ch.	30 00
Bryan, S. E. B.	4 00
Columbus, Rev. J. H. Jones, 150; 1st cong. ch. 30; 2d pres. ch. 5;	185 00
Fearing, Mrs. A. Stanley,	10 00
Hartford, Coll. 2; m. c. 1;	3 00
Marietta, Cong. ch.	39 78
Marysville and Little Mill Creek, Pres. chs.	25 00
Nelson, Polly Hannahs,	20 00
Pomeroy, Welch cong. ch.	3 09
Prairie Depot, Pres. ch. m. c.	3 00
Ravenna, Cong. ch. m. c.	15 06
Windham, do. do.	6 00—343 93
	893 03

INDIANA.

Danville, Pres. ch. m. c.	12 85
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ILLINOIS.

Brighton, P—n,	5 00
Carlinville, Pres. ch.	15 00
Chicago, B. Durham,	5 00
Crystal Lake, S. S. Gates, to cons. Mrs. S. D. GATES an H. M.	100 00

Elizabeth, Pres. ch.	7 00
Galesburg, Swedish Lutheran ch.	10 00
Greenville, 1st pres. ch.	6 65
Marshall, Three friends and s. s.	3 75
Mt. Sterling, N. S. pres. ch. E. F. Crane,	20 00
Payson, Cong. ch.	100 00
Princeville, Young people's miss. so.	2 00
Quincy, Mrs. M. Ballard, 10; Ger. cong. ch. 37,50;	47 50
Rosamond, Cong. ch. m. c.	10 00
Shelby co. Unity pres. ch.	2 60
Toulon, Cong. ch.	8 00
Woodburn, do.	32 50—375 00

MICHIGAN.

Michigan Gen. asso. A. B. Gibson, Tr.	
Bedford, Cong. ch.	3 41
Chesterfield, do.	2 00
Clinton, do. 11; O. F. S. 2;	13 00
Cooper, do.	8 00
Hudson, do. to cons. Rev. HENDERSON JUDD an H. M.	37 62
Kalamazoo, Cong. ch. which cons. HOMER A. HITCHCOCK an H. M.	100 29
Memphis, Cong. ch.	4 00
Romeo, do. 120; m. c. 15,65;	135 65
Saugatuc, do.	3 25
Somerset, do.	8 70
Summit, do.	1 90—317 82
Adrian, 1st pres. ch. (of wh. to cons. D. MCCOLLUM an H. M. 100;)	162 49
Eckford, Pres. ch.	14 00
Jonesville, Sidney B. Vrooman, 35; do. for Mrs. Vrooman's sch. 15;	50 00
Lodi, Rev. R. Nutting,	5 00
Pontiac, 1st cong. ch. and so. 30,21; less exc. 22c.;	29 99
Richland, Samuel Brown, dec'd, by E. R. Miller, 100; pres. ch. a friend, 14,70;	114 70
Tekonaha, Pres. ch.	1 00
Union City, Cong. ch. 12,50; m. c. 2,50;	15 00—392 18
	710 00

WISCONSIN.

Arlington, Ch.	8 50
Baraboo, 1st pres. ch. 14,60; m. c. 5,40;	20 00
Bayfield, J. H. N.	3 00
Beloit, J. C. Newcomb, 10; la. miss. so. for girls' sch. at Kharpoet, 20;	96 21
1st cong. ch. 66,21;	20 00
Lodi, 1st pres. ch.	
Lowville, Ch. 4; Rev. L. M. Gates and wife, 5;	9 00
Manitowoc, Pres. ch.	8 00
Minnekaunee, Coll.	4 30
Monroe, Cong. ch. and so.	17 25
Oconto, Coll. 1,98; J. N. and C. W. B. 20; Fannie and Louisa, 88c.;	22 86
Reedsburgh, Rev. T. Williston,	5 00
Stiles, Coll.	3 95
Suamico, A. C. C.	1 00
Wauwatosa, Cong. ch.	28 05—247 12

IOWA.

Cass, Cong. ch. m. c.	1 00
Clermont,	4 15
Dubuque, 2d pres. ch. (N. S.) wh. cons. Rev. H. B. HOLMES an H. M.	50 00
Eddyville, Cong. ch. and so.	10 50
Garnaville, B. S.	2 00
Nevin, Cong. ch.	5 00
Postville,	3 35
Roberts' Creek,	3 00
Unknown, Miss E. A. Hyde,	2 00—81 00

MINNESOTA.

Minneapolis, Plymouth ch. m. c.	5 45
St. Paul, "House of Hope," m. c.	14 00
Wabashaw, Cong. ch. m. c.	5 00—24 45

OREGON.

Oregon, Miss L. H. Blackler, 6; cong. ch. m. c. 3,07; prem. on gold, 5,25;	14 32
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CALIFORNIA.

By E. P. Flint.	
Brooklyn, Pres. ch.	25 00
Oakland, 1st cong. ch. m. c.	17 75
	42 75
Prem.	14 25—57 00

WASHINGTON TERRITORY.

Port Ludlow, Mrs. S. S. Wilson,	3 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Canton, China, S. W. Williams,	100 00
Clifton, Nova Scotia, for miss. in Turkey,	9 01
Montreal, Can. Amer. pres. ch. 772,85; E. K. Greene, to cons. Rev. JOHN JONES, Geneseo, N. Y., an H. M. 70; James Court, 35; Mrs. McCulloch, 7;	884 85
	993 86

MISSION SCHOOL ENTERPRISE.

MAINE.—Brewer, Cong. s. s. 30; Farmington, for Scudder miss. sch. India, 28; Foxcroft and Dover, 12; Limington, s. s. 4,10; Monmouth, s. s. 2,70; Machias, cong. s. s. 14,30; Norway, s. s. 6;	97 10
NEW HAMPSHIRE.—Concord, South cong. s. s. for sch. in India. 30; Gilman-ton, Miss M——'s [s. s. class, 1; Hanover, Mrs. Laura S. Smith, for sch. at Oroomiah, 2; Henniker, s. s. for Mrs. Ballantine's sch. 24,88; Raymond, inf. class, 1;	58 88
VERMONT.—Berlin, Cong. s. s. 3,95; Peacham, s. s. miss. so. 13,14; Rutland, s. s. 38; Sharon, s. s. class, 1,50; W. Charleston, s. s. 9;	65 59
MASSACHUSETTS.—Andover, Abbottville, miss. s. s. for ed. a girl in Oroomiah, 30; Auburndale, s. s. for a day sch. in India, 20; Boston, Bowdoin st. ch. s. s. for Miss Fiske's sch. Oroomiah, 25; Mount Vernon ch. s. s. for sch. in Madura, 28,99; Grantville, s. s. for do. do. 25; Holliston, cong. s. s. for Mr. Webb's sch. 15; Roxbury, Eliot s. s. Mrs. Partridge's inf. class, 6; Uxbridge, evan. cong. s. s. inf. class, for miss. sch. South India, 2;	151 99
NEW YORK.—Binghamton, Alice Hogg, dec'd, 25c.; Buffalo, North pres. ch. s. s. 38,58; Chestertown, pres. s. s. 69c.; New York, Ch. of the Covenant s. s. for sup. of a boy at Gaboon m. 25; Vernon Centre, pres. s. s. 8,28;	72 80
PENNSYLVANIA.—Philadelphia, Buttonwood st. ch. s. s.	80 00
DELAWARE.—Hedgeville, s. s. 10,63; Wilmington, Hanover st. ch. s. s. 20;	30 03
OHIO.—Circleville, Inf. class, 5; Prairie Depot, 1st cong. ch. s. s. 2;	7 00
ILLINOIS.—Mount Sterling, N. S. pres. ch. s. s.	15 00
MICHIGAN.—Kalamazoo, "Arty," dec'd, 1; little Alice, dec'd, 6c.; Three Rivers, pres. s. s. 2;	3 06
WISCONSIN.—Delavan, Cong. s. s. for sup. of a native teacher in Syria,	70 00
IOWA.—Davenport, Cong. s. s. miss. so.	5 00
CALIFORNIA.—Downieville, Cong. s. s.	41 25
OREGON.—Oregon City, Chil.	68
	698 38
Donations received in March,	25,228 36
Legacies,	9,709 82
	\$ 35,938 18

✂ TOTAL from September 1st,
1862, to March 31st, 1863, \$204,202 23

THE
MISSIONARY HERALD
OF THE
AMERICAN BOARD.

VOL. LIX.

JUNE, 1863.

No. 6.

A CALL FOR ITINERANT MISSIONARIES.

THE Herald for May contained an urgent appeal from the Syria mission, for reinforcement; and it was then stated that the call from many other fields was also pressing. A letter has been received from Mr. Tracy, of Madura, setting forth the need, specially, of a peculiar kind of effort there, and of the men to make that effort. He speaks of an amicable arrangement by which another society has left the Madura District to be occupied by the missionaries of the Board; of the eighteen station fields into which the District was divided some years since, of which only ten are even nominally occupied; and then of the call which has long been felt to exist, for itinerant labor, and the inability of the present stationed missionaries, with the care of their own fields upon them, to meet this call. Reference is made to a region north of Pulney, fifteen by twenty-five miles in extent, which has perhaps never been visited by a missionary; and to another, north of Dindigul, of at least four hundred and fifty square miles, filled with a dense population, but never visited. The statement is continued as follows:

“The district of Nattam, lying between Dindigul and Malur, has very rarely been visited by a missionary or catechist; and the large district lying north and east of Sivagunga, containing not far from twelve hundred square miles, and crowded with population, is almost as destitute of missionary labor as the centre of Africa. All this large portion of our mission field, comprising almost the entire northern and eastern portions of the District, is beyond the reach of the mission at present. It is not neglected of choice, but because we have not strength to cultivate it, or even occasionally to visit it. It can only be reached by an active and efficient system of itinerancy. We are satisfied, after mature reflection, that the work cannot be performed by missionaries who have the charge of a station upon their hands. We need for this work *three* men, who may devote all their energies to it, without distraction.

“The work is one which will require peculiar qualifications in those who under-

take it. They must be men able and willing to endure hardness, as good soldiers of Jesus Christ. This is required of all missionaries, but particularly of men who would labor efficiently as itinerants in this country. Living in tents, and wandering from place to place, they must be satisfied to be without many of the conveniences and comforts of settled life, and to live as strangers and pilgrims in the land. If they are attracted by the very difficulties and discomforts of the undertaking, desiring, like the great Apostle to the Gentiles, to preach the gospel where Christ has not been named, they will be so much the better fitted for their work.

"They should be men of good, sound health, but especially of sound common sense; able to take care of themselves, as being yet in the body, and ready to accommodate themselves to the constantly varying circumstances in which they will be placed. Above all, they should be men of simple-hearted, single-eyed, earnest, humble piety. This, too, is needed by all missionaries, but by the itinerant more than by any other. He will see much to try his faith, much to try his patience, much to disgust him in the habits of the people; and he will need much of the meekness and gentleness of Christ, that he may not weary in instructing those that oppose themselves. He may have to labor long, seeing but little direct fruit of his labors. He must live by faith and prayer; and communion with his Saviour must take the place of communion with his brethren.

"These are rare qualifications, but rare men are needed. The work is peculiar and important, as well as difficult. The Tinnevelly itinerant mission has been rich in such persons, all of them educated in the English Universities, but simple-hearted, spiritually-minded men, throwing their whole hearts into their work. Are not the same traits of character to be found among American Christians? Has not many a young chaplain in our armies, during the past two years, exhibited the very traits of character,—the same self-sacrifice, the same devotion to his arduous work, the same love for Christ and for the perishing souls of men, that are needed by an itinerant in this heathen land? Will you not send, then, immediately, *two* men to aid us in cultivating, more effectively, the field we already occupy, and *three* to labor as itinerants in the more destitute parts of our District? We need them all, and we need them at once. In the mean time, the mission will carry out, to the best of their ability, the plan of itinerancy forwarded to you.

"You may assure those whom you send, of a most cordial welcome from us who are already on the ground. We will aid them with our counsels and our prayers; we will sympathize with them in their trials, and will rejoice with them in their success; and as far as may be desirable and practicable, will join them in their labors. With all the hardships of the missionary work, it is a good and blessed work; it is a glorious work; it is a successful work. Come and aid us, beloved brethren, in laying, in this dark land, the foundations of the church of Christ; and when, in after ages, the head-stone is brought forth, with shoutings to the glory of our Saviour, we will unite in crying, 'Grace, grace unto it.'"

THE TWO GREAT IDEAS OF THE GOSPEL.

(Communicated for the Herald.)

PROMINENT in the Gospel are the two ideas of Propitiation, and of Propagation. The one is made effectual by faith, the other by works. The first is founded on the priesthood of Christ, the latter on his prophetic and kingly character. The one is, in a sense, subjective,—its efficacious power is

wrought in the heart through a conscious spiritual experience ; the other is objective,—wrought out in benevolent effort to spread the Gospel over the world. Upon these, as foundation stones, all that is beautiful and blessed in the Gospel, as a manifestation of love to the world, rests. And they are inseparable. The faith that takes hold of, and appropriates, the sacrifice of Christ, works within the believer all that is lovely and excellent in character ; and the force of felt obligation, growing out of the love of Christ and his command to send the good news of salvation to the perishing, taking the form of religious enterprise, establishes Christian institutions every where, and beautifies the earth with salvation.

It is clear that the Gospel cannot be a Gospel to the *world*, so long as this latter aspect of it is overlooked. There would be nothing on which faith could rest as an atonement, if the glad tidings of salvation had not been told to men. For “ how shall they believe in Him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach except they be sent ? ” The Gospel is good news to a world ; but how can it be such, unless it be published to the world. It is not only something to be believed and enjoyed, but something to be also reported—communicated to others. Otherwise, it is not a Gospel. A fountain from which there is no stream, soon stagnates and disappears.

The Gospel is not self-propagating ; rather, perhaps, it *is* self-propagating, but only through the efforts of those who have received it. True religion is indigenous to no land and no race upon earth. It is a spontaneous growth nowhere in a ruined world ; but is a principle to be planted, and transplanted, and propagated, till it shall have overspread the earth. No nation, however enlightened, has ever originated this, or any true scheme of salvation. The world by wisdom knew not God. The Gospel is a wisdom which none even of the princes of this world knew. Salvation from sin is above the reach of human device or conception. A knowledge of the way of life is from above, and must be communicated to men and to nations.

The Saviour of the world, therefore, after his crucifixion, gave command to his followers, to go and teach all nations ; and the church may as safely ignore the great principle of propitiation, as this other, no less essential and important principle of propagation. In either case, Christianity is crippled, and the church on earth withers away. The power of Gospel truth is checked, whether in the heart or in the world, wherever the obligation to disseminate it ceases to be felt. How can true religion abide in a heart that has no concern for others, and that prompts to no effort or sacrifice to save the world ? And how are men, who know not Christ or his cross, to be enlightened and evangelized, except it be by effort on the part of those who have themselves been saved ? To deny, or ignore, this duty of *propagating* the truth, involves *religious heresy*, not less fundamental and subversive in the end, than to deny the great central idea of *propitiation* in the religion of Christ. In either case, the Gospel would become a negative and useless dispensation to man.

The missionary enterprise gives development to this long-neglected principle of Christianity. Its great work is to spread the Gospel over the world, in the most systematic and economical way, and in the quickest possible time. Without any system or organization for self-diffusion, Christianity would fail on earth, and become extinct. It would not prove itself to be from God; would not secure the confidence and respect of mankind; would appear unfitted for a lost world. The embers of its faint existence in society, or in the individual soul which should put forth no effort to diffuse it, would soon die. Let us bear in mind the fact that Christ did not come to *us*, when he first came unto his own. *We* are of the Gentile stock, who have been Christianized by missionary labor. Our ancestors were idolaters; but early in the Christian era the Gospel was brought to them. It found them in the deepest degradation; and it was by no effort or desire of theirs that the truth was introduced among them, or wrought out for them and for us so much of elevation. This was a work of Christian philanthropy and of individual sacrifice, and we are bound, upon the same high principle of duty, to send the same truth to those who have it not. For them it is as necessary as it was for our fathers,—as it is for us. It would do the portion of the world that is now without it, as much good as it has done to those who have it. It would be as great a gain to heathen nations to receive it, as it would be loss to the Christian nations to be deprived of it; and who can measure that loss?

But for this provision of the Gospel to which we now refer, our ancestors, —our Anglo-Saxon race—would never have been Christianized; the banner of the cross would never have gladdened our eyes. But we received this Gospel *in trust*, as well as in faith. We have received it conditionally; and it will be a blessing to us and to the world, permanently, only as this condition is fulfilled. It comes to us labeled—"Send it forward to the nations; hasten it over the earth." *We* are debtors to the Greeks and to the Jews; to the wise and to the unwise! We are under even higher obligations to send this good news to the yet unenlightened nations, than early Christians were to send it to our fathers. For we are in an age of clearer light, and have greater facilities for doing this work. We, too, are nearer the end of time, and the long, long delay has enhanced our obligations.

Surely the time has now come, when this great work of Christianity should be completed; when this long neglected power of the Gospel should be developed, and this last grand demonstration of its truth be made, for the end draweth nigh.

W. W.

ITEMS OF INTELLIGENCE.

SYRIA.—Mr. H. H. Jessup wrote from Beirut, Feb. 27: "I have just been on a visit to Tripoli with my brother. The villages in the interior, a few hours to the north-east, on the Hums road, are opening with great rapidity to the reception of the gospel. The demand for missionary labor is painfully pressing, yet we have absolutely no one to send. I never felt more strongly our weakness as a mission than during this brief visit. There is no doubt, that were that field properly

worked, a rapid harvest would follow. Four villages are pleading for help, but we can only commend them to the Lord and promise to lay their case before the churches at home. In Beirut I have a class of about twenty catechumens, most of whom are candidates for admission to the church. Brethren, pray for us."

Mr. Calhoun also writes: "Our field, on the whole, has never appeared to me so inviting and so prosperous as now. Depend upon it, the way of the Lord is preparing in Syria. Light is spreading. In our seminary, there is an increasing interest in the study of the Bible, and I cannot but feel that a silent work of grace is going forward."

CENTRAL TURKEY.—Mr. Schneider wrote from Aintab, Feb. 7: "I recently sent one of our native pastors to Birijik, on the Euphrates, to look after our work there. He performed a marriage ceremony, and administered the ordinances of baptism and the Lord's supper. Two new members were received to the church. He brings a favorable report of the state and prospects of the work. The little band of Protestants have earned for themselves a good name among the inhabitants, and their influence is very salutary. New hearers come to the Sabbath services, and there is a friendly disposition towards the truth among the Armenians. They are quite accessible. Our brethren have much profitable intercourse with them, often going to their houses, reading and talking with them, and closing the interview with prayer. Everything looks hopeful.

"Our monthly concert in January was one of peculiar interest. We now hold it on Sabbath afternoon, when all our people can be present. Besides the intelligence from our immediate vicinity, I always give them the most recent news of the missionary work in different parts of the world, and they are ever much interested. On this occasion, I read the affecting account which Du Chaillu gives, in his African explorations, of the murder of three women on account of witchcraft. It is a very touching narrative, and deeply affected our people, especially the pastor. The following Sabbath he preached a missionary sermon, and a more moving one I have not heard for a long time. He made powerful appeals to his people. During the following week he, his wife, and all his children came to my house, all bringing their gifts with their own hands (even the youngest, a child at the breast, was not excluded) for the benefit of the benighted Africans. Their contribution amounted to \$10, which for persons in their circumstances, is very liberal. The second pastor, also, added his gift, of \$4.40. Some others have since given their mites, and others will yet do so. We trust the Lord will accept the gift, and bless it to the enlightenment and salvation of some of those benighted people. Such spontaneous developments of generosity are pleasant and promising, especially when seen in the spiritual guides of our people."

A letter has been received, signed by the different members of the Central Turkey mission who were present at the recent meeting of that mission, at Aintab, in which, referring to the action of the American Board at its last annual meeting, with reference to the protection of American citizens in Turkey, to avoid any possibility of misapprehension, they express a very high appreciation of the indefatigable and efficient efforts of Mr. Johnson, U. S. Consul for Syria, to bring the murderers of the late Mr. Coffing to justice, and also state that they "have had opportunity for knowing, that in the prosecution of that case, Mr. Johnson was amply supported by the Hon. E. J. Morris, Minister resident of the United States, near the Sublime Porte." The last Annual Report of the Board states that "thanks are due to Mr. Johnson, for his discreet and energetic measures for the apprehension of the murderers." They also wish it to be understood that in other cases, as American citizens, they have had no occasion to look to the representatives of

other Governments for the protection of their rights and interests, but that "both Mr. Morris and Mr. Johnson have done every thing possible to secure the ends of justice."

GABOON.—Mr. Walker wrote, Jan. 6: "This is the week of prayer, and we hold a meeting every day, at 4, P. M. It is truly encouraging to see the large and cheerful attendance. Yesterday and to-day, six of the members of the church came down the river, who were not able to come last week in time for the communion. Adanga, the native preacher at Nengenenge, is down for a few days.

"You may be a little disappointed to learn that we received only one to the church last Sabbath, but I see no falling off in the interest. There were three or four who would have been received, but they could not get here in time. I hear a good report of them. Disturbances up the river kept them there, and the same cause will keep them here for some time. Some of the church members will go out into the surrounding villages and teach the word. Our schools are doing as well as usual.

"We are glad to notice the spirit manifested at the last annual meeting of the Board. We breathe more freely, and are very much encouraged to continue the most rigid economy. I do not know that we have ever had more occasion to thank God and take courage. May the Lord strengthen your hearts and hands for your great work. I write little of affairs at home, but if any one asks how we feel about it all, say, we die daily in the miseries of our bleeding country."

MAHRATTAS.—Rev. Messrs. Munger, Ballantine, and Bruce, with their wives, and Miss Abbott, who sailed from Boston October 29, 1862, in the ship Whampoa, Captain Pritchard, arrived at Bombay, March 3, after a very pleasant voyage of 124 days. Mr. Ballantine says: "The ship was provided with the best of stores and an abundance of everything, so that I cannot wish for better accommodations for any company yet to come out." "God blessed us wonderfully, with clear, smooth weather, with health, and accommodating officers." "The captain did every thing for us in his power." "We had preaching every Sabbath, attendance on which was voluntary with the men. The officers usually came in, the captain always." "We manifestly enjoyed the gracious presence of God's Spirit, during the last weeks of our ship life. It was delightful; and a goodly number of the sailors were not ashamed to come daily to us for instruction and religious inquiry. One has given the most cheering evidence of conversion, and Mr. Bruce feels confident of another with whom he has had specially to do. I think there were not more than three or four in the ship who did not share in the seriousness."

SANDWICH ISLANDS.—Mr. Lyons, of Waimea, reporting his labors for the past year, gives particulars respecting the temporal as well as the spiritual condition and prospects of thirteen distinct "parishes" into which his field is divided. Most of these parishes have "sub-pastors," some of whom would seem to be well fitted for their position, doing much good, while others have less to recommend them. In some places there is a fair degree of prosperity, in others the people are miserably poor and the population is diminishing; and in some iniquity abounds, many professing Christians seeming spiritually dead, while "the wicked are active and heaven-daring." The details would fill nearly eight pages of the Herald, and of course cannot be published. Mr. Lyons had visited each of these "out-parishes," Wai-manu excepted, three times during the year, performing the duties of pastor and looking after the interests of schools. Fifty-six persons were received to the different churches by profession. The whole number of members is not far from 2,000. "Notwithstanding the general great poverty of the people, their contribu-

tions have been quite commendable;—for pastors' support, \$781.37; for foreign missions, \$214.63; and for church-building purposes, \$647.25; total, \$1,643.25." Something has also been done for Lahainaluna seminary. "Three annual meetings were held, two of sub-pastors and one of teachers,"—"great meetings," at which reports were presented from each out-parish, and very many topics connected with the social, moral and religious interests of the people were discussed. A list of fifteen such topics is given, including 'family worship,' 'the better observance of the Sabbath,' 'duties towards the poor and destitute,' and 'the duties of sub-pastors.'

A letter from Mr. Pogue announces that the new buildings at Lahainaluna, to replace those destroyed by fire in July last, are completed; two for dormitories, with accommodations for about eighty pupils, and one for chapel and recitation rooms. The whole cost about \$8,000, and "so far as buildings are concerned," it is said, "we are now much more comfortably situated than we have ever been before."

Mr. O. H. Gulick, now the missionary at Kau, in a letter dated January 27, presents an unpleasant picture of the instability of Hawaiian character, as shown by the readiness with which the people there gave themselves up to intemperance after Mr. Shipman's death, and while they had no pastor. From one-third to one-half of the church members, he supposes, had in this way gone more or less astray, before he went among them. "By a strong vote of the church lunas, or deacons, about eighty drinking members have been suspended." At Punaluu and vicinity, about sixty, most of whom had been drinking, have joined the Papists, the priest telling that if they joined his church, they could confess to him in private and be forgiven, no one else knowing anything about it; but if they remained with the *Calvinists*, the minister would herald their names as those who must be disciplined, and they would have to confess in public, before the church. Both the drinking and the going over to Romanism seem now to have mostly ceased; and though so many have gone astray, many others are found to be "steadfast upon the side of the Lord." In business matters, and in benevolent contributions, the church has done well during the year, having paid to Mrs. Shipman a balance of \$98, contributed, at monthly concert, about \$200 for missions, and raised \$190 in money, towards finishing a church at Kahuku Kau. Mr. and Mrs. Gulick, assisted by Mrs. L. H. Gulick, of the Micronesia mission, now with them, have commenced a boarding-school for girls, which they hope will increase and become a permanent institution. They have now six pupils.

DAKOTAS.—Mr. Riggs wrote from St. Anthony, Minnesota, April 21, that important events were transpiring. The condemned men at Mankato were probably then on their way to Davenport, Iowa, [where, it is understood, they are to be kept as prisoners,] the boat which was to take them having passed up the Minnesota the week before. The whole matter of their removal was to be kept a secret until it was actually accomplished. When it is known, Mr. Riggs says, "there will be great wailing in the camp at Fort Snelling," [among the women.] The latter camp was also to be removed very soon, and Mr. J. P. Williamson was intending to accompany the Indians. "It will be quite a comfort and assistance to them," Mr. Riggs writes, "to have him with them. Sabbath before last I assisted him in baptizing sixty-five, of whom only two were men; and last Sabbath we baptized their children. He has still quite a number on his list of applicants, and this state of things makes it quite essential that he, or some one, should go with them."

LETTERS FROM THE MISSIONS.

Mahratta Mission.—India.

REPORTS.

PORTIONS of a report of the "Ahmednuggur Branch" of the Mahratta mission, prepared for publication in India, and also reports from most of the stations of the mission, for the year 1862, have been received. The following extracts from these documents, with a condensed abstract of other portions, will present the more important facts.

The Ahmednuggur Branch.

There were, in connection with the Ahmednuggur Branch of the Mahratta

mission, at the close of 1862, five missionaries with their wives, two native pastors and four licentiates, sixty native helpers, including school teachers, and two tract colporters. There were six stations, (two of them unoccupied by a missionary,) forty-one out-stations, where religious services were held every Sabbath, and twenty churches, containing 588 members, with 407 baptized children.

The statistics of these churches are given in the following table:

Statistics of the Churches of the Ahmednuggur Branch for 1862.

CHURCHES.	Members, Jan. 1.	Received on profession.	Received by letter.	Dismissed to other churches.	Excommunicated.	Died.	Members, Dec. 31.	Children baptized in 1862.	Bap. children rec. to communion.	No. of baptized children, Dec. 31.	Villages represented.
Ahmednuggur, 1st,	103	15	.	5	.	.	113	7	5	76	8
" 2d,	30	7	2	.	.	2	37	2	1	16	1
Seroor,	27	4	.	.	.	1	30	8	.	36	4
Khokar,	66	2	3	.	3	2	66	7	2	88	12
Shingvay,	21	3	.	.	.	1	23	3	1	16	4
Chande,	40	3	2	2	.	1	42	3	2	32	6
Lonee,	12	.	.	.	.	1	11	.	.	5	4
Kolgaum,	15	3	.	1	.	.	17	3	1	17	5
Dedgaum,	35	2	2	1	.	.	38	7	1	27	7
Gahoo,	25	3	.	.	.	.	28	1	.	12	7
Panchegaum,	19	6	.	.	3	.	22	3	.	13	5
Kendal,	21	2	.	.	.	.	23	3	.	10	7
Wamburi,	25	4	.	.	.	.	29	2	1	10	4
Shingave,	20	.	.	.	.	.	20	.	.	6	3
Wadgaum,	10	.	.	.	.	1	9	5	.	8	4
Satral,	9	6	.	.	.	.	15	1	.	3	9
Rahuri,	17	.	.	.	3	.	14	.	.	3	3
Newasse,	15	3	.	.	.	2	16	.	2	12	5
Sonai,	22	.	.	.	.	1	21	1	.	8	6
Padhegaum,	13	1	.	.	.	.	14	2	.	9	5
Totals,	545	64	9	9	9	12	588	53	16	407	109

No new churches have been formed the past year. The existing churches have received new members from other villages, so that at the close of the year, 109 towns and villages were represented in the twenty churches,—thirteen more than at the close of the previous year. Thus the gospel is working its way like leaven, and spreading to one village after another.

Difficulties—Persecutions.

The reports of the different brethren show the serious obstacles experienced during the past year in carrying on their work. In some churches, difficulties have arisen which have resulted in the excommunication of some of the members and the suspension of others; yet we believe the churches have advanced

in Christian knowledge and in piety, and the reports from some of them show a much better state of feeling at the close of the year than at the beginning. Many members who had sinned have repented; those who had cherished feelings of ill will towards their brethren have been brought to a better state of mind, and peace and harmony have taken the place of jealousy and discord.

As to the outward persecution experienced by some of the churches, we think it may prove to be rather a mercy than a judgment. It has tended to separate the wheat from the chaff,—to show who love the Lord Jesus Christ in sincerity, and who have only a name to live while they are dead. It has also served to exhibit before the heathen the true nature of Christianity; and men who have desired to enter the church have learned what self-denial they will be called to exercise, if they profess the religion of Christ. We have no doubt that all these things will work for the furtherance of the gospel, and that hereafter we shall have reason to praise the name of our Heavenly Father for all his dealings with us, even those which seemed most painful and severe.

Helpers—Schools.

It is worthy of remark, that while the number of our native helpers and licentiates is only three more than it was at the close of the previous year, the number of places where Christians reside is now thirteen more. In general, where there is even one Christian, there is some interest, and some special encouragement for labor. But we are unable to follow up this interest as we could wish, for want of men and means. Of the 109 places where Christians reside in this district, there are only 41 where regular religious services are held on the Sabbath, leaving 68 unsupplied.

We have had 29 schools in operation during the year, containing about 285 scholars, of whom 28 were girls. These schools are in many respects unsatisfac-

tory, yet some of them are bringing forth good fruit. The scholars who come from them to Ahmednuggur, seeking admission to the school for catechists, are not only far in advance of those who came in former years, in point of scholarship, but they have a more correct knowledge of Christianity and deeper religious impressions, and are, therefore, better prepared to be trained for the work of catechists and teachers.

We endeavor to make every school a centre of light, and thus far we have succeeded, even better than we had dared to hope, amidst the numerous discouragements which occur in this department of our labors. In the twenty-nine schools we do not include that for catechists, nor the girls' school at Ahmednuggur, these being of a higher grade.

It should be added, that the expenses of these common schools are very small; not more than from sixty to eighty rupees a year, for each.

Vernacular Education Society.

Mention is made of the (English) Christian Vernacular Education Society for India, and of the examination of native teachers competing for prizes, held in April, 1862. (See Herald, for August last, page 238.)

It is intended that these examinations shall be held annually. The rewards, on the next occasion, are to vary from ten to forty rupees, and it is understood that the examination will be much more strict than it was last year. The prizes offered by the society are a great stimulus to our vernacular school teachers, in fitting themselves for the duties of their position, and an important help, when obtained, to those whose wages are not large; and they render the station of a teacher much more honorable and advantageous than native Christians are generally disposed to consider it. We are glad to see that the Bible has a prominent place in these examinations.

Annual Meeting of the Mission—Singing.

The usual anniversary of the mission was held October 30th and 31st, and November 1st. The meetings were attended with a great degree of interest, and their influence upon the native brethren was most excellent. It is needless to enter into particulars, but there was one new feature in the meetings on this occasion, which deserves to be mentioned. One evening was devoted to singing the praises of Christ in the native style, which may be called a Christian *Kirttan*. A *Kirttan*, among the Hindoos, is a meeting at which a *Gosavi*, or religious teacher, celebrates the praises of some god, with singing and instrumental music. On this occasion the form was preserved, but the subject was wholly new. The hero was the Man of Calvary; he who was holy, harmless, undefiled, and separate from sinners. The poetry was chiefly composed by Krishnarow, a young native brother of Ahmednuggur, possessed of much poetic feeling, and who seems to have consecrated this, and indeed all his talents, to the service of Christ. Three or four persons stood back of him on the platform, who, at the close of nearly every verse, joined in a refrain, or chorus. After singing a few verses in this manner, an exposition of the song was given, and any remarks were made that might suggest themselves to the leader. There was much artistic skill displayed, both in the execution of the music and in its adaptation to the poetry. The effect, at times, was highly dramatic, yet it was always serious and impressive, and it gave to some of us new ideas in respect to the use that may be made of the native music of this land.

During the succeeding two months, it being a time of vacation in our schools, the same native brethren visited many places in our first and second northern districts, and in some villages crowds assembled to hear the Christian *Kirttan*. This singing of Christian songs has led many to listen to the truth, who

were never before willing to give ear to the important declarations of the word of God; and in the case of some, the tears running down their cheeks have testified to their deep interest. May many around us thus become interested in the gospel, and be brought to accept it as the message of God to their souls.

Benevolence.

No effort was made at the anniversary to induce the native brethren to make contributions, as in the previous year. It was thought best not to do so, inasmuch as many had been reduced to great distress by the scarcity of rain during the last rainy season, and the consequent high price of provisions. Nevertheless, many Christians were unwilling to be denied the privilege of presenting their thank-offerings to the Lord, and these were presented, very quietly, but with hearts evidently full of gratitude, on the last day of the meeting. A watch, a woman's garment of fine texture, ornaments of various kinds, and rupees, half and quarter rupees, were brought forward and placed upon the table. One hundred or one hundred and fifty rupees, in money and valuable articles, were given and subscribed, showing that the benevolent spirit of the native Christians was not an evanescent feeling.

STATION REPORTS.

Ahmednuggur.

THE native pastor of the first church at Ahmednuggur having been absent, laboring at Bombay and Satara, the church has been without his services for the whole year. Fifteen members were received, on profession, in October, and some notice of the occasion has already been published in the *Herald*. Five members were dismissed to other churches. The present number in the church is 113, living in seven different villages, besides Ahmednuggur. To the second church, seven members were received by profession and two by letter, and it is said, "We have reason to praise God that the labors of the faithful pastor have been so greatly blessed, even in the midst of severe trials." The church at Lonee has received no addition.

Schools.

In the school for catechists, under Mr. Bissell's care, there have been thirty-six pupils, of whom eight were young men with families. The general deportment of the pupils, and their progress in study, have been commendable. "The religious interest in the school has been such as calls for grateful mention." Eight of the pupils have united with the church during the year, and at its close there were but eight who were not professing Christians. Four of the young men have been sent out to labor as teachers or catechists, not expecting to return to the school, while others are employed in the same way for a few months, who will then resume their studies. The number of candidates applying for admission to this school, and worthy of being aided, is increasing yearly; but this year the mission was obliged to say to "a fine class of candidates," that their examination was satisfactory, and they would be glad to receive them, but had not the means to do so. This want, however, was unexpectedly met, in part, by the generosity of a native gentleman, who offered a sum sufficient to support ten of the candidates for two years.

In the school for girls, under the care of Mrs. Ballantine, there have been about fifty pupils. Six have been received to the church. Eight of the larger girls were married during the year, six of them to catechists and teachers employed by this mission, and two to respectable men connected with other missions. This school has received several special donations from friends in England, Scotland and America. The school for boys of the higher castes, continues to prosper. A teacher who was for many years engaged in Miss Farrar's school for girls, has been employed, since her death, to teach a boys' school in a building erected and presented to the mission by Col. Pottinger.

Licentiates—Manifested Friendliness.

The class mentioned in former reports as pursuing theological studies, came together again in April, but somewhat reduced in number, two being unable longer to attend, without too much interference with their duties as teachers of schools. There were seven who continued their studies until the meeting of the mission in October, when four of them were licensed to preach the gospel. One of these has gone with Mr. Harding to the new station at Sholapoor, and the other three have been put in charge of churches. The report says:

'The going forth of members of this class, thus licensed to preach, forms a new era in the history of the mission. What the result will be we do not know, but we have strong hope that they will do well, and will become good pastors of native churches. So strongly are the members of the mission impressed with the importance of efforts to train such men for evangelistic and pastoral labor, that it has been decided to collect another class in May next, to be prepared by a three-years' course of study, for the same work. The young men are at hand, ready to study, and desirous to serve God in the gospel of his Son. Providence seems to point to the necessity of training pastors for the numerous churches rising up all around us, and extending their influence into village after village.

The publication of a book of "Hymns for Children," in Mahratta, with tunes, is spoken of with interest. The people, it is said, "are much more easily impressed with truth when presented in the form of poetry and put to music."

Incidents have occurred, which, while showing the enmity of some, have led to a very gratifying manifestation of interest in the missionaries and their work, on the part of English residents and of many natives. An incendiary, after several attempts, succeeded in burning a row of five thatched houses, occupied by converts. Clothing, books, and other valuable articles were also consumed; but efforts were at once made for the relief of the poor Christians, "and the result of the whole was, that instead of the poor, thatched houses, we now have some that are substantially built, [covered with tiles] and in little danger of fire." The year has thus been one exhibiting "both the lights and the shadows of missionary life."

Seroor and Kolgaum.

These stations have been still under the superintendence of Mr. Bissell, but his labors have been mostly in connection with the school for catechists, at Ahmednuggur. He has been able to spend but little time in the districts, but says: "The Lord has carried on his work by his own instrumentalities. Seven persons have been added to the churches by profession; four at Seroor, where there is a native pastor, and three at Kolgaum. Oth-

ers have declared their full belief in the truth of Christianity, and have encouraged those about to be baptized. At Kolgaum, with one exception, the members of the church (now seventeen) have maintained a consistent Christian walk." One young man has been suspended for dishonesty. The school there has been, for various reasons, much interrupted. At Seroor, the thirty members of the church belong to nineteen different families, and reside in seven different places. The native pastor seems to have labored much and faithfully, on tours and in other ways, among the heathen. The drought, and high prices of grain, have pressed heavily upon the people, in these as in other districts.

Rahuri.

Mr. Abbott reports that the year at this station has been one of trial to the missionary and to the native Christians. The high price of grain, and the consequent difficulty of obtaining subsistence in any honest, Christian way, have presented strong temptations to resort to such expedients as are adopted by the heathen. Persecution on the part of native officials has also greatly discouraged some of the Christians; and caste prejudice has proved another source of trial. Twelve persons have been received on profession, to the five churches in the district, and three have been excommunicated, within the year. There are now one hundred and fourteen members, living in twenty-one villages, not including those residing where there are other churches. There have been five village schools, three of them sustained only a part of the time, as the children are taken away when they can earn anything, to help support the families. A girls' school at Rahuri was kept in operation eight months of the year, with ten pupils, regular in their attendance. Most of the villages of the district have been visited by the missionary, and "the reception everywhere met with, and the attention given to religious instruction, have been very gratifying." The villages are also visited by the catechists, and thus Christian knowledge is being diffused.

Khokar.

Mr. Barker, reporting the Khokar district, says:

The past year has been one of peculiar trial in connection with our work. Bitter persecution on account of caste has arisen, and this has revealed the strength of some, and the weakness of others; and the utter unfitness of a few

to remain in connection with the church. An unusually large number have been excommunicated, some of them for the grossest sins. Cases of discipline have been frequent, and the attendance on divine worship has been painfully small. Here and there a Judas or a Peter has appeared, giving his pastor and his Christian brethren much anxiety. Many weary hours have been spent in hearing from the suffering Christians the story of their persecutions, and many more in efforts to comfort them, and direct their attention to such portions of the Bible as are calculated to give consolation.

In addition to the increased care of the five churches in the district, the famine (which was especially severe in this region) has compelled, and still compels us to witness much distress, without the ability to relieve it. But He who hath set the day of prosperity over against the day of adversity, has graciously permitted us to witness events which call for special thanksgiving. The work has spread more rapidly than ever before in the western and north-western parts of the district. A fine church edifice, and a residence for a missionary, have been completed in that region; several persons, from a somewhat numerous caste, not before represented in our churches, have been admitted to the communion; many of the Christians have manifested the graces of the Spirit in the midst of severe trials, and all the churches have commenced to give systematically, and for the most part cheerfully, for the spread of the gospel.

To the church at *Khokar*, only two persons were received on profession and three by letter, while three were excommunicated. Serious difficulties have occurred on account of caste prejudice. The church has extended a call to one of the recent graduates from the theological class at Ahmednuggur, and he will probably be ordained soon.

Panchegaum Church.

The victory over caste, in the church at *Panchegaum*, mentioned in the report of last

year, was not so complete as was hoped. When a Mang offered himself for union with the church, in April, a few opposed, on account of his caste, and unsupported charges were brought against him; but after a long session on the subject, the vote for his admission was unanimous. Now, however, heathen relatives of the Christians set themselves diligently at work to create divisions in the church, and if possible to ruin the character of prominent members. "Pages might be filled with narratives of the varied annoyances to which the Christians were subjected, for having 'doubly defiled' themselves by receiving a Mang." Some of the members bore all their trials with a most admirable Christian spirit, but not all. "The faith of three persons was not equal to the severe test. They denied Christ in the most open manner; took part with their heathen neighbors in persecuting the church, and were excommunicated by unanimous vote." "The shameful treatment which the helpers connected with this church received from the Mahars, naturally led them to labor more among the Mangs, and their efforts have not been without fruit. Near the close of the year, three men, of more than average intelligence and influence among that caste, were baptized." Others are receiving instruction with reference to examination and baptism.

Church at Satral.

"The providence of God has wrought, with his grace, in a wonderful manner in that portion of this District occupied by the Satral church." The donation by Mr. Tytler, English collector and magistrate, of funds for building a chapel and mission-house at Pimplus, under affecting circumstances connected with the death of a daughter, was reported in 1861. These buildings have been erected—"a neat, gothic, stone church,—under the shade of the beautiful tamarind tree that sheltered his child's tent,—and a fine house for the residence of a missionary." Superintending the erection of these buildings, in 1861 and 1862, Mr. Barker frequently visited Pimplus, which is "a fine centre for operations." "On such occasions, the members of the Satral church usually came together, and opportunity was also afforded for preaching in the large villages in that region." Six persons were added to the church by profession, during the year, and "mainly through the influence of a man baptized in 1861, who lives midway between Pimplus and the Godavery, the interest has spread in a remarkable manner in that region; so that there are now

inquirers in villages thirty-two miles north from Satral."

Benevolence—Schools.

In connection with the churches at Wadgaum and Padhgaum, nothing of special interest has occurred. The benevolent contributions of Christians in the district have been diminished by the "famine prices" of grain, making it exceedingly difficult for them to obtain their daily food. "The amount of the offerings, out of their deep poverty, is twenty-eight rupees." It has been, for the same reason, a trying year for the schools also. There were seven in operation a part of the time, but all quite small; and when the famine was most severe, nearly all of them were broken up, every child that could earn anything being taken away and put at work. On the whole, it is believed, "the persecution that has come upon the churches has resulted in good, in several respects. Unworthy persons have been prevented from seeking baptism, the churches have been sifted, and the true followers of Christ have been drawn more closely to each other, and led to look away more than heretofore from all earthly reliances, to the great Head of the Church." The five churches of the district now contain 117 members. There were added during the year, by profession, fifteen; by letter, three. Six were excommunicated and three died. In a letter accompanying his report, Mr. Barker speaks of the mission's urgent need of a reinforcement.

Satara.

Mr. Dean, who reports this station for the year 1862, was the only missionary at the station during most of the year. He was aided by the native pastor from Bombay, and when at Satara they usually had preaching in both chapels twice on the Sabbath. The attendance has been somewhat greater than it was in 1861. Two persons were received to the church—one on profession and one by letter. A small school, for girls and a few small boys, with about fifteen pupils, was in operation ten months of the year. Mr. Moduk, the native pastor of the church at Bombay, who spent most of the year at Satara, has been untiringly faithful in his labors, and has exerted a wide and happy influence, especially over the young, and the better educated part of the community. He has spent much time in private conversation on religious subjects, with persons who called on him at his house. Mr. Dean has also had like opportunities, and remarks, "Perhaps this has been the most encouraging part of

our work." "There are very few days when we are here, in which some persons do not come to talk with us, and some repeat their visits frequently. Some seem really to love the truth, but have not courage to withstand the bitter opposition they must meet if they openly embrace Christianity. Considerable time has been employed in preaching tours, about two hundred villages having been visited during the year by the missionaries and the three catechists, some of them repeatedly. "We have ready access, everywhere, to the people," Mr. Dean remarks, "and usually good congregations to hear us, varying, with the size of the villages, from twenty-five to two or three hundred.

Bombay and Sholapoor.

Mr. Harding writes from Sholapoor, where he had been for about two months; but first speaks of Bombay, which place he visited in December. Ramkrishnapunt, (Rev. R. V. Moduk), after spending a year at Satara, had returned to his charge at Bombay. His people had much desired his return, are united in him, and "the prospects of the church seem, on the whole, better than ever before." "The audience on the Sabbath is just now larger than it has been for several years, and the weekly prayer-meeting is also well attended." Two deacons were chosen by the church during Mr. Harding's visit, none having been previously appointed. During the year, two persons had been received to the church on profession, and two dismissed by letter, to the second church in Ahmednuggur. At present, there are several interesting inquirers.

Most of his two months at Sholapoor, Mr. Harding had spent in touring. A graduate of the Ahmednuggur theological class was with him as an assistant. Two other persons, a teacher and a catechist, went with them to the field, who were expected to be stationed at Barsee, thirty-six miles north of Sholapoor. Several persons there had manifested great interest in Christianity and had earnestly requested a Christian teacher; but the Brahmins made most determined opposition; it was impossible to rent a house; and when the teacher undertook to remain in a tent till a house could be built, he was greatly annoyed. His letters to Mr. Harding were not forwarded from the post office, Mr. Harding's letters to him were not delivered, and when he threatened to report the unfaithfulness of the post-master, who was a Brahmin, he and another Christian with him, were complained of to the highest authority in the village, and fined, on the charge of using abusive lan-

guage. "Nothing," says Mr. Harding, "could be more unjust. The charge was wholly false, as doubtless every one knew;" and had it not been that the wife of the teacher was ill, they would have gone to prison rather than pay the fine. Barsee is spoken of as on many accounts an interesting place, and it is hoped that better things may be reported from there ere long. Respecting the new Sholapoor field generally, Mr. Harding says: "It is certainly a most interesting one, and in regard to the character of the people and the facilities for reaching them, it is perhaps second to no other on this side of India. I have strong hope that our labors will be blessed."

Madura Mission.—India.

ANNUAL REPORT.

THE report of this mission for the year 1862, is received. It pays a just tribute to the worth of Mr. Scudder, so early and suddenly removed from his work, and notices the death of two children of the mission families; but states that, with slight exceptions, the usual health has been enjoyed, and the usual labor performed, by the adult members of the mission circle.

The Madura Collectorate, in which the mission is situated, exclusive of several zemindaries, contains an area of about 10,000 square miles, and a population of 1,800,000. The area and population of the different station fields are given as follows:

Station.	Square miles.	Villages.	Population.
Madura,	411	419	198,250
Battalagunda,	250		75,000
Dindigul,	1,091	1,667	252,377
Pulney,	980	137	142,456
Periaculum,	250	117	65,141
Cumbum,	650	160	101,167
Malur,	617½	780	138,776
Tirupuvanam,	256	450	80,000
Manamadura,	258	400	75,000
Sivagunga,	300	350	65,000
Mandapasalie,	516	400	150,000
Tirumungalum,	618½	894	179,672

Many of these numbers are given as exact, but some are only approximations to accuracy. Very many of the numerous villages have been visited by the missionaries and their native helpers, within the year, with the gospel message; but the impossibility of reaching all, or of performing any great amount of labor in any considerable proportion of the whole number, with the present missionary force, must be at once apparent.

The details presented respecting the condition of, and the labors at, the various stations and out-stations, would occupy quite too much room in the Herald, and must be omitted. They indicate much faithful labor, not only on the part of the missionaries, but of many among the native helpers also. The brother at Madura reports, that the gospel has been preached, by himself and his six helpers, at 182 villages and hamlets in his

district within the year; Mr. Webb, of Dindigul, has preached himself at 32 places; Mr. Noyes, of Cumbum, with his helpers, at 101; Mr. Burnell, of Malur, and his assistants, at 182; in the districts of Manamadura and Sivagunga, 106 villages have heard the word, and in the Mandapasalie field, 340.

The following tables present the more important statistics of the mission:

Churches.

STATIONS.	Number of churches.	Added on profession.	Added on certificate.	Dismissed.	Excommunicated.	Suspended.	Struck from the church records.	Restored.	Deaths.	Now in good standing.	Gain or loss upon last year.	Received on profession from the first.
Battalagunda,	1	2	1	.	.	.	1	.	2	119	.	70
Dindigul,	2	2	5	8	4	.	3	.	2	70	—6	160
Madura,	2	15	12	8	2	.	3	.	2	141	+12	178
Manamadura,* . . . .	.	.	.	.	.	.	.	.	.	.	.	.
Mandapasalie,	9	11	3	1	.	4	.	3	7	372	+6	499
Malur,	1	1	2	.	.	2	.	.	2	26	—1	20
Pasumalie,	1	8	2	6	.	.	.	.	1	56	+3	142
Periaculum,	2	5	33	.	1	1	.	3	2	37	+37	5
Pulney,	1	5	4	2	1	.	.	.	.	34	+6	33
Sivagunga,	1	.	.	.	.	.	.	.	.	21	.	79
Tirumungalum,	2	6	2	1	.	.	4	.	.	123	+3	139
Tirupuvanam,	1	.	.	2	.	.	.	.	.	16	—1	8
Usalampatti,† . . . .	.	.	.	.	.	.	.	.	.	.	.	.
Cumbum,	6	.	7	35	.	2	7	3	8	129	—42	170
Total,	29	55	71	63	8	9	18	9	26	1,144	+17	1,503

* The members are counted with Tirupuvanam.

† Members counted with Tirumungalum.

Congregations.

STATIONS.	Number of congregations.	Number of men.	Number of women.	Number of children.	Total.	Men able to read.	Women able to read.	Children able to read.	Average attendance on the Sabbath.	Balance of gain or loss.
Battalagunda,	12	128	83	180	391	52	27	34	242	—56
Dindigul,	11	137	110	217	464	56	20	47	307	+26
Madura,	19	194	180	231	605	87	38	57	403	+13
Manamadura,	1	9	5	5	19	4	.	.	11	—5
Mandapasalie,	44	628	533	764	1,925	159	31	82	1,017	—154
Malur,	8	52	66	91	209	26	7	19	140	—32
Pasumalie,	1	14	8	23	45	14	5	13	99	—4
Periaculum,	5	86	74	130	290	16	8	15	147	+290
Pulney,	4	67	51	89	207	13	8	14	122	+57
Sivagunga,	3	22	24	37	83	13	.	6	45	—16
Tirumungalum,	14	225	195	299	719	103	22	47	456	—24
Tirupuvanam,	3	23	30	43	96	10	7	3	105	—1
Usalampatti,	6	42	37	57	136	12	4	.	82	+23
Cumbum,	18	303	300	497	1,100	113	17	37	529	—200
Total,	149	1,930	1,696	2,663	6,289	678	194	374	3,705	—83

Helpers and Schools.

STATIONS.	Native Assistants.						Station and Village Schools.					
	Pastors.	Catechists.	Readers.	School mas- ters.	School mis- tresses.	Total native assistants.	Schools.	Christian boys.	Christian girls.	Heathen boys.	Heathen girls.	Total of scholars.
Cumbum, . . . . .	. .	14	4	6	4	28	10	79	7	45	. .	131
Battalagunda, . . . . .	. .	6	2	5	2	15	6	32	13	37	1	83
Dindigul,	1	4	2	6	. .	13	7	26	13	90	5	134
Madura,	1	10	5	6	1	25*	7	36	21	76	1	135
Manamadura, . . . . .	. .	1	. .	. .	. .	1	. .	. .	. .	. .	. .	. .
Mandapasalie,	3	25	11	8	2	49	10	74	14	33	. .	121
Malur, . . . . .	. .	4	1	5	. .	10	5	19	7	33	1	60
Pasumalie, . . . . .	. .	1	. .	1	. .	6†	1	10	8	. .	. .	18
Periaculum,	1	4	. .	2	3	10	5	30	11	20	. .	61
Pulney, . . . . .	. .	2	3	1	1	7	2	14	8	6	3	31
Sivagunga, . . . . .	. .	3	. .	. .	. .	3	1	2	1	10	1	14
Tirumungalum, . . . . .	. .	12	. .	5	2	19	7	45	18	20	. .	83
Tirupuvanum, . . . . .	. .	3	. .	4	1	8	5	2	2	74	. .	82
Usalampatti, . . . . .	. .	4	1	. .	. .	5	. .	. .	. .	. .	. .	. .
Total,	6	93	39	49	16	199	66	369	123	444	16	953

* Including two teachers in the female boarding school.

† Including four teachers in the seminary.

In the seminary at Pasumalie there are four teachers and 58 pupils, 43 of whom are pursuing the full course of study. In all, from the beginning, 249 pupils have left this institution, of whom 169 have been, and 119 are now in the service of the mission, as helpers. Six of the pupils were received to the church during the year. The female boarding school, at Madura, has two native teachers and 46 pupils. Five united with the church during the year. The school has been much blessed, and is thought to be now "prepared to do more than ever before towards advancing the interests of female education." The report presents the following "thoughts suggested by the state of the work."

1. *There is a great work before us.* The area, the population, the multitude of villages, all remind us that the work is great.

2. *Our line of operations seems to be in the right direction.* The turning of the people from their idolatry, and their assembling in Christian congregations in their own villages, with the organization of churches among them, and the ordination of native pastors, in due time, for the churches, is that course of development and growth which we wish to see. We point to the reports now given, to show that this is the way in

which God is leading us. Our out-stations, all our village congregations, and the employment in these of nearly all our native helpers, show that our work is in the right direction, and that our labor is not in vain.

Self-Support.

3. Yet a *distinctive*, and what may almost be called a *new development*, is needed. There have been two marked methods of labor in the mission. The first was a system of schools for the children of the heathen. The second, is the system of village congregations, with the organization of churches in the out-stations, when the way is prepared, and the ordination of native pastors over them. We need, now, to look and labor distinctively for the development of self-support in these native institutions. This cannot be brought about in a day, but must be the result of growth. Missionary societies are, however, right in pressing this point on their missions. With us, limitation in our funds begins to require it; the good of the native Christians requires it; the growing demand for new out-stations among the thousands of

our villages, while our means do not increase, demands it; and the Bible demands it. We, therefore, cannot stop to argue this question further. We will only turn our attention to it, and address ourselves to the work itself.

We can now record some progress in this respect. The idea has been set forth among our people, and the doctrine is, in some cases, accepted and acted upon. Every church having a native pastor, has contributed something for his support. The amount is in some cases small, but the principle of self-support is thus introduced. Every contribution proclaims it, and the importance of it is becoming more and more felt. At our meeting in September, a helper read an essay, by appointment, on the subject, and took, in theory at least, a well advanced position. The Native Evangelical Society, during the year, with a very slight exception, has entirely relieved the mission of the support of five native pastors. At all the out-stations, an increasing amount is done by the native Christians toward the building and repairing of their churches, and they sustain all the incidental expenses of their worship. But in hardly any out-station has there been anything done as yet, by the native Christians, towards paying their catechist or school-master. This subject, however, we have resolved to lay before them during this year, 1863.

While we make these acknowledgments of our own duty in this matter, we will speak but briefly to our home supporters. The Scripture saith, that in due time we shall reap, if we faint not; and again, "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

Native Agency.

4. *Our native agency is of great importance.* Our missionaries are but eleven; our native assistants, 199. The

character of their work does not diminish their importance. They are, for all practical purposes, evangelists; and they have, practically, received from us a commission as such, if not from the Lord Jesus. Kurupatham told the truth when he wrote, in his report, "Mr. Scudder placed in my charge thirty-two villages." He doubtless also tells the truth, in the declaration, "I have visited these villages from month to month. I have preached in all of them once, and in some, several times." And whether he, and others like him, have or have not, virtually, a commission from the Head of the Church, let the same declaration and his next sentence say,—“The heathen have treated me with respect, and have listened with attention to the truths I have uttered.” The native assistants are not, all of them, all we could wish, nor are we ourselves; but of most of them we have good comfort, believing that they are the servants of the Lord, as we also are.

Time Needed.

5. In establishing self-supporting institutions, *we need time and divine guidance.* We do not need time because it is a matter to be deferred as long as we can put it off, but because it can be accomplished only through the growth of knowledge and grace in the native Christians. Grace, in them, springs not up at our demand; but, with God's blessing, there is first the blade, then the ear, and then the full corn in the ear. Nor, even in the mere mode of accomplishing it, does any one of us pretend to a full comprehension of the subject. At some of the larger stations, the question presses for some kind of solution. Already, open doors for the establishment of out-stations are not entered, for the limit of pecuniary means to a station has been reached, and the practical problem is, *to increase native help with no increase of means.* Some of the smaller stations present, as yet, no such necessity, but we see that in this vital part of the

work we need the guidance of Him who said, "Lo I am with you." We need also to see, among all our people, the realization of the promise, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."

Gaboon Mission.—West Africa.

ANNUAL REPORT.

MR. WALKER sends a "brief summary of operations for the year 1862." The health of most of the members of the mission families has been feeble, yet no one has been confined to the house by sickness more than a day or two, during the year, and there has been little sickness in the church. No death has occurred. In other particulars, the report will be found much more encouraging than has often been the case with like documents from this field.

The Church.

Eighteen persons have been received to the communion of the church the past year, all by baptism, on profession of their faith. Four are freemen, and fourteen are slaves. Six of the slaves are females, the husbands of four of them being members of the church, and those of the other two are candidates for admission. There has been evident increase in knowledge, and we trust in piety, among most of the members. One case of discipline, suspension and restoration, on profession of penitence, has occurred. There are two other cases to be acted on, but both of the persons are at Nengenenge. These three persons are Bakeles, and of some years' standing in the church. There are now *thirty-three* native members, in good standing. We have a prospect of receiving quite a number more, of those who are now inquiring, and we pray for

a large increase of such as shall be saved.

The Sabbath school numbers from forty to fifty, principally those who are connected with our mission schools. A substantial and pleasant church building has been erected, 42 by 26 feet. The expense of this was defrayed entirely by foreigners residing in or visiting the Gaboon, and we have on hand a surplus fund of one hundred and sixty dollars, being about twice the amount paid out on the building.

Out-stations.

The station at Nengenenge has been kept up by a native member of the church, and through him the gospel has sounded out in all that region. There was an exploration made in September, among the Pangwes, but no station formed. The people did not seem to be settled enough to warrant fixing a location. Two young men made a stay of about a month at King Duka's; but they learned that a Mpongwe prophet is without honor in his own country. The same persons went to Kama, and spent about six weeks. There they hope to locate, and preach the gospel. Traveling and other expenses on such tours are small, as the traders permit any of our people to go and come in their boats.

Schools.

The boys' and girls' boarding schools, at Baraka, are all that we have to report. In the boys' school there have been about thirty-five regular scholars, and quite a number of scattering day scholars. The girls' school has numbered fourteen. Mr. Preston has had the entire charge of the boys' school, with one native female assistant teacher. The girls' school has been under Mrs. Walker's care, with a native teacher. Mrs. Preston teaches the girls sewing. The improvement in the schools, the past year, has been as great as in any preceding period. All the four freemen

received to the church within the year, have been educated more or less in the mission school, and two of them have now returned to it, to prepare for preaching the gospel. One of the boys in the school, from Kama, professes a hope in Christ.

We are laboring in weakness, but the power is with God, in whom is our trust. He can work, and has worked, by feeblest instrumentalities. He has ever provided men, and we trust that he will still provide.

Western Turkey.

MARSOVAN.

LETTER FROM MR. LEONARD, JANUARY 27, 1863.

MR. LEONARD mentions the fact, that at length they have a native preacher at Marsovan; he is therefore able to take more time for touring, and in this letter he gives account of one tour, performed some months before he wrote. The letter is long, and parts of it must be omitted; but the narrative is one of very considerable interest.

Visit to Vezir-Keopren—Objects in View.

Let me give you, first, some account of a visit to Vezir-Keopren, in the month of October—the first visit ever made to that place, by a missionary. This is a large town, corresponding to the *shire-town* of a county, situated about twenty-five miles north of Marsovan, and has under its jurisdiction a large number of Greek and Turkish villages. My object in going was threefold—to settle a quarrel with the rulers of the town, about a house which was undergoing repairs for a native helper and his school; to publish the gospel more openly than it had been preached hitherto in that place, in the face of rapacious tyranny; and, incidentally, to execute a commission from the agent of the Emperor of France, who is collecting all possible light from ancient inscriptions and other monuments, to illustrate his *Life of Julius Cæsar*, now in press. The Pasha had

sent a guard from Amasia to accompany me wherever I desired, and Baron Yeghia was requested to join the party, to assist as occasion might require.

Journey—Pleasant Incident.

Setting out about noon, October 22, we crossed the spur of a mountain, and lodged at a Turkish village called Boyaliji. That mountain crest had become a sacred spot,—a kind of Olivet in its associations,—for it was to that place that I conducted the venerable and beloved missionary, Dr. Dwight, just a year ago, and there I received his parting benediction. Tender emotions were kindled as we passed.

Our host at Boyaliji was a clever man. He had seen something of the world, and though his name was Mohammed, he was quite willing that men of other creeds should follow their religion better than he did his own. As we all knelt, *a la Turc*, around the low, circular table, to partake of supper, a momentary pause in the conversation gave me opportunity to remark that it was our custom to give thanks before eating. Mohammed's reply was gratifying and significant;—"I knew your custom, and was about to propose it!"

Next day, passing the town of Kavza, or Cauvsa, whose hot baths have been the resort of invalids ever since the days of Strabo, and turning westward, then northward, over a well wooded range of hills which, according to Hamilton,* separates the waters of the Yeshil, or Green River, from those of the Kuzul, or Red River, (the Holys,) we descended at noon to the suburbs of Vezir-Keopren.

Moslem Intolerance Diminished.

To avoid the inconvenience of alighting in a strange city without a place to lodge in, the guard was sent forward, to present our letters of commendation to the Moodir and provide rooms, while I

* Researches in Asia Minor, Pontus and Armenia, by William J. Hamilton, Vol. I., p. 333.

remained, with the servant, at a small village on the road. The village, being near the city, had no special room assigned to guests, and custom did not freely admit us to a private house. To my surprise I was shown to the mosque, and bidden to tie my horses in its front yard. Formerly a Giaour, or infidel, (as all Christians were denominated,) who should have dared set foot in a mosque, might have expected to be a head shorter before sunset. But the manners of Moslems have softened in this respect. Close by the pulpit stairs I spread my rug, and with saddle-bags for a pillow, took welcome rest. The men who brought us refreshments were disposed to make friendly acquaintance. Without forgetting the obligations of hospitality and the proprieties of the place, we "reasoned of righteousness, temperance, and judgment to come."

The House Business Settled.

Arriving at Vezir-Keopren, our first business was to call on the civil magistrate, and cause him to summon the council, to settle the quarrel about the house. This quarrel originated in the attempt to open windows over the street,—the only possible way of lighting the two rooms we had rented, one of which was to serve for the helper's family, and the other for a school-room and place of prayer. Turks who were a hundred years behind the more enlightened of their own nation, were alarmed at the appearance of a new sect among them. Greeks and Armenians, equally ignorant of their own interests, raised a great hue and cry about a *Protestant* church being established there, as though it were a veritable part of Satan's kingdom. The Mufti turned over the smoky leaves of ancient canons, and ascertained that it is unlawful to open windows which may overlook a neighbor's garden, even if a highway be between! In the midst of this general bluster, the magistrate and council took the matter in hand. Stimulated by bribes, they broke up the

work, sent home the carpenters, and put the owner of the house in prison!

It is not easy to change the politics of a man who has once committed himself. I held in my hand a letter from an influential merchant, Mr. King, of Amasia, who had kindly interested himself in the strife, a rather tame order from the Pasha, and the charter of the Protestant community. Though these were all brought to bear, successively, upon the council, it was not till after much bantering that they began to give way. Like the Roman Governor in the case of Paul, these turbaned grandees doubtless "hoped that money should have been given" by us. A bribe, larger than that which they had already "eaten," would have made short work of the matter. This was hinted to us, in a roundabout way, but of course we could have no fellowship with such works of darkness; we preferred to yield a part of our rights. Having attained the main object of our efforts, we accepted a compromise, allowing the windows of one of the rooms to be opened a handbreadth above the height of a man's stature,—mere skylights. Two considerations reconciled us to this arrangement; first, our meetings will be less likely to be disturbed by brickbats and bullets than if the windows were lower; and secondly, a little light will make room for more. The gospel once admitted, will soften bigotry and gradually annul unrighteous customs, as it has in other places, and then we can knock down our mud walls and build larger. The result was regarded as the triumph of Protestantism, and it helped our cause in other places as well.

Searching for Relics.

The noise and tumult over, we had a very agreeable diversion the next day, perambulating the city in search of relics of antiquity. The wondering crowd at our heels could not understand for what possible reason this *man with a hat* was turning over old blocks of mar-

ble, and copying inscriptions which nobody could read. At a village in the suburbs, where a fragment bearing a Greek inscription had been built into the wall of a very old mosque, we were not a little amused at the alarm manifested by a crowd of Turkish women, who really thought we had come to take away their place and nation. The Russian Emperor, with his body guard, suddenly dashing into town, or a squad of rebels coolly taking an inventory of property for confiscation, could not have caused a greater panic.

The Sabbath.

Sabbath morning, invitations were sent to the khans, and coffee-shops, for all who wished to come and hear the gospel. Our previous day's work had helped to advertise us, yet we expected that few, if any, would venture to hear a sermon. But in this we were happily disappointed. Our room was early filled with a respectful audience, of about forty souls. The entire day was occupied in the informal exposition of Scripture, singing and prayer; and religious tracts were freely distributed, to follow up, and nail in a sure place, the truths spoken.

Thus have I recorded the beginning of a gospel work at Vezir-Keopren. The corner-stone of civil and religious liberty has been laid. A few weeks after this visit, the native helper K. removed his family to that place.

Need of More Helpers.

At the close of his letter, Mr. Leonard refers to the urgent need, in that field, of more well educated native helpers, and the importance, therefore, of increased effort to raise up such men. He speaks of the insufficient education of many now employed, and then says:

Moreover, every successful effort to extend the knowledge of Christ, and push the work into towns and villages around us, inevitably creates a new demand. While writing this very sentence, I have been interrupted by a delegation from a village twenty-seven

miles distant, who came to ask for a preacher! They state, that in almost every family there may be found some one who knows how to read; that they have a few Bibles among them, and are convinced that this is the right way; and now they want to know if I cannot promise them a spiritual guide, provided six families openly declare themselves Protestant. It was hard, indeed, to give them a negative answer; but this is not the first nor the fifth application of this kind which we have been compelled to reject. And what enhances our sorrow is, that without a spiritual guide these seekers after truth have probably just light enough to creep out of Armenianism and stumble into the snare of Romanism, already laid for them. Yesterday a petition of the same kind came from the opposite direction—a town near the Black Sea—where a dozen souls assemble to search the Scriptures, and are waiting for some Philip to come up and sit with them. But while these things are so, we shrink from lengthening our cords, because there is *nothing with which to strengthen our stakes.*

Syria Mission.

SIDON.

STATION REPORT.

FROM reports of the Beirut and Abeih stations of the Syria mission, somewhat extended extracts were published in the last number of the Herald. The report from Sidon, since received, is full, and of much interest; but the general impression produced by the statements respecting the various out-stations, would be much the same as that made by other communications, and for want of room, only a few paragraphs of the report will be given here.

The angel of death has not been permitted to enter our dwellings, but he has been busy in those of our native brethren; and disease has been commissioned, again and again, to interrupt our plans and teach us our frailty, and has greatly crippled the working force

of our station. Some promising movements, in different parts of our district, have proved transient and fallacious, and many of the hopes cherished, both with reference to individuals and communities, have fallen to the ground. Yet the year has been, on the whole, one of decided progress; and whatever may have been the fluctuations of the surface, we can see that the tide has been rising, and that the waters of life have been extending and deepening over the whole of our field.

The want of a suitable place of worship has been greatly felt for some time past, in Sidon; but this want is now likely to be met by means of a generous donation for this purpose, from Hugh Tennent, Esq., of Glasgow, supplemented by the liberality of a few friends in the United States.

The Sheik of Deir Mimas, who was the leader of the Protestant movement there while it was merely political in its character, has gone back to the Greek church, finding the way of truth too straight for him. He tried hard to take back with him some of his companions, but signally failed, and his departure proved rather a benefit to the Protestant community, as some had been prevented from joining it by his influence.

Efforts of Papists.

Merj-Aiyun has been made, within the year, the scene of a most painful and disgusting attempt at proselyting, on the part of the Papists. The people being hard pushed by the Government, Papal agents came forward and offered to pay the taxes of such as would acknowledge the supremacy of the Pope. Nearly all the Greeks of the Merj, and two or three weak Protestants, shamelessly sold themselves. So unblushingly open was the transaction, that even the Maronites were ashamed of their new co-religionists, and the Moslems did not fail to pour their scorn upon a Christianity thus exhibited. To

complete the farce, the Papists finally fell back from their engagement, leaving the people to pay their own taxes. The miserable dupes were thus left in a ludicrous state of *betweenity*, ashamed either to call themselves Romanists or to return to the Greek church.

Cana—Missionary Spirit.

At Cana, early in the year, a large body of the Greek Catholics joined our congregation. But this movement being at the bottom purely selfish and worldly, soon subsided, and the majority of the new Protestants returned to their old church. Aside from this, however, our community there has increased in numbers during the year, and there is also decided progress visible in the spiritual apprehensions of most of the congregation. Through the liberality of John Henderson, Esq., of Glasgow, we have been provided with means sufficient to build a chapel at that place.

Before closing this report, allusion should be made to the interesting development of the missionary spirit which has taken place during the year, throughout our entire field. No less than six different societies have been formed, embracing nearly all the Protestants of the various towns and villages, and a commendable degree of zeal and liberality has been shown by the members, in collecting and in contributing. The sum thus collected for the spread of the gospel in 1862, exceeds one hundred dollars; which will not appear a small amount to any one who knows the extreme poverty of most of our congregations.

Help Needed.

The statements of this report indicate, not only the present condition of this portion of the Lord's vineyard, but also the great amount of work there is to be done, and the pressing need of more laborers. For several years past, the work has been growing on our hands, and we have been crushed down with a sense of

our inadequacy to meet its ordinary demands, to say nothing of extraordinary calls and exigencies. And now, at the close of another year, we are obliged with deep sorrow to record, that one of our number, [Mr. Lyons,] is so reduced in health, from labor too long continued under the influence of chronic disease, as to be absolutely laid aside; leaving the whole work of our extended district substantially on the shoulders of one man. In these circumstances, it is not only our duty to pray the Lord of the harvest to send forth more laborers into his harvest, but we are bound also to cry aloud to his church, and to her agents in the missionary work, entreating them no longer to delay the full occupation of a field so wide, and apparently so ripe for the harvest.

BEIRUT.

LETTER FROM MR. JESSUP, MARCH 10, 1863.

THIS letter affecting follows up the appeal from Syria published in the Herald for May. Though somewhat long, it is in every part of so much importance, that nothing can well be omitted.

Progress Demanding Help.

There is so much to be written now, about the gospel work in Syria, that I hardly know where to begin. There is progress, growth and life. There is not only encouragement to labor, but so numerous are the calls for missionary visiting and preaching, and so many the applications for schools and instruction, that we know not what to do. Seed sown years ago is springing up, and in places where we had least expected it. Delegation after delegation, of men from various villages and different sects, call upon and write to us, entreating us not to neglect them. They ask for preachers, and we have none to send. They ask for schools, and we have not the means to support them. We are in *great straits*, and lay the case before our Christian brethren at home, throwing the respon-

sibility upon those to whom God has given the means, and especially upon the young men in course of preparation for the ministry.

The letter written by this mission at the recent meeting, asking for reinforcements, contained a summary of the facts in the case, and I hope it will be read and pondered by the churches. Since that was written, we have additional facts to report, and new sources of encouragement.

New Calls.

The people of the village of *Ain Kunyeh*, near the Lake of Merom, on the upper waters of the Jordan, have with one consent turned away their priest, shut up their place of worship, and are entreating one of our Protestant helpers to come and teach them the way of life.

A few Sabbaths since, while we were assembled for divine service in the Beirut chapel, a crowd of thirty men came in, and with difficulty found seats, so full was the chapel already. Upon inquiry, after service, we learned that they are from the village of *Rasheiya-el-Wady*, north of Mount Hermon, and are a part of the residue of the people who escaped the massacre in that place in 1860. Their priests and bishop have abused them so cruelly and shamelessly, —in depriving them of their indemnities, granted by the Turkish Government,—that they have begun to search after the truth, and are ready to declare themselves Protestants. They ask for a teacher or native preacher, but we can give them only the most indefinite promises.

On my recent visit to Tripoli, with my brother, it was painful to be obliged to refuse the applications received from the people in the surrounding villages. In the village of *Bano*, one of the leading men, named Weheby, who has for a long time been seeking after the truth, has at length taken a firm stand, amid a storm of persecution which few could withstand. His house was plundered;

his family, one of the first in that region, rose against him; he was seized by a mob, at the instigation of the Greek priests, long spikes and a hammer were brought, and the infuriated villagers hurried him out to the gardens, there intending to crucify him. He submitted without a struggle, exclaiming, "Thus did they to Stephen, and thus to my Saviour; and I am not afraid to die for Him." They would doubtless have carried out their murderous design, had not the Lord, in his providence, just at that moment, caused our friend and brother Ishoc el Kefroony, a well-known and influential Protestant from a neighboring village, to approach, and by the most strenuous exertions, so intimidate some of the leading men of the town as to procure his release. Weheby writes, begging us to send a missionary to that district and a teacher to his village; but we are absolutely unable to do it.

Twenty men from the village of *Koryet-el-Hosson*, near the famous castle *Kolat-el-Hosson*, half-way between Tripoli and Hums, write that they too have seen the light, and wish some one to come and instruct them; but what can we do for them when the twenty-five men of *Sheikh Mohammed*, who petitioned us some time since, have been sent away empty?

Hums—New Persecutions.

The state of things in *Hums*, also, awakens deep solicitude. The native brethren there wish an ordained minister, who can administer the ordinances. Some of them wish to unite with the church, and have their children baptized; and they feel it to be a trial, that neither a marriage nor a funeral service can be performed among them. They have made out a formal call to one of the native preachers in the southern part of the field, but it is doubtful whether he will accept. Letters have just been received from them, giving accounts of new persecutions which have broken out. One of the brethren

was going to the place of worship on the Sabbath, when he was attacked by a Greek and beaten; and when he went to the Governor to complain, he was thrown into prison without a trial. Another was sitting quietly in his shop, at work, when he was attacked and severely beaten, and before he could shut his shop, was complained of by the assailant and cast into prison. The Wakeel of the Protestants went to the Government, but was insulted and compelled to retire. It is difficult for us in Beirut, more than a hundred miles away, to attend to the case as it demands, and there should be a missionary in Tripoli, at least to care for these persecuted brethren. We hope, through the kind assistance of Mr. Rogers, the English Consul in Damascus, to obtain redress for the injuries done our brethren, but the great want remains still untouched, in their need of spiritual oversight and instruction.

Tripoli—An Interesting Case.

In Tripoli there has occurred a pleasing testimony to the power of pure religion. Our native brother Yanni has for years stood all alone in that city, a witness for the truth. His friends and relatives, belonging to the most influential circle in the city, have combined to ridicule, harass and persecute him. Among these relatives was his only brother, *Ishoc*, younger than himself, a proud, self-satisfied man, upon whom they looked as the only one to maintain their honor, so disgraced by Yanni's course in becoming a Protestant. Years rolled by, and Yanni prayed for his brother, and lived the gospel before him, amid persecution and scorn. In December, *Ishoc* was taken sick, and felt that his end was nigh. His brother's prayer seemed answered. He refused to see a priest, or to have a saint or a picture mentioned in his presence. He begged his brother to sit by his side and read the gospel, and pray. When the joyous parts of the Bible were read, he

said, "No! not joy for me now. Read about what Christ suffered for me. My trust is in Jesus, the only Redeemer." This he repeated again and again, acknowledging his sin, and declaring his trust in Christ alone. He died uttering the name of "Christ, the only Redeemer." The family were deeply affected. They felt that he died a true believer, and yet he rejected all their vain forms and ceremonies, and creature worship. Yanni is deeply afflicted, but greatly comforted. Truly, the consistent lives and prayers of God's people are not in vain.

Deputations from Brummana and Amyon.

A few days since, a deputation called upon me from the village of *Brummana*, three hours distant, on Lebanon. Nearly thirty men unite in asking for a missionary and a school. It is a place noted for hard-heartedness and religious ignorance, but it is a large village, and to commence a work there would be an important missionary enterprise. In view of our straitened circumstances, in numbers and means, we have to put them off, hoping that we may make the village our summer residence; in which case we may be brought into contact with the people.

This morning a white-bearded priest called, with his brother, an aged man, and several younger men, from the village of *Amyon*, near Tripoli. They declare their wish to become Protestants, and beg most earnestly for a school. They belong to a large and powerful family, and the Lord may use them as the entering wedge, to open that strong Greek district to the gospel. What shall we answer them?

Beirut—Inquirers.

In Beirut I have now two evening religious exercises during the week, one on Wednesday evening for the study of the Bible, and a class of catechumens on Tuesday evening, numbering about twenty, most of whom are candidates for

church membership. A number of them are men of adult years, and about one-half are young women, the spiritual experience of some of them being very remarkable. Three have been seeking Christ "sorrowing" for several months, and seem overwhelmed, at times, with a sense of sin and unworthiness. One, a young widow from *Hasbeiya*, has been at our house every day, for a long time, to seek counsel and prayers, and to ask Mrs. J. to pray with her.

One of the young men was converted while in *Abeih* seminary, last summer, and was recently thrown into prison in Beirut, on account of having become surety for a business employer. He had been in prison some time before we heard of it; and when released, he said that he had found great comfort in reading his Testament and praying, while alone within the walls, and that the trial had been greatly blessed to him. Another of the men was formerly a maker of "shrines for Diana,"—a painter of pictures to be worshiped in the churches,—and lived in *Zahleh*. He is now a carpenter in Beirut, a simple-minded, humble believer, and enjoys instruction in spiritual things.

The native missionary society have finished their first year, and entered upon the second with new zeal. There is a spirit of activity and life among the native brethren which it is refreshing to see, and they will do what they can to aid in spreading the light; but the harvest is very great and the laborers, alas, very few.

A Call from Damascus.

P. S. Since writing the above, I have received a letter from the Rev. J. A. Frazier, of Damascus, dated March 9. He writes: "Yesterday, about a dozen men from *Rasheiya-el-Wady* came to worship with us. We met them this morning, and learned that they are about twenty persons, of the *Syrian Catholic church*, who desire to be connected with the Protestants. We understood, from

these men, that a number of persons belonging to the Greek church had become Protestants, and had made known their wishes to the missionaries in Beirut. Those whom we saw, desire to unite with those from the Greek church, and thus form a Protestant sect in Rasheiya. We told them we would write you to-day concerning this matter."

Now what shall I write in reply? I am about to confer with Dr. Thomson

and Dr. Van Dyck, but what can we do, more than cry to our American brethren across the sea, "Come over and help us?" We have still further information, that nearly a hundred families in the *Bukaa*, south of Zahleh, wish to become Protestants. What shall we tell them? With more than we can do at our own stations, and such calls as these on every side, is it not plain that we must have help?

MISCELLANIES.

STATISTICS OF CHRISTIANITY IN CEYLON AND INDIA.

One of the missionaries in Ceylon has forwarded the following statistical statements, from the Colombo Observer.

Taken according to race, the population of Ceylon is, we believe, fairly expressed by the following figures:

European,	2,500
European Descendants,	4,000
Malays, Javanese, Parsees, &c.	4,000
Veddahs, (Aborigines,)	2,000
Moormen,	130,000
Tamils, (including Immigrants,)	700,000
Singalese, (Low Country & Kandyan)	1,157,500
Total,	2,000,000

The Island contains 25,000 square miles, or 15,000,000 acres of surface. This gives 81 inhabitants to the square mile, and 7½ acres to each man, woman and child. Divided according to the religion they profess, we believe we may class the population as follows:—The Roman Catholic priests put in a claim to 150,000 adherents, but we believe our figures are nearer the mark, viz., Protestants, 40,000; Romanists, 100,000; total of Christians, 140,000; so that of the two millions of human beings who inhabit Ceylon, only seven per cent profess Christianity in any form. The Protestants may, we believe, be classed as follows: Episcopalians, 17,000; Presbyterians and Congregationalists, 10,000; Wesleyans, 10,000; Baptists, 3,000;—total, 40,000.

Amongst the Christians we include the whole of the 6,500 Europeans and European Descendants, 1,000 of the Veddahs, 92,000 of the Singalese, and 40,500 of the Tamils. We then get the religious constituents of our population much as follows:

Christians, { Romanists,	100,000	}	140,000
Protestants,	40,000		
Buddhists and Demon worshipers,			1,065,000
Gentoo, (worshippers of Siva and Vishnu, &c.)			657,500
Mohammedans, (Moors, Malaya, Javanese, &c.)			132,500
Fire-worshippers, &c. &c.			5,000
			2,000,000

That only seven per cent of the population of Ceylon should profess Christianity, and

that only two per cent should be Reformed or Protestant Christians, will be melancholy facts, pregnant with solemn reflections to many of our readers. But so it is, after all that has been done to preach the gospel and distribute the Bible. The darkness of the picture, in our case, is relieved only when the contrast presented by continental India is regarded. In Ceylon it may be said that *something* has been done, not merely to sap the outworks of heathenism, but to build up the edifice of Christianity. If ours is the day of small things, what are we to say to India, (British and Independent,) with her two hundred millions against our two, and her less than half a million of Christians; say one-fourth of one per cent only against our seven per cent. When we say half a million, we allow for 120,000 native Christians connected with Protestant missions; for 120,000 European Christians, including the civil service, army, navy, merchants, planters, &c.; and we give the most liberal margin for Romanists,—Papal, and Portuguese, Syrian, Armenian, &c. Subjected merely to the numerical test, Christianity may be said to have made but small progress, either in India or Ceylon; but a preparative work has been done, and is quietly but surely going on, of which numbers are no criterion.

THE WORK IN MADAGASCAR.

The April number of the London Society's *Missionary Magazine*, contains letters from Mr. Ellis, giving intelligence of the continued progress of the kingdom of Christ in Madagascar. On the 29th of November, he wrote:

During the week before I dispatched my last packet, several Christians from Ambohimanga, a town twelve or fourteen miles to the north of this, and the ancient capital of the kingdom, came to invite our assistance in introducing Christian education and the public worship of God, in that important place. It was considered the stronghold of idolatry and of the superstition of the country, having been the hereditary domain of the most pow-

erful and determined advocates of the system which supported sorcery, astrology, the tanga, and all the other sources of intimidation and oppression which belong to the past of Madagascar. The natives had also declared that neither the white man nor his worship should ever enter Ambohimanga. The Christians from that place, and some of the principal Christians here, represented that it would effectually open the way of access for the gospel if the King would give them a place for a chapel and school-house, and if I would pay them a visit. On my application, the King liberally gave them an excellent site for chapel and school, expressed his approval of my visiting the place to preach to the people, and directed one of his officers to accompany me, to inform the authorities that I came with his entire approval, and that he relied on their loyalty for my friendly reception, and the uninterrupted observance of Christian worship by those who might accompany me, as well as by the Christian residents in the place.

After giving some account of incidents till they entered the gateway of the town, he says:

Thus the heathen authorities and soldiers, with the music of the drum, and the Christians with their song of praise to God, proceeded up the steep and stony path to the centre of the town, where the officers had another saluting, &c., while we were led to the house in which the Christians, exceeding two hundred in number, were also singing the praises of God. The crowd that attended us and surrounded the house rendered entrance difficult, but we found the walls of the interior covered with mats, the people seated on the matted floor, and we took our seats on some chairs in front of a table near the window. Andriambelo, an excellent native preacher, gave an exceedingly appropriate address to the Christians within, and the heathen outside the building, from 1 Peter ii. 17, as exhibiting the basis of Christian character, and the rule of Christian life. We adjourned for refreshment and met again, when I gave a brief, plain exposition of the parable of the prodigal son, as illustrating the character, patience, and unchanging love of God to erring and alienated men. When we left the house, the authorities met us with a present of poultry, rice, &c., which we left for the Christians, who, with the authorities, accompanied us to the bottom of the hill, from which it had been said we should be driven with stones, where we took leave and proceeded to the village of Fenoarivo, six miles distant, where we found a congregation of 300 persons assembled in a newly erected village chapel. We entered, and joined their devotions, and my companion, Andriambelo, addressed them on their privileges and encouragements; and after commending them to the care and blessing of the great Head of the Church, we resumed our journey homeward. My native companions were overcome with joy at the successful issue of our efforts, and said that as Ambohimanga, the hereditary domain of the late Sovereign and her chief adherents, the firmest supporters of the superstitions of their country, and the most formidable opponents of the Christians, had been opened to the gospel, no other place in

Imerina would remain closed. * * In short, to whatever department of the work, and in whichever direction we look, the preparations of the Lord for the conversion of the people to himself, are advancing faster than we, with our utmost endeavors, can keep pace.

December 16, he wrote again:

I have little to add to the contents of my last letter, except to report the continued extension of the gospel, and the steady increase of the number of those who come forward, monthly and weekly, to take upon themselves the name of Christ; having given satisfactory, and, in some instances, deeply affecting evidence of having received the truth in the love of it. Thirty were received into the church at one of our places of worship last Sunday, and nineteen on the previous Sunday; and these were all deemed suitable to be welcomed to Christian fellowship. Our young brethren, who are beginning to see more than the surface of the Christianity of Madagascar, (and even its external aspect is improving every day,) are loud and constant in the expression of their admiration and wonder at the great work which the Lord is carrying forward among his people.

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"THE STAR OF THE EAST."

Respecting this newspaper, published at Athens, and its editor, Dr. Kalopothakes, Dr. King wrote, March 16: "His paper appears to be gaining in reputation and influence, and I wish all his friends in the United States to know, that I consider it as one of the most important means now used for the good of his nation. His principles are such as I sincerely approve. He believes the Word of God to be the only rule of faith and practice, and declares this to all, without any equivocation. He is generally considered as one of my followers, and has been proclaimed as such, in some of the newspapers; but his talents and his family connections are such, and his conduct is so unexceptionable, that he has influence."

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GRATIFYING DONATION.

Within a few years, many liberal contributions have been made by Christians in Great Britain, and by British residents in other lands, specially in India, sometimes directly to the funds of the American Board, and in other cases to aid the operations of particular American missions. The generous assistance thus furnished by Christians of other lands, through the Turkish Missions Aid Society, and often by individuals for special purposes, or to meet special calls, in India and other fields, is well understood.

Some citizens of the United States, resident abroad, have also shown that they remember their native land, the wants of its benevolent institutions, the value, and the claim upon their Christian sympathy, of its missionary efforts. A gratifying instance of this has just occurred. An American gentleman residing at Liverpool, England, sends a donation of \$2,000 to the Board, wishing a part of it to be applied to constitute his "esteemed pastor" an honorary member. Such contributions, calculated as they are to attract attention and awaken special interest, examples, as they are, of that expansive Christian charity which does not confine its view to the calls which are pressed at one's own door only, are of special value; doing much more good, in the way of stirring up pure minds to remembrance, and by occasion of the forwardness of others proving the sincerity of their love, than equally large donations from persons from whom they would be more naturally expected. It is fitting to say to the churches at home,—“We do you to wit the grace of God bestowed” upon such donors; and fitting that they should be encouraged by the hope, that the value of such efforts for the cause of Christ will not be merely what would be the worth of so much money coming from any individual or any church at home. There is the added influence of a more marked example of benevolence.

DONATIONS TO THE AMERICAN CEYLON MISSION.

Mr. Hastings, of the Ceylon mission, sends a printed acknowledgment of donations received in Colombo, in aid of the mission of the Board in Ceylon, amounting to £187 12s. 8d. The paper from which the slip was cut is not named, but is supposed to have been the Colombo Observer. The editor introduces the list with the following remarks: “We have received from the Committee set on foot in Colombo, with the view of aiding the mission, the following list of donors to their funds. In publishing it, which we do with much pleasure, we take the opportunity of stating that the Committee do not consider their work accomplished, but are still desirous of obtaining aid, for these deserving missions in the north of the Island; with the funds of which, the fratricidal war now raging in America is likely to continue to make sad havoc. Their claims are great on all connected

with the Island, and while we are glad to notice on the following list the names of natives who have derived benefit from the American missionaries, we hope that the next list will contain not only names which do not appear on the present, but that there will also be a goodly number of sums marked ‘second subscription.’”

WORTHY OF IMITATION.

A note has been received from New York, which says: “We have decided in Madison Square Church, (Dr. Adams’s,) to furnish the families of the congregation, not now supplied, with the Missionary Herald. We trust the reading of this invaluable missionary journal will add to the interest in the great work among our members.” A list of 157 names was forwarded, with this note, to whom the publication is to be sent by mail.

EMBARKATION.

Rev. ALBERT BUSHNELL and wife, of the Gaboon mission, sailed from New York, April 11, returning to their field. They were accompanied by Miss HELEN W. GREEN, of Plainfield, N. J., who goes to join the mission as a teacher.

DONATIONS.

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Auburn, High st. ch.	50 00
Pownal, Cong. ch. and so. wh. with prev. dona. cons. Rev. JOSEPH BOARDMAN and H. M.	47 06—97 06
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. m. c.	28 30
Kennebec co. Conf. of chs.	
Gardiner, Cong. so.	7 25
Lincoln co. Aux. So.	
Bath, W. M. Rogers,	50 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Holden, A debtor,	5 00
Princeton, Cong. ch. m. c.	5 00—10 00
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Saco, 1st cong. ch. m. c.	66 45
Sanford, John Storer, which cons.	
Maj. Gen. O. O. HOWARD and H. M.	100 00—166 45
	359 06
Guilford, Rev. J. A. Perry,	5 00
Skowhegan, T. S. Goodwin, 3,10; prem. 90c.	4 00
Sweden, Rev. A. Loring, 2; a friend, 1;	3 00—12 00
	371 06
Legacies.—Swanville, Benjamin Warren, by Miles Staples,	30 00
	401 06

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Dublin, Cong. ch. 29,64; m. c. 1,36;	31 00
Grafton co. Aux. So.	
Danbury, Ch.	5 00
Hanover, Church and cong. Dartmouth college,	50 00—55 00
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Antrim, Pres. ch. and so.	6 25
New Boston, 1st do. 37,05; Mrs. B. Dodge, 2,80;	39 85
New Ipswich, Cong. ch. and so. m. c.	13 73—59 83
Merrimack co. Aux. So. G. Hutchins, Tr.	
Hopkinton, Cong. ch. and so.	26 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
North Hampton, Miss F. B. Banister,	30 00
Windham, Ch. and so.	5 00—35 00
	206 83
Colebrook, Cong. ch. and so.	16 60
	223 43

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, Friends, 200; 2d cong. ch. and so. 72,79;	272 79
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Mrs. R. W. Francis, 50; a friend, 5;	55 00
Jericho Centre, La. cent so.	5 00
Underhill, do.	6 50—66 50
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Greensboro', Cong. ch. and so.	25 00
North Craftsbury, Rev. Jacob N. Loomis, to constitute ALVAH R. FRENCH an H. M.	100 00
West Charleston, Cong. ch.	30 00—155 00
Rutland co. Aux. So. J. Barrett, Tr.	
Pittsfield, A friend,	1 00
Rutland, m. c.	20 66—21 66
Windham co. Aux. So. F. Tyler, Tr.	
W. Brattleboro', A. D.	2 00
Windsor co. Aux. So. Rev. C. B. Drake, Tr.	
Norwich, Cong. ch. and so.	50 00
Royalton, Mrs. Wealthy Skinner, 50; cong. ch. and so. 24,50;	74 50—124 50
	642 45
Alburgh Springs, Two friends,	3 00
Bennington, 2d cong. ch. m. c.	15 00—18 00
	660 45
Legacies.—Shoreham, Anner Gardner, by Wm. J. Bingham, 475; less exc. 2;	473 00
	1,133 45

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Truro, A friend,	2 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, W. G. H. 5; Maplewood Inst. m. c. 28,34;	33 34
Boston, (of wh. from a friend, by H. Hill, 10;)	2,539 73
Brookfield Asso. W. Hyde, Tr.	
Ware, G. H. L.	5 00
Essex co.	
Andover, Chapel ch. m. c. 44,97; W. par. gent. 127,05; la. 59,13; m. c. 11,48; which cons. PERRY M. JEFFERSON and LUCRETIA W. SMITH H. M.; South parish cong. ch. and so. to cons. WILLIAM G. MEANS and CHAS. TUFTS H. M. 226,95;	469 58
Lynn, Rev. A. Lincoln,	5 00
Salem, Tab. ch. and cong. (of wh. fr. A. T. Brooks, to cons. Miss EMELINE S. BROOKS an H. M. 100;) to cons. NATHANIEL C. ROBBINS, DAVID CHOATE, M. D., J. FORD SMITH, and J. HARDY PHIPPEN H. M. 450,26; a friend, 5;	455 26—929 84

Essex co. North Aux. So. J. Caldwell, Tr.	
Newburyport, A friend, to cons. Miss MARY B. BRIGGS an H. M.	100 00
Essex co. South Aux. So. C. M. Richardson, Tr.	
Danvers, Maple st. so. 119,15; m. c. 4,65; wh. cons. RUFUS PUTNAM an H. M.	123 80
Essex, 1st cong. ch. and so. which cons. CALER COGSWELL an H. M.	100 15
Middleton, Cong. ch. and so.	20 00—243 95
Franklin co. Aux. So. L. Merriam, Tr.	
Conway, 1st cong. ch. and so.	79 16
Northfield, Fem. cent so.	4 00
South Deerfield, Monument ch. and so.	35 00—118 16
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Agawam, Cong. ch.	10 53
Chicopee Falls, T. W. Carter, wh. cons. Mrs. ELIAS CARTER an H. M.	100 00
East Granville, Cong. ch.	12 00
Longmeadow, La. cong. circle,	35 90
Monson, Rev. D. N. Coburn,	10 00
Springfield, 1st ch. 81,68; m. c. 44,25; South ch. 52,94; North ch. m. c. 48,79; Olivet ch. m. c. 18,50;	246 16
West Springfield, 1st cong. ch. m. c. 15 90—430 49	
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, L. H. 1; College m. c. 10;	11 00
Cummington, Village ch.	25 85
Hadley, Russell ch.	44 68
Northampton, Wm. H. Stoddard, to cons. HENRY B. STODDARD an H. M.	100 00
Williamsburgh, 1st ch.	116 36—297 89
Middlesex co.	
Ashland, Cong. ch.	38 00
Billerica, do.	27 00
Cambridge, Rev. W. L. Ropes,	10 00
Concord, Mrs. Hoar,	10 00
Lowell, Miss Sarah E. Hosmer, for support of Ra-sheed, Syria, 50; Appleton st. ch. 70,10; John st. cong. ch. 35;	155 10
Melrose, Ortho. cong. ch. and so. 235,25; m. c. 20;	255 25
Natick, Rev. D. Wight, Jr.	5 00
West Newton, Cong. ch. and so. (of wh. fr. B. F. Whittemore to cons. HANNAH S. RICHMOND an H. M. 100;)	451 05—951 40
Middlesex Union Conf.	
Fitchburg, T. Eaton,	10 00
Norfolk co.	
Jamaica Plain, Mather ch. and so.	130 00
North Wrentham, John Dwight,	10 00
Roxbury, Eliot ch. and so. m. c. 7,75; Vine st. ch. m. c. 33,60;	41 35
South Dedham, Cong. ch. and so.	26 70
South Franklin, Cong. ch.	2 00
Walpole, A friend,	10 00
West Roxbury, South evan. do. m. c.	28 38—248 43
Old Colony Aux. So.	
Fairhaven, 1st cong. ch. and so.	131 85
Mattapoisett, Cong. ch. and so.	30 25
New Bedford, Mrs. Dr. Read,	7 50—169 60
Taunton and vic.	
Berkley, Trin. ch. 20; a friend of Christ, 10; a friend of missions, 8;	38 00
Norton, Trin. cong. ch.	20 09
Somerset, Cong. ch. m. c.	5 00—53 09
Worcester co. Central Asso. W. R. Hooper, Tr.	
Sterling, m. c.	10 00
Worcester co. North, C. Sanderson, Tr.	
Petersham,	14 50
Worcester co. South, W. C. Capron, Tr.	
Northbridge, m. c.	13 00
	6,180 42
Chelsea, Rev. J. A. Copp, D. D.; 100;	
Winnisimmet ch. m. c. 17,66;	117 66
	6,298 08

Legacies.—Boston, A friend, by H. W. Pickering, Adm'r, 1,000 00
 Conway, William Avery, by Mrs. Maria H. Avery, Ex'r, (of wh. to cons. WILLIAM A. HAWES, of Williamsburg, an H. M. 100;) 114 60
 Fitchburg, Miss Mary S. Townsend, by Abel F. Adams, Ex'r, 25; less tax, 1,25; 23 75
 Roxbury, Richard Bond, by John J. Clarke, Ex'r, 10,000 00
 Shelburne Falls, Ira Arms, by E. Maynard, Ex'r, 1,000 00
 Warren, W. H. Arnold, by J. F. Hitchcock, Ex'r, 1,500; less express, 1,25; 1,498 75
 Williamsburg, Albert D. Sanders, by Charles H. Allen and Samuel T. Spaulding, Ex'rs, 5,000; less U. S. tax, 250; 4,750 00—18,386 50

24,684 58

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr. Ridgefield, Cong. ch. which cons. Rev. WHITMAN PECK an H. M. 135 35
 Greenwich, 2d cong. ch. a friend, 50 00—185 35
 Hartford co. Aux. So. A. G. Hammond, Agent. Bristol, Cong. ch. and so. 49 75
 East Windsor, H. Bissell, 25th Reg. Conn. Vol. 20 00
 Enfield, 1st cong. ch. (of which to cons. Rev. K. B. GLIDDEN an H. M. 50;) 72 00
 Hartford, Miss Gates, 1 00
 Simsbury, Cong. ch. and so. 40 19
 Windsor, 1st do. 47 00
 Windsor Locks, Cong. ch. and so. bal. 10 00—239 94
 Hartford co. South, Aux. So. H. S. Ward, Tr. Middle Haddam, 1st cong. ch. and so. 5 00
 Litchfield co. Aux. So. G. C. Woodruff, Tr. North Cornwall, Benev. asso. 20 15
 South Canaan, 1st cong. ch. 19 00—39 15
 Middlesex Asso. J. Marvin, Tr. East Haddam, Rev. J. Parsons, 5 00
 Saybrook, G. Windsor, 10 00—15 00
 New Haven City, Aux. So. F. T. Jarman, Agent. Ansonia, Cong. ch. 50 75
 New Haven, Prof. E. E. Salisbury, additional, 250; united m. c. 10,10; South ch. m. c. 7,10; Yale college, m. c. 5,50; North ch. 10; m. c. 3,80; 286 50—337 25
 New Haven co. East, F. T. Jarman, Agent. North Haven, La. sew. cir. 31 00
 West Meriden, S. B. Little, 25 00—56 00
 New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs. Franklin, Cong. ch. 27 66
 Lebanon, 1st do. gent. 9,60; m. c. 25,10; 34 70—62 36
 Windham co. Aux. So. G. Danielson, Tr. North Woodstock, Cong. ch. and so. 37 00

977 05

Legacies.—Bridgeport, Mrs. D. F. Bunnell, by W. R. Bunnell, wh. cons. WILLIAM R. BUNNELL an H. M. 100 00

1,077 05

RHODE ISLAND.

Providence, Free evan. cong. ch. 10 00
 Slatersville, A friend, 2 00—12 00

NEW YORK.

Buffalo and vic. H. Stillman, Agent. Buffalo, La Fayette st. pres. ch. 140 00
 Chataouque co. Aux. So. S. H. Hungerford, Tr. Ripley, Pres. ch. m. c. 3 25
 Silver Creek, Pres. ch. 36 42
 Westfield, Pres. ch. wh. cons. SEXTUS H. HUNGERFORD and HIRAM COUCH H. M. 186 53—226 20
 Monroe co. and vic. E. Ely, Agent. Rochester, Mrs. Sarah Ray, 10;

1st pres. ch. 84,44; 94 44
 Youngstown, Pres. ch. 30 00—124 44
 By William Alling, Agent. Oakfield, Pres. ch. 17 00
 Rochester, Central do. m. c. 106 29
 Webster, Pres. ch. 5 00—128 29
 New York and Brooklyn Aux. So. A. Merwin, Tr. (Of wh. fr. John C. Baldwin, 250; David Hoadley, 100; students of Union Theol. Sem. 6,61; William C. Gilman, which cons. Mrs. ELIZA GILMAN an H. M. 100; C. Abernathy, 50; James Stokes and family, which cons. ANSON G. PHELPS STOKES, JAMES B. STOKES, THOMAS STOKES, WILLIAM E. DODGE STOKES, ELIZABETH JAMES STOKES, OLIVIA PHELPS STOKES, DORA LAMB STOKES, and CAROLINE PHELPS STOKES H. M. 1,000; TREADWELL KETCHAM, which cons. him an H. M. 100; D. Willis James, 250; Mrs. Wm. E. Dodge, 250; William E. Dodge, Jr. 100; E. D. Stanton, 100; S. Isham, 100; D. E. Van Valkenburgh, 25; W. M. C. Martin, 25; G. S. Robbins, 25; Mrs. G. S. Robbins, 10; F. Bacon, 15; S. H. Grant, 10; N. W. Dodge, 10; G. E. Dodge, 10; A. M. Dodge, 10; C. H. Isham, 25; Geo. W. Lane, 150; John W. Cochran, 25; G. C. Wetmore, 20; A. T. Dwight, 15; E. V. Houghworth, 10; Rev. Asa D. Smith, D. D., 60; Madison Square pres. ch. in part, 330,67; 13th st. pres. church, 135,64; Broadway Tab. 68,58; Mrs. W. C. Bowlers, to cons. Rev. SAMUEL P. HALSEY of Rockaway, N. J. an H. M. 50; Mercer st. ch. 87,15; (of wh. fr. a friend, for Bible work under Dr. Van Dyck in Syria, 250;) Mr. and Mrs. Jerome, 100; C. H. Trask, which cons. CHARLES H. TRASK an H. M. 100; Waldo Hutchings, 25; a Pastor, 25; C. A. Bulkley, 25; Wm. B. Adams, 25; Rev. William Adams, D. D., which cons. ISAAC TAYLOR, LL. D., of Stanford-Rivers, Eng., an H. M. 100; Mrs. C. B. Lassell, for printing Arabic Bible, 5; Church of the Covenant, 599,42; (of which from Alfred C. Post, M. D., 100; Wm. C. Noyes, which cons. Mrs. WILLIAM C. NOYES an H. M. 100;) John A. Livingston, 100; J. W. Benedict, which cons. PETER CARTER an H. M. 100; S. F. B. Morse, 50; John Van Arsdale, 50; C. H. Ludington, 50; T. B. Gunning, 50; M. Ketcham, 25; J. M. Swift, 20; Mrs. Macauley, 20; E. F. Shepard, 10; D. Van Lennep, 10; B. S. Walcott, 10; D. S. Dodge, 10; Mrs. A. H. Barney, 10; A. B. Eaton's family, 40; Mary H. Bull, 10; W. H. Wells, 10; Edward Crary, 50; J. A. Sweetser, 150; Dry Dock miss. asso. wh. and prev. dona. cons. Rev. C. L. LOOMIS, of the Corisco miss., and Rev. JOHN H. EDWARD, of New Lebanon, N. H., H. M. 50; Brooklyn, JOHN H. BOYNTON, which cons. him and Mrs. THEODOSIA BOYNTON, H. M. 200; Church of the Pilgrims in part, 2,033.60; (of wh. from S. B. Chittenden, 1,000;) R. P. Buck, 150; J. Ripley, 100; J. Humphrey, 50; J. P. Robinson, 50; D. Johnson, 50; Edw. Bulkley, 30; Calvin Adams, 30; Sidney Sanderson, 25; Coe Adams, 25; J. P. Dyke, 25; C. Kellogg, 25; J. C. Atwater, 25; A. H. Porter, 25; J. S. Stanton, 25; F. Woodruff, 20; C. D. Wood, 15; G. B. Douglass, 10; J. Douglass, 10; B. P. Sherman, 10;) 2,885.16 of the above prev. ack. 6,356 09
 Oneida co. Aux. So. J. E. Warner, Tr. Oriskany, Pres. ch. 12 00
 St. Lawrence co. Aux. So. C. T. Hulburd, Tr. Stockholm, H. H. 25 00
 Watertown and vic. F. Baker, Agent. Watertown, 1st pres. ch. 330,01; m. c.

136,54; 2d do. to cons. NEHEMIAH VAN NESS an H. M. 100;	566 55
	7,578 57
Addison, 1st pres. ch.	18 66
Batavia, Pres. ch. wh. cons. Rev. H. HART DEXTER and STEPHEN IVES H. M.	150 00
Binghamton, Mrs. J. E. E.	1 00
Blooming Grove, A friend,	4 00
Brockport, Unknown,	10 00
Carlisle, J. Boughton,	2 00
Circleville, Pres. ch.	10 00
Crary's Mills, A friend, 5; Mrs. S. Brooks, 2;	7 00
East Aurora, H. H. B.	3 00
Elmira, 1st pres. ch. (of wh. to cons. ORAIN ROBINSON an H. M. 100;)	179 55
Huron, Pres. ch.	11 00
Lewiston, do.	10 00
Livonia, 1st do.	51 00
Malone, An H. M.	20 00
Middletown, A friend,	1 00
Morrisania, 1st cong. ch.	25 00
New Lebanon, A friend, 5; a friend, 1;	6 00
Oneida Lake, Ch.	12 75
Pittsford, Pres. ch.	2 00
Preble, do.	7 80
Spencertown, Isaac Dean,	10 00
Stone Church,	14 00
Saratoga Springs, Pres. ch.	131 92
Truxton, Mrs. L. Pope,	10 00
Troy, 2d pres. ch. la. indus. so.	20 00
Trumansburgh, Pres. ch.	63 60
Waterloo, S. B. E.	18 00
Waterville, Pres. ch.	55 00—890 28
	8,468 85

Legacies. —Buffalo, Jabez Goodell, by H. Shumway,	1,112 00
Johnstown, Mrs. Amelia Potter, by J. W. Johnston, Ex'r, 100; disc. 50c.;	99 50
Perrinton, Mrs. Orpha B. Howard, by D. J. Howard, Ex'r,	46 00
Preble, Elihu Mix, by Chauncey Hoyt,	100 00—1,357 50
	9,826 35

NEW JERSEY.

Cedarville, Pres. ch.	16 50
Madison, 1st do.	73 00
Mendham, 1st do. 76,45; 2d do. 51;	127 45
Morristown, 1st pres. ch.	7 00
Newark, South Park pres. ch. a friend, 20; 1st Ger. Ref. pres. ch. 5,50;	25 50
Orange, J. C. Bailey,	5 00
Paterson, 2d pres. ch. Mrs. C. B. Atterbury,	20 00
Plainfield, 2d pres. ch. wh. with prev. dona. cons. Mrs. ELIZABETH L. BROWN an H. M.	57 15
Willie's legacy,	30 40—362 00

PENNSYLVANIA.

By Samuel Work, Agent.	
Garland, Pres. ch.	1 00
Northumberland, do. 10; la. so. 10;	20 00
Philadelphia, Rev. J. Miller, 10; thank-offering, 25; a friend, 2;	
J. D. L. (of wh. for Bebek student, 6;) 20; Clinton street ch. Miss K. Linnard, 10; Pine st. ch. W. F. G. 10; Cedar street ch. 15,25; Western ch. 60;	152 25
Pittsfield, Pres. ch.	2 00
Pottsville, do.	25 00
West Chester, do. J. Atwood,	20 00—220 25
Columbia Roads, Ch.	5 00
Easton, Trall Greere,	100 00
Farmington, Pres. ch. 2; Mr. and Mrs. R. Preston, 10;	12 00
Lock Haven, G. P. Perkins,	8 00
Montrose, Pres. ch.	10 00
Mt. Pleasant, do.	30 00
Philadelphia, E. Herchbliff,	5 00

Wells, Ch.	5 50
Wells and Columbia, Ch.	5 00—180 50
	400 75

DELAWARE.

Wilmington, Hanover st. ch. m. c.	57 44
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MARYLAND.

Baltimore, Miss M. S. Kelso,	5 00
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DISTRICT OF COLUMBIA.

Washington, H. H. 40; Mrs. Sarah A. Hall, 25; The Assembly's pres. ch. 44,70;	109 70
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OHIO.

By G. L. Weed, Tr.	
Batavia, Pres. ch.	2 50
Cincinnati, A. J. Appleton, 25; 3d pres. ch. m. c. 10,20; 1st Ger. pres. ch. 12;	47 20
College Hill, Rev. J. De F. and Mrs. Richards to cons. SARAH M. RICHARDS and Mrs. LYDIA F. BABB H. M. 200; pres. ch. m. c. 4,32;	204 32
Hanging Rock and Peire Grove Furnace, Pres. ch.	25 00
Morrow, Rev. A. S. Dudley, 5; C. Eaton, 85c.; E. Mansfield, 1,07; a friend, 37c.;	7 29
Sharonville, Pres. ch. m. c.	50
Walnut Hills, Lane sem. pres. ch. m. c.	6 00—292 81
Canton, Pres. ch.	40 18
Cleveland, Mrs. Elisha Taylor, (of wh. for support of a sch. in Sidon, in the miss. field of Rev. W. W. Eddy, 100;)	300 00
Columbus, A. B. 4; 2d pres. ch. m. c. 5,45;	9 45
Elyria, 1st pres. ch.	137 58
Johnston, Ch.	17 00
Kinsman, Mrs. Sophia Kinsman, 29,40; H. Christy, 5;	34 40
Kirtland, Cong. ch. Mrs. Elizabeth Russell, wh. cons. Mrs. ELIZABETH W. LORD, of Columbus, an H. M.	100 00
Oberlin, S. I. S.	50
Ravenna, R. Isbell,	4 00
Rome, Cong. ch.	10 00
Sheffield, W. H. Root,	5 00—658 11
	950 92

Legacies. —Vienna, Mrs. Statira Lane, by Xenophon Betts,	102 49
	1,053 41

INDIANA.

By G. L. Weed, Tr.	
Allensville, Pres. ch. m. c.	1 25
Bloomington, 2d pres. ch.	14 45
Greenwood, Pres. ch.	7 00
Indianapolis, 2d do.	15 00
Rockville, Pres. ch.	9 50—47 20
Indianapolis, D. Yandes,	203 70
Madison, W. W. A. bal. due Lord's Treasury,	20 00
Terre Haute, 1st cong. ch. 27,10; S. H. Potter, 20;	47 10—270 80
	318 00

ILLINOIS.

Chicago, Union Park cong. ch.	62 90
Cornwall, Cong. ch.	2 60
Danville, Pres. ch.	22 65
Elk Grove, Cong. ch.	13 00
Galesburg, Rev. E. Jenney,	15 00
Lisbon, Cong. ch.	2 00
Marshall, S. F. A.	2 00
Morris, Cong. ch.	18 00
Payson, do.	2 50
Quincy, 1st do.	25 00
Roscoe, Cong. ch.	21 00—186 65
Legacies. —Griggsville, Miss Sarah A. Baldwin, by Samuel Reynolds, Ex'r,	37 86
	224 51

MICHIGAN.

By J. O. Seeley.	
Adrian, Cong. ch.	7 50
Cooper, do.	6 00
East Saginaw, Cong. ch.	5 00
Otsego, do.	7 37
Webster, do.	16 17
	42 04
Less exc.	39—41 65
Ann Arbor, Pres. ch. m. c.	6 50
California, Pres. ch.	6 00
Eckford, do.	2 40
Kalamazoo, 1st pres. ch. 250; P. L. H. 1;	251 00
Manchester, Pres. ch. 13, 10; exc. 10c.;	13 00
Medina, 1st cong. ch.	6 00
Quincy, Pres. ch.	5 00
Tekousha, do.	7 60
White Lake, 1st pres. ch.	3 00—300 50
	342 15

WISCONSIN.

Allen's Grove, Rev. B. T. S.	1 00
Columbus, 1st pres. ch.	30 00
E. Randolph, Mrs. N. J. Williams,	14 00
Green Bay, Pres. ch.	30 00
Kenosha, 1st cong. ch.	12 68
Stoughton, Rev. R. Sewell and fam.	2 00—89 68

IOWA.

Bradford, Cong. ch.	4 21
Denmark, D. L. M.	1 00
Dubuque, Cong. ch.	25 00
Keokuk, Ortho. do.	41 64
Kossuth, 1st pres. ch. m. c.	2 30
Tipton, S. Daniels,	3 00—77 15

MISSOURI.

St. Louis, 1st pres. ch.	167 40
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MINNESOTA.

Oak Grove, Ch. 30; coll. at Indian Camp, 2,45;	32 45
St. Paul, House of Hope pres. ch. m. c.	10 00
Travers, Pres. ch.	14 00
Stillwater, Myrtle st. pres. ch. (N. S.)	5 25—61 70

OREGON.

Oregon City, Mrs. A. H. S. 1; m. c. 3,80;	4 80
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FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon Mission, Colombo, 850; Jaffna and abroad, 804,34; Free church of Scotland, 489,80;	2,144 14
Fergus, C. W., A. D. F.	1 80
Fuh-chau, China, for schools in Fuh-chau,	350 00
Madras, India, W. H. F.	16 00
Madura Mission, Avails of catechists' coins at Sept. meeting, 1861, 7; J. H. Breckinridge, 2,50; Madura ch. m. c. 22,62; Malur, 4,27; Sivagunga, 1; Tirupuvannum, 3,12; W. Nesbet, Esq. 2,50;	43 01
Mankato, Dakota Mission, Condemned prisoners,	85
Mahratta Mission, India:— Ahmednuggur—Lt. J. D. Drummond, 30; Lt. S. S. Jacob, 22,50; Major Johnston, (Edinburg,) 67,50; Mrs. Kemble, 52,50; Mr. B. Burn, 6; Dr. W. Mackenzie, 50; Lt. W. Manson, 15; J. T. Molesworth, Esq., 96; Rev. C. H. Leigh Lye, 25; Lt. G. A. Jacob, 30; Lt. F. Major, 5; G. M. Mcpherson, 25; Hon. D. G. Hobart, 100; Maj. Sandwith, 5; Mr. R. McKinlay, 22; Rev. J. F. Larkins, 50; Capt. D. E. Anderson, 25; J. P. Field, Esq. 50; Mr. Bapoo Dajee, 12,50; C. M. Harrison, Esq. 25; D. Graham, Esq. 10,30; B. Hutt, Esq. 250; native Christians, 27,45; monthly	

concert coll. 16; native pastors, 13,73; maternal box, 1,15;	1,032 63
Bombay—Dr. Leith, 50; Capt. D. J. Ken- nelley, 10; Rev. R. Stothert, 15; Capt. M. Hoig, 50; Mr. Thos. Graham, 12,30; Mr. James Brown, 6; Free church, 20; a friend, 1; native church, 33,06;	197 36
Satara—R. C. Baynor, Esq. 10; W. Man- son, Esq. 25; Lt. G. A. Jacob, 30; m. c. 3,56;	68 56
Sandwich Islands, Hilo, church, 200; pas- tor, 50; native females, 50; Honolulu, W. Goodale, Esq. 115;	415 00
Turkey—Adrianople, m. c. 2; Diarbekir, m. c. 13,87; boys' missionary so. 3,42; unknown, 40; Constantinople, Rev. A. Thompson, 5; Cesarea, m. c. 7,04; Mar- sovan, m. c. 8,20; Oroomiah, a native, 1,05; a native woman, for Testaments for the Hindoos, 1,05; do. Testaments for the Chinese, 1,35; Sivas, m. c. 6; Smyr- na, Rev. E. M. Dodd, 50; avails of ex- change, 220;	358 98
	4,628 33

Legacies.—Ahmednuggur, India, Miss Far- rar,	13 36
	4,641 69

MISSION SCHOOL ENTERPRISE.

MAINE.—Sanford, John Storer, 25; H. A. L. 50c.;	25 50
NEW HAMPSHIRE.—Amherst, s. s. for schools in Madura, 25; New Castle, cong. ch. s. s. 5;	30 00
MASSACHUSETTS.—Andover, Mary Hen- ry's dying legacy for heathen children, 12c.; Lenox, cong. ch. s. s. for Mr. Wash- burn's school at Madura, 14,55; Malden, Trin. cong. ch. s. s. 30; Westfield, 1st ch. s. s. for Mrs. Ballantine's school, 25;	69 67
CONNECTICUT.—Jewett City, V. 2; New Haven, North ch. s. s. 20; Newington, s. s. 5,35; Norwich, Broadway s. s. Mrs. Kellogg's class and others, 30; W. Meri- den, 1st cong. ch. s. s. 20;—little Jen- nie's last gift to foreign missions, 1,25;	78 60
NEW YORK.—Cambria, 1st cong. ch. s. s. for schools in India, 27; Cortland, little Hattie on her death-bed, 50c.; Westfield, 1st pres. ch. s. s. 25;	52 50
PENNSYLVANIA.—Philadelphia, Brainerd mission school, for schools on Mt. Lebanon,	25 00
MARYLAND.—Baltimore, boys in Dr. Wilson's s. s.	2 00
OHIO.—Athens, s. s. for schools in Turkey, 10; a little boy, for Bibles for the heathen, 8; Radnor, little Lucy Humphrey's earn- ings by knitting, 1; Ruggles, Juv. miss. so. 7;	26 00
MICHIGAN.—Medina, 1st cong. ch. and so. children,	3 00
INDIANA.—Madison, a German,	20 00
ILLINOIS.—Chicago, Salem st. ch. s. s.	9 00
WISCONSIN.—Green Bay, Pres. ch. s. s.	5 00
IOWA.—Sioux City, Cong. ch. s. s.	7 25
OREGON.—Oregon City, Children's mis- sion,	20
FOREIGN LANDS.—Madras, India, for schools, 60; Montreal, Canada, Zion ch. s. s. 30;	90 00
	443 72

Donations received in April,	25,180 31
Legacies,	20,500 71
	\$45,681 02

3 TOTAL from September 1st, 1862, to April 30th, 1863,	\$249,883 25
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THE
MISSIONARY HERALD
OF THE
AMERICAN BOARD.

VOL. LIX.

JULY, 1863.

No. 7.

LETTER FROM DR. ANDERSON.

FIRST IMPRESSIONS OF HAWAII.

South Kona, Sandwich Islands, April 6, 1863.

Dear Brethren,

I HAVE already spoken of our arrival at Honolulu on the 27th of last month, and of the somewhat fatiguing but agreeable week of our introduction to the metropolis of these Islands. Our missionary and native friends, not a few of the American residents, and members of the Government then in town, gave us a cordial welcome, and we soon had letters of greeting from our brethren on the different Islands.

Of Honolulu I may speak hereafter, when I have had more opportunity to see it. I will only say now, that I was not prepared for the verdure and beauty at this season, resulting mainly from the introduction of water from the Nuuana Valley, nor for the city-like appearance of its streets and houses. The valley itself, having now a street running up through its entire length, is much occupied by foreign residents.

Having resolved to commence my official explorations on the Island of Hawaii, the largest as well as most southern of the Islands, we took passage on Monday, March 9, in the steamer 'Kilauea,' Captain Berrill, for Hilo. As she touched at several places on the Island of Maui, and also along the western coast of Hawaii, on her outward voyage, we did not reach Hilo until Thursday evening. We breakfasted with Dr. Baldwin and his family, at Lahaina, where the two brethren residing at Lahainaluna came down to see us; and I had a prolonged interview, at one of the landing-places in East Maui, with Mr. Alexander, who came over from Wailuku for that purpose. The Queen was on board, with her suite, going to join the King at Kailua. We had met her before, at her invitation, in Honolulu, and our very favorable impressions concerning her were confirmed. Just before

reaching Kailua, the King came on board in his barge, to meet her. He cordially recognized the acquaintance we had formed with him years ago, in Boston, and welcomed us to his dominions. I observed the Queen call his attention to the beautifully bound 'Memorial Volume' I had sent for him to the palace, which she had brought with her.

Our first approach to Hawaii was on Wednesday morning, when we had a grand profile view of the Island. Mauna Kea, the most northerly of the two great volcanic mountains, rose to the height of more than fourteen thousand feet, and Mauna Loa, of equal altitude on the south ; but " unfinished," (as a missionary brother remarked,) since it still occasionally sends out vast streams of lava. It was partially concealed by Mauna Hualalai.

The sea along the western and southern sides of Hawaii, being sheltered from the trade winds, is generally smooth, which may be a reason why those portions of the Island were so much resorted to by chiefs and people in former times. After landing the royal family at Kailua, the steamer proceeded to Kealakekua Bay, (the scene of Cook's death,) to take in wood ; then, retracing its way along the western coast, we met the north-east trades as we rounded the Kohala point. Kohala is a beautiful region, as beheld from the sea, and it was the more interesting to us because, in the midst of its verdure, we distinctly saw the dwelling of our brother Bond, and the church erected by his people for the worship of the true God. Then came a singular succession of mountain ridges and ravines, with lofty cascades falling into the sea. Then the lovely vale of Waipio revealed its white church, — one of perhaps a dozen erected under the superintendence of Mr. Lyons, — with a waterfall behind it from the very top of a mountain. Two or three more such churches came into view, along the high lands, as we proceeded. With a clear sky, the entrance into the harbor of Hilo forms one of the grand and beautiful scenes of the world ; having Mauna Loa in front, with banks of snow along its broad summit, and Mauna Kea on the right, looking down upon one of the greenest landscapes that ever rose from the sea-shore ; it having been long since volcanic eruptions swept over that surface, while being on the windward side of the Island, it is most abundantly watered.

We arrived at Hilo in the evening ; and though more or less wet as we were borne through the surf on the shoulders of natives, all was forgotten in the welcome of our reception, not only by the family of Mr. Coan, where we made our home, but by all our brethren and sisters in that favored place. It was with peculiar feelings of interest that I visited Hilo. In the wonderful outpouring of the Spirit at these Islands, in the years 1837 and 1838, more than seven thousand were added to the church from the districts of Hilo and Puna, then containing a population of about fourteen thousand. Mr. Coan deemed it necessary to admit seventeen hundred to the church in one day, — after personal inquiry, as he informs me, into the case of each individual, extending through some time previous. The extraordinary method by which he was able to baptize this large number of persons in one day, even by the simple process of sprinkling, will be remembered by many of our patrons. He assures me that the large number, then admitted, have

held on their Christian course as well as the rest. The old grass-covered meeting-house at Hilo, — large enough to hold three or four thousand, but none too large for the time when people came in from all the surrounding regions — for which the people themselves dragged heavy timbers down from the mountain forest, — has given place to a beautiful framed edifice, painted white, having a tower and well-toned bell, and capable of seating a thousand persons. It cost \$14,000, which was almost wholly met by the people themselves. There are now no less than twenty-three meeting-houses within the limits of the Hilo and Puna districts, many of them framed wooden buildings, and some built of stone. The Hilo church still remains undivided, though I trust it will not be so much longer; and includes all the professors of religion in the two districts. After the lapse of twenty-five years, it numbers four thousand five hundred members, the decrease in its numbers being only in proportion to the decrease in the population. It contains nearly an equal number of males and females.

On the Sabbath following our arrival, (as also on the succeeding Sabbath,) the bell in the tower of Mr. Coan's church sent forth the same hallowed sounds that I have always been accustomed to hear in my native land, and a well-dressed congregation assembled, of whom, thirty years ago, scarcely any would have had so much as a single garment to cover their nakedness, and what is more, would scarcely have felt the need of one. And that congregation listened, forenoon and afternoon, with a marked and intelligent attention, to my statement, interpreted by Mr. Coan, of what I had seen in Constantinople, Asia Minor, Syria, Palestine, and India. Fifty or sixty of the "leading men" remained after the service, and repeated among themselves, as the pastor informed me, nearly all my facts, showing that they had in some good measure appreciated them. And then there is something significant in the warm greeting and shaking of hands, which in every case has followed our first meeting of these people; not only with myself, but with my wife and daughter. And in our travels, too, when they know of our coming, men, women and children run out of their houses to shake hands and receive our "aloha," and often with a fervor that is very affecting. When eye meets eye, and the lip and every feature speaks, you often find no difficulty in discerning the inmost emotions; and I have frequently felt that I did not doubt the existence of that sure indication of piety spoken of in 1 John iii. 14; "We know that we have passed from death unto life, because we love the brethren." This is especially true of the older Christians. We were much interested in the truly patriarchal relation subsisting between Mr. Coan and his people, — how glad all ages were to see him, and hear his voice, and receive his smile. He accompanied us on our visit to the great volcano of Kilauea, which has been too often described to occupy a place in this letter; but that visit, and our subsequent journeys in Kau and Kona, the southern districts of this Island, gave us opportunity for seeing something of the religious life to be found in grass houses. It rained when we stopped for the first night, in a wild, volcanic region. There was but one room in the house, and that the family cheer-

fully vacated for our company, going themselves to a smaller house near by, after they had spread out their best mats on the floor for our convenience and comfort. After supper they came in to prayers, as did the men who carried the calabashes containing our luggage. The master of the house produced his Hawaiian Bible, and, at the request of Mr. Coan, made one of the prayers. This was repeated at the house where we stopped at the volcano, and one or more of our native attendants there led in prayer. And where we spent the night, in company with Mr. Gulick, on our way from Kau to South Kona, the Bible was readily produced, and a native resident made one of the prayers. Most of the villagers, male and female, came in to be present at our morning and evening devotions. On one occasion, we could hear a family in a neighboring house at their evening worship, and could distinguish their attempt to sing a hymn to the tune of Ortonville.

My third Sabbath on this Island was spent at Kau, and my fourth with Mr. Paris, where I now am. Mr. Gulick, — a son of the missionary of that name, — resides at the former place. Kau interested me more than I expected. The population of the district does not exceed 4,000, and the Roman Catholics have got more hold than we could wish, owing to former adverse circumstances; but we retain the majority, and our people are all accessible. The church building, holding seven hundred people, was full on the Sabbath, and not less than two hundred horses must have been tied by their owners, in the adjoining field. It was an interesting sight; and I was told that nearly as many people were assembled the previous Sabbath, to hear a statement from Kauoa, a returned native missionary from Micronesia. There are four substantial houses of worship in the Kau district, all built by the people; and there are as many stone churches in South Kona, erected in the same manner, and capable, together, of seating twenty-five hundred people. The old station house for South Kona having been built in one of the hottest places to be found near the shore, Mr. Paris built one a mile and a half above the bay where Capt. Cook was killed, where is one of the finest climates, as well as one of the most extended prospects seaward. In one of the churches near Kealakekua Bay, I yesterday addressed a good looking native congregation, of about seven hundred people. I saw, too, their manner of taking up a monthly concert collection. Mr. Paris says it is a way of their own devising, and one which they prefer. Just before the sermon, two or three leading men took their seats at the table in front of the pulpit. The whole people having been divided, somewhat after the Methodist custom, into classes, each with a *huna*, or leader, the presiding deacon called the name of the *huna*, when all his division who chose to contribute, came forward to the table and laid down their money; and the two others, seated at the table, took note of the contributions, with the names of the donors. The amount was thirteen dollars and eighty-seven cents; and simultaneous collections in the other churches will run the whole monthly sum up to twenty or twenty-five dollars.

But I have not time to go more into particulars, nor would they comport with the proper length of my letter. Do you ask, whether I believe in the

existence of piety among this people? I give, of course, my first impressions as an observer. "By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles?" If there be not much real piety among this people, then am I confounded in my judgments of men and society. I never seemed to myself to be more really in one of the Lord's vineyards. My wife and I are constantly saying to each other, in view of what we see of the present, and of what we have the best means of knowing of the past, "What hath God wrought!" There may be a good deal under the surface, which we do not see, as an offset to all we do see, and doubtless there is. So it is with this wonderful Island. I presume there is no where on earth more evidence of raging fires beneath the surface; no where such burning eruptions; no where such wide tracks of barren lava. And yet, through the genial influence of the sun and the rain of heaven, there are fertile soils, and trees, and flowers, and grasses; the sugar-cane and coffee, forming rich plantations; the banana, pine-apple, orange, mango, and any other of the tropical fruits men may choose to cultivate. And so, to some extent, it is with the Island community. Say what we may of the volcanic fires beneath the surface of society, and of burning eruptions, and barren wastes; there is a fertile surface, a heavenly influence, through wonders of grace in Jesus Christ; there are trees and fruits of righteousness, visible to the most casual observer who will but see,—a creation of grace, as really as the other is by nature, to be acknowledged to the glory of God.

Such are some of my first impressions of the Island of Hawaii, when I have somewhat more than half completed its circuit. And you will observe, that what I have stated as facts are such, and cannot be made otherwise by any future observations. The Lord hath done great things here, through the self-denying and faithful labors of our dear brethren in Christ, whereof we are glad.

As ever, most truly yours,

R. ANDERSON.

ENCOURAGING.

THE fact that at such a time as this in the United States, the churches, in connection with all that they are called to do in unwonted ways, continue to remember, and so liberally sustain, the prominent, established causes of benevolence, is one which has elicited from many, as it well may, expressions both of surprise and gratitude. The *Presbyterian Home and Foreign Record* says, (May 1 :) "The year which ended yesterday was one of much solicitude to all engaged in the work of missions. The causes of this feeling of apprehension are well known. It is therefore with sincere thankfulness we can now speak of the mission year [of the Presbyterian Board] as so well ended. The receipts from all sources were \$188,458; the expenditures, \$188,121, including the payment of a balance from the preceding year. This new year begins, therefore, with a small balance in the treasury—instead of a heavy balance against it, as was greatly feared.

And for this, in such a year, surely we should give thanks to God." For the year ending April 30, 1862, the receipts of this Board were \$176,939; showing an increase during the last year of more than \$11,000.

The financial year of the Baptist Missionary Union closed with March, and the abstract of the Treasurer's Report, presented at their late meeting at Cleveland, makes the following statement respecting income and expenses, as given in the *Watchman and Reflector*: "Receipts of the year, from all sources, \$123,663.72. The excess of the income of the Union over that of last year is \$38,471.46. Of the entire receipts, \$81,378.21 were derived from donations; \$7,592.64 from legacies; United States Government, \$3,075; American Tract Society, New York, \$700; miscellaneous sources, as the sale and rent of property, \$30,917.87. Expenditures of the year, \$96,506.97, being about \$15,000 more than last year; an increase due mainly to the high rate of exchange. The debt of the Union reported last year, amounting to \$6,937.35, has been paid, and \$19,706.76 appropriated as a contingent fund, to be used at the discretion of the Committee. Balance in the treasury, \$512.64." The donations,—\$81,378,—were about \$7,600 more than last year.

For the first nine months of the current financial year of the American Board, to May 31, the receipts have been \$281,529, against \$214,144 for the same period last year. The prospect is, therefore, still reasonably good, that the sum required to meet the increased expenses of the Board for this year,—growing largely out of the cost of exchange, with something for reinforcing the most needy missions,—will be furnished by its friends. To the churches yet to contribute it may be said, by way of encouragement,—“We do you to wit the grace of God bestowed upon” many of those whose contributions have already been received. If a like spirit shall animate those whose effort for this cause will be made within the three remaining months of the year, there will be no serious deficiency; and the next meeting of the Board, so far, at least, as freedom from pressing financial embarrassment is concerned, may be one of congratulations and of brightening hopes. It should perhaps be noticed, by way of caution, that the acknowledgments in this Number of the Herald show a falling off in May, from the amount transmitted in previous months. In round numbers, the receipts have been of late, in February, \$40,000; March, \$36,000; April, 45,000; and May, \$31,600.

ITEMS OF INTELLIGENCE.

GREECE.—Letters from Dr. King refer to the virtual abrogation of the Sabbath in Greece under the rule of the Bavarians, and to efforts he has made of late, with some encouragement, to call the attention of public men, and persons of influence, to the importance of its restoration. On the last Sabbath of April, he recommenced his public preaching service in Greek; which he had long been obliged, by the state of his health, to suspend. He is still suffering more or less from bronchitis, but “cannot be contented to remain silent when there is so much to be

done." For thirty-five years, his custom has been to preach not in public, formal services alone, but by way of conversation, in his own house or the houses of others, "in the streets, the market-place, or in public walks;" and he is "happy to find that there are not wanting those who endorse what he says as truth." He expresses the hope that God, in his providence, has kept him in Greece,—in some way hindering him whenever he has made preparations to leave,—for an important purpose, and that he may yet be enabled to do something for the spiritual regeneration of the people for whom he has labored during so many years.

WESTERN TURKEY.—The execution of three of the murderers of Mr. Meriam was announced in the April Herald. Mr. Crane wrote, April 16, that he had recently received intelligence which seemed reliable, that both the other members of the band met a violent death within a week or two of the time their companions were executed; one, the leader, having been murdered in his bed, and the other shot, while attempting, with other brigands, to rob a company of peasants. Mr. Crane says: "I am happy to state, that we hear of few if any serious depredations committed by brigands on the highway this spring." Mr. Greene, of Broosa, reports, May 1, a recent visit to some of his out-stations, on which he found that a member of the Broosa church had been doing much good at Moohalitch, where he was first sent, two years ago, on government business, but had remained of late as a mission helper, for a small compensation, "moved by the love of Christ." The few Protestants there have suffered of late, "no slight persecution." At Kirmasta he was agreeably surprised to find, that by means of books sold there, as many as ten men were already more or less enlightened, of whom two or three "seem to have received the truth into their hearts."

NESTORIANS.—Mr. Labaree writes, (February 25,) that labors among the Armenians on the plain of Oroomiah, estimated to number 5,000, have been interesting and encouraging. For a few months, two earnest Nestorian preachers had been constantly engaged visiting all parts of the plain, and had been well received. Dr. Young has also "made regular preaching visits on the Sabbath," and thus probably more than 2,000 persons have heard the word of truth. In Salmas, also, among the same class of people, "the light, though burning feebly, is far from useless. Large numbers of books have been sold by the helpers there; more, probably, in a few months, than have been sold to Nestorians in as many years; evincing quite a spirit of inquiry."

It is also said, that the latest advices from the Mountain helpers furnish "gratifying evidence of life and growth in the work, at different points." "The four helpers who were forcibly detained in the principal village of Jeloo, while on their way to their respective stations in Jeloo and Bass, are making good use of their captivity; preaching, in season and out of season, the word of life, for which they have all the opportunities they could desire; their congregations numbering from 50 to 80 on the Sabbath. They were requested to open a school, which they have done, the scholars bringing their own fuel from day to day. At Amadia and other points, also, the work seems to be taking deeper root." The increasing poverty of the Nestorians has an unhappy influence on the mission work, "absorbing thought, distracting attention, and sending scores, perhaps hundreds of the nation to Russia, as beggars, where they practice all manner of impositions upon the bigoted and credulous adherents of the Greek religion." They return after a time, proclaiming their success, and thus inflaming others with the desire to enter upon the same path to comparative comfort. "The evil is entering the churches and producing disastrous consequences." An interesting state of religious feeling had recently

developed itself in the female seminary, and many were inquiring after the way of life.

Dr. Perkins wrote on the 31st of March: "With some things to try us, we have a great deal to encourage. The Lord is constantly adding to his flock here such as shall be saved. The poverty and want of the people press heavily upon them, and tempt them to wander off and beg, especially in prospect of another visitation from the locusts, which so scourged the country last year. Yet most of them are in a quiet, listening mood, and receive the truth with gladness. The Russian overtures, from irresponsible Nestorian renegades from Georgia, formed a bubble that in bursting has done good and not harm, showing the people the futility of their looking for relief in any such direction.

"The convulsive effort of *giving*, among this poor people, two years ago, has re-acted somewhat; but we are now endeavoring to lead them to adopt the Apostle's rule, of laying aside weekly for the Lord, as he prospers them. They are cheerful and happy in adopting such a system. You are aware of the phenomenon in nature, as in benevolence, that the fruit tree that bears an extraordinary crop one year, is apt to rest several years to recuperate. Still I think there was a real gain by the effort two years ago. A *giving church* is a prominent topic in our instructions; and such I trust the Nestorian Christians will be."

MADURA.—Mr. Webb, of the Dindigul station, mentions that at a meeting of his catechists, held in February last, they presented a written request, that from that time he would pay them but nine-tenths of their wages, as they hope to receive the remaining tenth from their congregations. He had been for some time urging this subject upon their attention, and was much gratified by this movement on their part; and also, a few days afterwards, on visiting one of the congregations, to find the people ready for the effort, apparently "pleased with their new responsibilities, and quite hopeful and cheerful as to the result." He hopes that they will be prepared, ere long, for a further advance in the direction of self-support. The new church edifice at Dindigul is completed. It was opened for religious services in October last, and in January the mission passed a vote expressing their pleasure in being permitted to meet in the "beautiful and substantial" house, and their thanks and congratulations to Mr. Webb, for his efficiency and success in securing its erection.

Mr. White wrote, January 8, from his "new home in Pulney": "During the past year there has been unusual encouragement in preaching the gospel, not only in the congregations of this station, but also in the heathen villages. Almost every day, people come to see me, requesting a book, and thus giving me opportunity to speak to them of the true God and of the way to heaven. But we do not wait for such opportunities. These people come to us, usually, because they have first seen me, or a catechist, in their own villages. My catechists have preached, during the year, in sixty-five different villages, and in the greater part of these, several times; and though but few people have joined our congregations, many have heard attentively, and there is reason to hope that the words thus spoken will not be as seed sown by the wayside. At our last communion season, thirty-two persons were present to partake of the Lord's supper. Four of these were received at the time. One of them was a young man from Manur, who has lately been chosen as the head-man of the congregation. * * The history of nearly all the members of the Manur congregation has been similar to that of this young man. Like him they were very often suspected of crimes, and several have even been sent to jail; but the great change in their characters is now so marked, that the heathen often speak of it with surprise, and at times even attribute it to the power of God."

FUH-CHAU.—Mr. Peet mentions, February 13, that the missionaries have succeeded in renting a convenient place at Chang-lok, a city fifteen miles below Fuh-chau, on the right bank of the river, where they can stop, and preach the gospel on visiting the place, and where efforts have been commenced with some encouragement. Several individuals have already professedly resolved to give up idolatry, observe the Sabbath, and become Christians.

NORTH CHINA.—Mr. Doolittle wrote from Tientsin, February 10. He has changed the time of meeting the congregation of the poor, from Sabbath to Saturday morning, hoping to have some of the same persons present also at the Sabbath services. Thus far the change works well. The Sabbath morning service is attended by the native converts, the school, servants, and ten or fifteen of the poor, who attend the Saturday morning service. He is encouraged by the interested attention of most of those present. In the afternoon, the front chapel-doors are thrown open to the public, and several of the converts address their countrymen. "The service is from two to three hours long, many of the audience listening with silent interest." "We have been made sad," he writes, "by one of the baptized teachers, who has recently attempted to deceive by downright falsehood." "There are several interesting cases of application for baptism." Mrs. Doolittle has a meeting for women Friday morning, which is addressed by the blind convert, Chang. There are rumors of danger from a band of rebels, or marauders, who threaten to attack Tientsin on their way to Peking, but information respecting them is very indefinite.

SANDWICH ISLANDS.—Letters from Dr. Anderson announce his safe arrival, with his wife and daughter, at Honolulu, February 27, where, he says, "We were received in the most cordial, and even joyful manner by our brethren and sisters, and by the pious natives." The King was absent, but the Queen, Mr. Wyllie, Minister for Foreign Affairs, and other officials extended gratifying attentions to the family. The King also, when subsequently met, on another island, appeared very friendly. After remaining a few days at Honolulu, Dr. Anderson sailed for Hawaii, expecting to devote March and April to that Island and Maui, and May to Oahu. The general meeting of the mission was to be in June.

LETTERS FROM THE MISSIONS.

Dakotas.

REPORT OF THE MASSACRE AND SUBSEQUENT RELIGIOUS INTEREST.

DR. WILLIAMSON has prepared and forwarded, for the Permanent Committee of the Presbyterian General Assembly, on Foreign Missions, a report of the recent exciting events among the Dakota Indians, which is of such value that a large part of it should find a place in the pages of the Herald, though it must be considerably abridged. Statements in regard to the outbreak of violence in August last, the escape of the missionaries, &c., have already been published.

Misapprehensions Corrected.

The report, which is dated April 10, 1863 attempts to correct wrong impressions, which are supposed to have prevailed extensively, as follows:

1. In regard to the number of whites slain by the Sioux. This has been generally put down at from 1,000 to 2,000. Having carefully inquired of persons well acquainted in the counties which suffered most, I am led to the opinion that the true number is about 600, and certainly did not exceed 700. As three-fourths of these were slain in a single

day, in which it is not known that more than one of the Indians was killed, or severely wounded, it is not strange that a terrible panic was caused.

2. It has been often asserted that the civilized, and some have said the Christian Indians, were leaders in the massacre. This is positively false. The only foundation for it is in the fact that the murderers put on the clothes of some of their first victims, that, appearing like white men, they might approach others unsuspected. Even the heathen Sioux, who had adopted before the outbreak the dress of civilized men, generally, if not universally, abstained from taking part in the massacres; and the Christian Sioux did what they could to save the lives, not only of those connected with the mission, but of other whites residing among them. Through their aid, more than one hundred escaped in the first week of the outbreak, and mainly owing to their influence and exertions, the prisoners were subsequently rescued, and delivered to Gen. Sibley.

3. Many suppose that most of the murders were committed by the men who surrendered to Gen. Sibley, and were tried and sentenced to be hung by a military commission appointed by him. This is a mistake. After the battle of Wood Lake, the murderers generally determined to flee to the West. A few of them said, If we flee, we and our families will perish of starvation. It is better for us to surrender to the Big Knives. They are merciful; and though we may die, our wives and children will live. These were tried, convicted of taking part in the massacres, and executed near the close of last year. Two hundred and sixty-three others were sentenced to be hung for taking part in the battles, and with about seventy others, most of them not convicted of any crime, are now confined in the prison at Mankato, except about a dozen who have been released by death.

4. In regard to the cause or causes

of this Indian war. The wrongs which the Sioux (or Dakotas) have suffered, made them more bitter, and caused some to take part in the outbreak who otherwise would not have done so; and the secession in the South, by withdrawing so many men from the frontiers, and thus causing the Indians to think that our Government was weak and near its end, was in some measure an occasion of the war, as they thought they might kill with impunity. But the real cause was a hatred of Christianity and civilization, which has existed among the conjurers and some of their adherents for many years. This was becoming more bitter, as they saw Christianity and civilization increasing among their people. Whether those who commenced the war by the murders, were sent for that purpose by the conjurers, we do not know; but it is certain that as soon as the latter knew of those murders, they exerted themselves to the utmost to make a general war,—a war not of races, but of religions, of gods;—the many gods of the Dakotas with the great God of Christians. The leaders threatened, and no doubt intended, to destroy all of their own people who would not abandon the customs and religion of the whites, and return to the customs of their fathers. Thus the Dakotas generally looked upon the war as a religious one, and when they were repulsed by Gen. Sibley's army, at Wood Lake, they viewed it as a defeat or overthrow of their gods; and this is the reason why Little Crow was unable to rally his forces for another battle.

Religious Interest among the Prisoners.

The preceding remarks are intended to prepare the way for the account which I am about to give, of one of the most remarkable displays of God's grace of which we have any record. The prisoners captured by Gen. Sibley were brought to the neighborhood of Mankato about the 10th of November, 1862. On the 12th, I first visited their prison,

and endeavored to speak to them. There were at that time more than three hundred and seventy Dakotas, and some twenty or thirty Winnebagoes, all chained by their legs, two and two. Most of them were heathen; very many had been persecutors of all who had evinced any disposition to embrace Christianity; but among them I found three members in good standing, one of them a ruling elder, in the church to which I had ministered before the outbreak, two others who had been communicants in churches connected with our mission, and nine whom we had baptized in infancy. There were about twenty who had been taught to read in our schools.

About a dozen had also been baptized by the Roman Catholics, nearly half of whom could read.

On my third visit, November 23d, the officer in command kindly instructed the guard to keep out visitors during divine service, and there was great silence, the Indians listening with deep, fixed attention. From that time to the present, I have visited and preached to them every Sabbath except two, when brother Riggs was with them, and frequently on Saturdays and Mondays. The Lord has carried on his work gloriously. Soon, the cards with which many of them had been trying to amuse themselves, disappeared from their prison, and the paint from their faces. The few who had been able to retain a hymn-book, a portion of the Holy Scriptures, or Bunyan's *Pilgrim's Progress*, were seen diligently perusing the same. I was earnestly importuned for books in their own language, very few of which could be obtained. The church members got together for social worship, at first each evening, and then both evening and morning. Others crowded around them as close as they could to hear, and as far as practicable join in the worship. Seeing this, the Christians became more bold, and added exhortations to singing, prayer and reading of the Scriptures;

and the Holy Spirit enabled Robert, the ruling elder, to speak in a manner highly appropriate and edifying, far beyond what could have been expected of one of no more education and experience in public speaking. Though myself, or some of my associates in the mission, have preached to them every Sabbath, the work has seemed to be carried forward chiefly through his instrumentality, and that of his fellow Christian prisoners.

On the 26th of December, thirty-eight were executed, being all except two who were convicted of having participated in the massacres. These had eagerly listened to Christian instruction, and with two or three exceptions desired to be baptized. Most of them gave such evidence of conversion as men in their circumstances could give.

About this time, the Roman Catholics in prison, as well as all the others, seemed to feel the mighty working of God's Spirit. Robert spent some whole nights conversing and praying with the anxious. The officers having charge of them, seeing how he was employed, had his chains taken off. About the middle of January, I one evening proposed that some of the new converts should speak and lead in prayer. They rose one after another, each speaking for a few minutes, confessing their sins, some giving a brief account of the change they had experienced, and each closing with a short prayer; many of them merely repeating the Lord's prayer, but some of them extemporizing copiously. Very many were anxious to speak, but they waited patiently for each other, so that all was quiet and orderly. This was continued every evening, for several weeks.

Baptisms.

As very many were now anxious to be baptized, Dr. Williamson invited Mr. G. H. Pond, who had spent many years as a missionary among the Dakotas, to spend a Sabbath with him. They also consulted Mr. Hicks, pastor of the Presbyterian church at

Mankato, and they "were all of opinion, that in a like case the Apostles would have baptized them generally," and that they could not properly refuse to do so.

I wrote, in their own language, a confession of faith and covenant, such as I thought it proper for us to require of men in their circumstances; and having prayed for divine direction and assistance, on the morning of February 3d, brother Pond and I entered the prison, and after appropriate religious exercises, read and explained the confession, which had been prepared the evening before, told them that we were ready to baptize such as heartily adopted it, and invited such to come forward for that purpose. We baptized on that day two hundred and seventy-four. An Episcopal minister, visiting the prison a few days afterwards with an interpreter, found nine who had not come to us, whom he baptized.

Before the close of the month, others received the ordinance, so that "all the Indians at Mankato have been baptized, except one woman;" in all, by Messrs. Williamson, Pond and Riggs, "305 or 306; to whom we may add 8 baptized in infancy, and received to the communion of the church this winter, on profession of their faith."

So far they appear well. They have three seasons for social worship in the prison, or when the weather and other circumstances admit, in the prison yard, each day. They apply themselves with great diligence to learning, and considering their circumstances, make rapid advances in knowledge. Though poorly supplied with books and paper, (and their prison is so dark that in most parts it is difficult to see to read,) many who at the beginning of the year did not know a letter, now write letters to their absent friends. Their prayers are copious, fervent and appropriate. They pray daily for the officers and soldiers who guard them. They pray much for their families. And God is answering these prayers, of which you will get an account from others, my associates in this mission.

Prospects of these Dakotas.

Many may wish to know what will be done with these Indians and their families. This we do not know. We thank God that he gave wisdom and firmness to President Lincoln to resist the repeated demands of the people of Minnesota for a general execution, and only ordered those convicted of participating in the murders to be put to death. Will not Christians who read this, join with us in praying the Lord still to give to the President of our country, and the officers under him, wisdom and strength to deal with them justly, kindly and truly.

On account of the murders committed by about 300 wicked men, Congress has declared the lands and annuities of a population of 6,000 souls forfeited. About 2,000, or one-third of these, surrendered themselves to Gen. Sibley, last fall, and have been held as prisoners ever since, in circumstances in which they can earn nothing. They have been deprived of their arms and implements for hunting; with a very few exceptions their horses, cattle and wagons were lost or have been disposed of to supply their urgent wants; and they have nothing remaining except their cooking utensils, tents, and clothes on their backs, which will soon be worn out. Within six months, more than 200, or one-tenth, have died, many of them in consequence of their confinement. During the same time, a large majority of the men, and I suppose of the women, too, have openly renounced heathenism and embraced Christianity. When they will be liberated, and where they will be located, we do not know; but they will probably be sent to some place where the expense of erecting buildings, and taking supplies of food and clothing, will be much greater than where they were before. We hope that, by means of those converted within the past winter, God designs to diffuse his gospel among the 30,000 of their people still at large; but in order to this

they must be watched over, followed, and further instructed. Are the churches willing to furnish the means for doing this? We who have the honor of preaching to them are willing to do our part in the work.

LETTERS FROM THE MISSIONARIES.

Removal of the Indians.

A FEW days after the date of the foregoing report, April 16, Dr. Williamson wrote from St. Peter, still saying: "We know nothing certainly as to what will be done with the Indians." "I suppose the number of readers made among them this winter is not much short of two hundred." "The conduct of the prisoners has wrought a great change in the views and feelings of the community at Mankato," softening the very strong prejudice which had existed against them. Mention was made in the Herald, for June, page 167, of their removal from Mankato.

Mr. Riggs wrote from St. Anthony, May 12: "Dr. Williamson has gone down to Davenport, to labor with the prisoners there, [from Mankato.] John P. Williamson has gone around with the [Fort Snelling] camp, to the Missouri, while I have just decided to go with the expedition, as chief interpreter. Some twenty-five or thirty of our best men, like Paul, and Simon, and Otherday, go along as scouts and guides. On this account it seemed important that I should go. Besides, I shall not be surprised if there is more negotiating with Indians, this summer, than fighting them."

Fort Snelling—Religious Interest—Removal.

On the 7th of May, Mr. J. P. Williamson, who had been at Fort Snelling, wrote from on board the "steamer Northerner, near Dubuque, Iowa:"

There was a time last fall, when your missionaries to the Dakotas—themselves saved only as by fire—seemed to find no work left for them to do. Loth to give up a field that had been so long cultivated, and watered with so many tears, we still clung to the hope that God might, in a year or two, cause the heavens again to smile upon us; but we had no thought that the terrific thunder storm had such a rich blessing in store

for us. Without houses of worship, almost without books, and subject to very many little inconveniences, your missionaries have been enabled to perform more missionary labor, and reap more direct fruit from their labors this winter, than in any year before.

How the Lord poured out his Spirit on those in prison you have already heard. I am glad to be able to tell, also, how he has inclined the hearts of the people at Fort Snelling to give heed to the words of life. Our places of worship have been crowded all winter. Since the weather has been warm enough, we have had our Sabbath services out of doors, besides frequent services during the week, when it was pleasant. For the last three months, I have had meetings almost every evening for the instruction of inquirers, or those who were desirous of uniting with the church. These have been very interesting and profitable to me. All who have been received from this camp have been examined personally, by the session, as to their piety and knowledge; an examination conducted as thoroughly as I have been accustomed to see in any of our churches.

The first accessions were on the 8th of March, when we received 34, including two suspended members of long standing. On the 12th of April we received 70, including one suspended member, and on the 26th of April, 36; making in all, received during the winter, 140.

That there are no tares among this wheat it is not reasonable to expect. As it has only just sprung up, we do not yet see the tares, but only the wheat, and we rejoice in that. As we move down the Mississippi River, gliding swiftly away from the long cherished homes of the Dakotas, I see enough to convince any one who has been acquainted with them in their wild resorts, that God has wrought a mighty work in their savage hearts. Last Sabbath, an order came to Fort Snelling for 770 to

embark on the steamer Davenport, for Fort Randall. On Tuesday evening, 530, with whom I remained, were ordered on board this steamer. The last one was counted on just at dusk, after which, an escort of soldiers being brought aboard, we shoved off; and as darkness shut in, these Indians looked out upon their native hills, as they say, for the last time. We are, however, hardly under way when from all the different parts of the boat where they are collected, we hear hymns of praise ascending to Jehovah—not loud, but soft and sweet, like the murmur of many waters. Then one of them leads in prayer, after which another hymn is sung; and so they continue till all are composed; and drawing their blankets over them, each falls asleep. The next morning, before sunrise, they are again paying their devotions to God, and so they have continued every evening and morning since. These services were commenced by themselves, without suggestion from any one else. The people along the route wonder to see them so peaceable and quiet.

No one seemed to know exactly to what place the Indians were to be removed. The Superintendent went up the Missouri River about three weeks before Mr. Williamson wrote, to look out a place for them, expecting to find it near Fort Randall. Nothing had been heard from him; “so it may be 20 miles from the Fort, and it may be 200.”

Mission to Syria.

SIDON.

LETTER FROM MR. SAMUEL JESSUP,
MARCH, 1863.

First Impressions.

THIS communication from the younger Mr. Jessup, recently arrived in Syria, and now stationed at Sidon, presents with the freshness of first impressions, facts and views which confirm the statements of others, and serve to make it yet more apparent that there is an urgent call for effort to “strengthen the things that remain,” of missionary force, and to follow up the encouraging leadings of Providence in Syria. Portions of the letter

only are presented here, other parts being, substantially, statements of facts, reported in previous, published communications.

Six weeks ago I arrived in this country, and less than a week since, I came to Sidon. The country and people seem less strange and more pleasant than I had expected. I have long believed this field to be in great need of additional missionary labor, but since my arrival on the ground, I see how little I had appreciated the real greatness of that need.

The mission has been obliged to leave three or four very important stations entirely unoccupied, because of decrease in the number of laborers, while the actual demand is, not only that these vacant stations be fully occupied, but that new stations be established, in order to give the gospel to those who are making most pressing demands for it. When on my way from the United States, I supposed I should be sent to the northern part of the field. The region about Tripoli and Hums is in an interesting and critical state. Many are throwing off the yoke of superstition and turning Protestants. There is a large Protestant community recently established in Hums, and they know not what to do without a missionary. The native helper who has been there, and who was supported by the Beirut native Missionary Society, is about to leave, to finish his studies in the Abeih seminary.

The Missionary Society.

This Missionary Society held its first anniversary last week. I have seldom attended a more interesting meeting. The society was organized in Beirut a year ago, and some doubted the expediency of the plan; but it has proved a great success so far. It is conducted entirely by the natives. They have adopted a plan of systematic benevolence that proves most admirable. During this first year they have raised about *four hundred dollars*;—a large sum,

when it is remembered that most of the members are very poor—many being dependent widows and orphans. A little girl, one day saved the money given her to get her dinner, and putting the ten paras (or one cent) into the missionary box, she *went without her dinner*. How many in our country would go hungry for the sake of giving to the missionary cause! The meeting of the society brought together about four hundred persons, mostly children; and it seemed much like the Sabbath school missionary meetings that I have attended in New York. The Beirut chapel was crowded to overflowing, and very many could not get in. The sweet tunes, “Shining Shore,” “Happy Land,” and others, were sung with great enthusiasm. The introduction of sacred music among the Arabs seems to have introduced a new spirit among them.

Desire for Education—The Press.

When Dr. Thomson came here, thirty years ago, it was almost impossible to hire a child to come to the missionaries, even to learn to sew. Now, almost every boy and girl in Beirut can read or is learning, or else is ashamed to admit the contrary. This is also true in some parts of Mount Lebanon. The printing press at Beirut is being worked to its full capacity, to supply reading-matter for a people who a few years ago cared nothing for books. I was surprised to learn that the New Testament, printed at Beirut, goes north and south, east and west, into different countries, showing that this is the fountain whence the printed gospel is to go to all the *hundred millions* of Arabic reading and speaking people.

The Mission Too Feeble.

This mission never before seemed to me so important, and never on a more precarious footing. I supposed that I was coming to add one to the number of working missionaries here; but upon my arrival, I found that Mr. Lyons is com-

pelled, on account of ill health, to suspend his labors for the present, so that, instead of going to the northern, I must come to the southern part of the field, to take his place. A short time since I visited Tripoli, in company with my brother. The Protestant brethren there felt deeply discouraged when they heard that I could not remain with them. The seminary at Abeih, which I visited a few weeks since, has about twenty-five pupils, who are being trained for teachers and helpers. But the harvest is so rapidly ripening that much of it will perish long before these young men will be able to gather it, if other help is not speedily sent. We ought to have more laborers here immediately, to meet the constant cries of the people for the word of life. I feel deeply impressed with the fact, that our churches do not realize the actual necessity of sending their sons to this and other missionary fields. I had no idea that I was so much needed until after my arrival. O that I could now use this language, and at once speak to this people the words they want to hear.

The southern part of the mission is the most encouraging, and in another letter I hope to tell you much about the necessity of having at least four missionaries in it, able to preach. Mr. Ford is the only one here now. It makes me very happy to be in a field where help is so much needed, but I cannot tell you how much I wish our Christian young men could understand their obligations to this work.

~~~~~ *BEIRUT.*

LETTER FROM MR. H. H. JESSUP,
MARCH 25, 1863.

Civil Commotions.

THIS letter presents an unpleasant aspect of civil affairs, in a land where the missionaries have long felt that they could not tell what a day might bring forth. It will be noticed, however, that no very serious disturbance was anticipated when the letter was written.

We have had a fortnight of news of murder, riot and insurrection. Mr. Meshullam of Jerusalem, late Chancellor of the British Consulate, was brutally murdered and mutilated, near Bethlehem. It is said that the act was not without provocation. A Christian khan keeper, near Sidon, was murdered by three men, said by some to be Moslems, and by others, Druzes.

The Moslems of the Adhra family, at the Markob, north of Latakiah, rose in insurrection, attacked the new Turkish Governor, plundered and laid waste the large Christian village of Metn, and defied the Bashi Bazouks, sent out by the Governor of Latakiah. The Pasha of Beirut, informed by telegraph, hastened to the spot (four days' journey) with regular troops, and Mr. Dodd, of Latakiah, writes, that order has been restored, and contributions levied on the Moslem villages to pay the losses of the Christians.

On Wednesday night of last week, two Christians in Damascus were murdered in the street by a party of Moslems, and the whole Christian population were filled with terror. Hundreds of them fled to Beirut and Zahleh, and Mr. Crawford and Mr. Frazier write, under date of Monday, the 23d, that the murderers had not yet been apprehended, and that they had passed through a season of great alarm and excitement, though not anticipating an outbreak. Many of the Damascenes in Beirut were making preparation to return, but this event will prevent any one from moving to Damascus for many months. Rev. Mr. Barclay of Jerusalem, missionary of the English church to the Jews, left Damascus the morning after the murder. He states that hundreds of the Christians were leaving, while those who remained stood huddled in groups, their cheeks blanched with terror, as if momentarily expecting another massacre. I learn through the English Vice Consul here, that one of the murderers has been arrested, and will be hung at once.

In Tripoli, on Monday night of this week, a Greek funeral procession was attacked, the priest's robes were torn by the Moslem crowd, and the corpse trodden upon. I do not suppose that this indicates any intention to rise on the Christians. Some "lewd fellows of the baser sort" probably did it, without any preconcerted plan. When in Tripoli recently, with my brother, in the beginning of Ramadan, we were conducted through the great mosque by the chief sheik, at the hour of evening prayer, and walked about among the praying throng, without a word or look of insult or disapprobation. The fact that we are in direct telegraphic communication with Constantinople makes it more easy to obtain orders from the Sultan in such outbreaks, yet there is a vague feeling of dissatisfaction among all classes, that the country is not better governed. No one fears an outbreak, and the state of things in Lebanon is as pacific as I have ever known it to be.

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A B E I H.

LETTER FROM MR. CALHOUN, APRIL  
29, 1863.

*The Governor of Lebanon.*

MR. CALHOUN writes with special reference to the degree of religious liberty and civil security now enjoyed by missionaries and others in Syria. He refers to statements which have been published respecting the new Governor of Lebanon, Daoud Pasha, which he says do not express his views or those of Mr. Bird—"the only missionaries of the Board residing within his district;" and rightly feels that missionaries, and all who have occasion to speak of rulers, should consider the difficulties by which they are often compassed, and be careful not to censure unreasonably, but to give full credit when there is apparent desire and effort to do that which is just and equal. He remarks, as to the present condition of Lebanon:

Now the simple fact is, Mr. Bird and myself, and all our native helpers, go with the utmost freedom, by night and by day, just when we will, and stay

where we will, and preach as we will, without let or hindrance. We open schools as we please, and teach what we please, and no one says a word. Daoud Pasha has several Protestants in office around him, and among these are two,—one an Englishman, the other a native Syrian,—in very important situations, whom he much consults and in whom he has much confidence.

In reference to the case of B'Teddin, mentioned in the last Annual Report, there has been a singular misunderstanding. As the persons there who complain of injustice are now professedly Protestants, it has unhappily been assumed, that the point at issue was between Maronites and Protestants. The fact is, however, that the matter in dispute was between the monks of a Maronite convent and the neighboring village just named, all the inhabitants of which were Maronites also. The case was tried in the Pasha's court, and decided *as between Maronites*. The villagers complained that the decision was wrong, and represented their case to Col. Fraser, the English Commissioner at that time. He was interested in their behalf, and the result has been that most of the villagers have declared themselves Protestants. Nor have they been molested on account of their professed change of religion. They are seeking a review of the original decision, and their witnesses are all of the Maronite sect. The court that decided against them was composed of Moslems, Druzes, Greek Catholics, Greeks and Maronites. The Pasha, presuming of course that the decision was right, set his seal to it. He has the power to grant the privilege of a new trial, and I presume will do it.

We have a quietness on the mountains now, that I have not known before. Murders are rarely heard of; the roads are safe; property is everywhere respected; and the people are breaking up new lands, which always indicates a sense of security. The Pasha is taking a census of the people, and appraising

all real estate with reference to a just apportionment of taxes.

True, we know not what shall be on the morrow. We may be on the eve of greater commotions than ever. But to-day we have peace, and an open door for the preaching of the gospel. Our prayer, and the prayer of our friends at home, at present, should be, not that we and our Protestant communities may be delivered from a persecuting government, but that we may not be delivered over to the influences which an external prosperity is too apt to produce. Should the Spirit accompany with power the words of truth which we and our native helpers are permitted so freely and extensively to utter, there would be a revival in this land that would astonish the church.

At this hour, the results of the Pasha's government for good are more manifest, and more abundant, than most persons had dared to hope. You know somewhat of the state of the country when he came; we know what it is now.

Is it not certain that the missionaries of the American Board, and missionaries in general, have, in modern times, fared far better than either the nature of their doctrines or the nature of man would lead us to expect? And have not the converts, with few exceptions, experienced far less of severe persecution than the converts of earlier ages experienced? Let us be thankful for the liberty we enjoy in our work, and let us not be discouraged if darker days should come.

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### Mission to Eastern Turkey.

#### STATION REPORTS.

THE annual tabular view of the Eastern Turkey mission, recently received, shows, connected with stations and out-stations, twelve churches with 353 members. Thirty-three were added by profession during the year 1862. Seventy-six of the members are females. There are three native pastors, ten licensed preachers, 42 preaching places, with average congregations amounting in

all, to 1,917. The common schools are 40, with 780 male and 280 female pupils, so far as reported. The report of the Mardin station was published in May. Extended extracts from that of Kharpoot, and a briefer abstract of others will be presented here.

#### Kharpoot.

##### *Helpers.*

The number of out-stations connected with Kharpoot is fifteen. Three of these are newly occupied, and only during the long vacation in the theological school. The number of helpers has been twenty-two, of whom fifteen are members of the seminary, and employed during only four months of the year. We are more and more convinced that this system of combined labor and study is the one best suited to secure reliable pastors for the churches. In this testing process, some pupils have fallen out, and thus the Board has been saved the expense, and the rising churches have escaped the danger, of educating the wrong men. We are peculiarly gratified in seeing the respect and affection with which the young men are received by the people. The influence of the wives of those who are married, is also very sensibly felt among the women.

##### *A Reform Party.*

In nearly all our out-stations, as well as in the city, the number of persons giving serious attention to the truth is increasing, while among those who never visit our chapels, there is a constantly increasing agitation. A reform party is rapidly gaining influence, and to satisfy their demands, mid-day Sabbath services for reading and expounding the Scriptures in the modern tongue, have been held in the churches, in several villages. In this city, the party is one of intelligence, and they have formed a society for mutual improvement, one of whose rules is, that the Bible shall have a place in all their meetings. At their first meeting, held a few days since, all the time was spent in reading the Scriptures.

They elected our pastor a member, and urged him to be present and active; but he wisely prefers to keep, for a time, in the back-ground, and aid them only by his counsels. In Ichmeh, one of our out-stations, this party comprises half the men; and they threaten, if the Bible in the modern tongue is not substituted for the ancient, in the church, to go off and build a church of their own. It is this constant agitation, outside of the circle of our own direct influence, that gives us most encouragement.

##### *Schools.*

In our schools, exclusive of the 37 in the theological seminary, there have been 454 pupils,—344 boys and 110 girls. 293 adults have also received instruction. These, however, are but a fraction of those whose instruction the schools secure, as, in nearly every place, schools, usually larger than ours, are opened in self-defense.

The prospect for the girls' boarding school is very pleasing. For the fifteen places there have been nineteen applications from Arabkir and Diarbekir, and at least an equal number desire to come from our own out-stations, in addition to the day-scholars from the city. The most pleasing fact is, that while all the parents sending girls do so, consecrating them, at least in profession, to Christ's service, four of them, in addition to paying other bills,—for clothing, books in part, traveling, &c., which are paid by all,—promise to pay each \$16 per annum, the sum demanded from those best able to pay. Others will pay smaller sums. In Diarbekir, one man pays the \$16, leaving the missionaries to select the pupil. We have thus a prospect of success in this, as we suppose, hitherto untried experiment in the Board's history,—the establishment of a partially self-supporting missionary seminary.

##### *Sale of Books.*

In three years, closing with 1860, the sales of Bibles, and portions of it, were



1,658, and of other volumes, 2,741; but within the past *two* years, the sales have been, of Bibles, &c., 2,241, and of other volumes, 2,281. It must be remembered that the great majority of those who buy these books are first, either directly or indirectly, taught to read by us. Were the mass of the people able to read, the sales would be by tens of thousands.

### *Congregations—Church.*

Numbers varying from 600 to 1,000 in all, are usually present in our chapels on the Sabbath, to some of whom the truth has come with saving power. During the year, twenty persons were received to the church, which now numbers seventy-three. Three more are to be received at the next communion, and at least twenty-five other persons give evidence of piety, most of them at out-stations, at some of which we hope ere long to organize churches. Including the sum paid towards their pastor's salary and two chapels, the people in the city and out-stations have contributed for various objects, \$568. The erection of a neat and commodious chapel in the city has given a new impetus to the work, and stability to the community.

### *Conclusion.*

Such is a brief sketch of results, and the bright side of the picture; but let no one suppose that there is no darker shading, or that these results have been easily attained. The progress made in self-support, for instance, tells of subscription papers pressed upon covetous men, holding the once prevailing idea that a fundamental article of the Protestant faith was to have preaching and schools gratis. At two out-stations, contentions among brethren,—in one case, members of the church,—caused us much anxiety, doing much, and threatening more mischief. But none of these things move us, while we see evidence that God is with us, and that his work is advancing. We remember that Paul's

converts, too, were sometimes covetous and quarrelsome, and so, by faith, we take heart and go on.

### *Bitlis.*

At this station persecution continues, "every permanent addition to the number of Protestants furnishing a new instance;" so that a history of the cases of persecution during the year, would be a history, for a time, of each one of the ten new hearers who have joined the Protestant congregation. Some of these cases have been reported in previous numbers of the Herald. The attendance at the three Sabbath services has varied from 25 to 60, the average having been just 40. The hearers are mostly "young men of promise." No females attend except from the families of helpers, yet there is evidence of increasing interest in the truth, on the part of some female relatives of the Protestants. Much exegetical and practical Bible instruction is given, on the Sabbath, and at "a daily lesson, at an hour when the men are most at leisure to attend." The native preacher, procured from Arabkir, it was found necessary to dismiss, and in June, Baron Simon, the preacher at Moosh, removed to Bitlis. His services in aiding to train up a class of native helpers, seem almost indispensable. More books have been sold within the year than during the previous three years. Fifty-five copies of the Bible, or portions of it, were purchased, mostly by those who are regular Sabbath hearers. The manifestation of liberality in contributions to relieve the wants of the persecuted, has gratified and encouraged the missionaries. The Protestants, of their own accord, established a contribution box for this purpose, since which time the offerings have amounted to five dollars a month. The school is small, owing to the want of an educated teacher and constant opposition from the Armenians, the number of pupils having varied from ten to twenty. The native preacher is also instructing a class of eight or ten young men. The wives of the missionaries hold a weekly meeting for females, though but few attend. The civil authorities continue to disregard orders in favor of the Protestants; a cemetery has not yet been granted them, and they have not been set off as a separate community with a recognized head. "The presence of so many missionaries" at the annual meeting of the mission, held at Bitlis, in May, 1862, "gave a wholesome impetus to the work." *Moosh*, where there is a Sabbath congregation of about twenty, is now supplied with a native preacher from Diarbekir.

## Arabkir.

Of the two missionaries who occupied this field when the last report was made, one, Mr. Pollard, removed with his family to Erzroom immediately after the meeting of the mission in 1862, and the other, Mr. Richardson, spent the winter at Malatia. This place has been often mentioned as a proper centre for an independent station, and Mr. Richardson felt so strongly the importance of having a missionary resident there, that in February, 1862, he decided, as the only practicable course at present, to occupy the place conjointly with Arabkir, spending the winter at the former and the summer at the latter place. Providential circumstances enabled him to secure a suitable building for chapel, school-rooms, &c., upon very reasonable terms, and in October last, he removed his family. In December, two schools were opened, one for boys, which soon had 50 pupils, and increased to 90, and one for girls, which gradually increased to 30. The chapel was dedicated December 21. There were present on that occasion 115 persons, the Sabbath audiences having previously been from 30 to 60. "The beginning of a severe winter released the Christian population from work on new villages, building a few miles from the city by Government, for Circassian emigrants; calls became more frequent, books were in greater demand, and Sabbath audiences continued to increase until, early in the new year, they numbered 250 and 300."

Of the work at Arabkir and the out-stations, the report states, little need be said. The congregation at Arabkir has considerably increased, and the effect of the temporary interruption of missionary labor there has not seemed unfavorable. The church and congregation contributed during the year, for various purposes, \$240. "They have extinguished the debt incurred in building their school-house; paid about half the salary of the teacher and one-third of that of the Shapik pastor; contributed at least 1,000 piasters to their local Bible Society; and besides giving for chapel expenses and the poor, have, at their own suggestion and expense, erected a belfry and suspended in it a bar of steel, for calling together their assemblies. The churches at out-stations, *Gaban Maden*, *Mashkir*, and *Shapik*, have also contributed towards the support of schools and preaching. "Most of these churches have suffered from an inadequate supply of the means of grace," but the report says:

Eleven young men, representing seven

different cities and villages in our field, were connected with the Kharpoote theological training school during the year, returning to us, as heretofore, to engage in various labors during their long winter vacation. Eight of their number will have completed their four years' course at the close of the ensuing autumn. Two of them will, it is anticipated, soon after become pastors, respectively, of the churches at Arabkir and Gaban Maden; while a third will minister to, and eventually, as we hope, become the pastor of the church at Malatia, organized since the beginning of the new year. The others are needed as teachers, or in developing the work at places yet unoccupied in our own field; or some of them may be spared to assist in neighboring fields.

We gratefully rejoice in the possession and near prospect of a class of native assistants of a much higher order than were formerly available. Those former helpers have, with an exception or two, proved themselves truly sincere and pious persons. Having done what they could, and aided in bringing forward, to succeed them, younger men of more extensive and varied attainments, they have humbly and gracefully returned to their former trades and callings; and as Sabbath school teachers, or private Christians, still contribute, by well-ordered lives and a godly conversation, to the advancement of the good work.

This retrospect of the tenth year of missionary labor in this field, may afford us, and the friends of missions, much to awaken gratitude for the past, and hope for the future. With ten occupied places, including five considerable cities; with seven churches, ten congregations, and twelve schools; with a communion of nearly 150 members; with hundreds of pupils, of either sex, in its day and Sabbath schools; with an aggregate Protestant community of nearly 1,000 souls, rapidly acquiring the elements of an enlightened and Christian civilization; and with a noble band of

pious and well-instructed young men, looking forward to the pastorate of intelligent and self-sustaining churches, is it not plain that a covenant-keeping God has been pleased to hear the prayers, and to accept and bless the efforts and offerings of all who have helped to found and sustain the Arabkir Station?

#### Erzroom.

For six years, Erzroom has been occupied but about half the time, by a single missionary, no mission family having resided in the place since Messrs. Peabody and Richardson left, in 1856, "in consequence of the Crimean war and adverse Russian influence." Its occupation, however, was felt by the mission to be very important, and Mr. Pollard removed there with his family, in June, 1862. He reports ten native helpers connected with the station, four of whom are employed in the city and the others at out-stations. The number of Protestants at Erzroom is 61, the average Sabbath congregation about 35, and the average attendance at the Sabbath school, 41. The church formed there many years since, was disbanded at the time of the Russian war, but another was formed by Mr. Trowbridge, in January, 1861, in which there are now eight members, (one having been excommunicated within the year,) who seem faithful and devoted men. There are two schools, (one for boys and one for girls,) with about 50 pupils. A considerable number of books have been sold to those who have sought for them, though they have not been exposed for sale in the market place. The Armenian Bishop, a man who formerly spent two years in the United States, has manifested a very friendly disposition towards the mission family. The Turkish authorities have also been favorably disposed, and have recently given to the Protestants a very eligible place for a burying-ground, though in years past, much unsuccessful effort had been made to secure such a place. Roman Catholics have a strong hold at Erzroom, but have done some good by awakening an interest in the subject of female education. The Greeks have also quite a community, a church and a school.

#### Out-stations.

At *Trebizond*, there is a Protestant community of 90, a congregation of more than 50, a Sabbath school of 35 pupils, and a church of 21 members. Three were received during the year, and six were dismissed to

other churches. *Chevirmeh*, a small village, has a Protestant community of more than 100, a congregation of about 70, and a church of nine members. Since Pastor Simon removed to Bitlis, they have been without a preacher. At *Horamik*, a village near *Chevirmeh*, where a short time since there was scarcely a Protestant, there are now about 60; and at meetings, held in private rooms for want of a chapel, sometimes as many as 65 persons are present. The helper who was here has left, preparing to enter the theological school at *Kharpoot*. The place "greatly needs a helper and a chapel." *Erzingan*, "a large city and an important centre," has been visited, but has no resident helper, as it should have. *Meleken* has been occupied for the first time, during the winter, by one of the Erzroom brethren, in response to a written request from several persons, "begging for a helper or teacher." There have been at times as many as 20 hearers on the Sabbath. Concluding his report, Mr. Pollard says: "Looking at this whole field, we find that there are about 321 Protestants; 3 churches, with 38 members; about 242 hearers in five congregations; 150 persons under instruction [in schools]; and 335 books were sold during the year at Erzroom and *Trebizond*. The amount of contributions by the people, for various objects, is 2,919 piasters."

### Mission to Central Turkey.

#### ANNUAL MEETING.

THIS mission held its annual meeting at *Aintab*, commencing March 2, 1863. There are now but seven male members of the mission, and two of these, Mr. White and Dr. Goodale, are spoken of as so much worn down as to be able to do but little. The brethren seem to have been deeply impressed with a sense of their weakness as a mission, asking—"What are five men, to give the bread of life to five hundred thousand?" A letter was prepared and forwarded to the Missionary House, very urgently calling for at least two more laborers to be sent without delay.

To meet the imperative wants of the field in the best possible manner, with the present small number of laborers, several changes were made. Mr. Nutting is to be again left alone at *Oorfa*, Mr. Goss removing to *Adana*. Dr. Goodale, for the present, must seek the recovery of health, and it being evident that he cannot remain at *Marash*, the hope is entertained that he may be able, in the

autumn, to join Mr. Goss in Adana. Mr. White, of Marash, being also much reduced in strength, Dr. Pratt is to remove from Aleppo to that place. The Aleppo station is committed to the care of Mr. Morgan, of Antioch, and the out-station Killis, to that of Mr. Schneider, of Aintab.

### *General Letter—Progress.*

The general letter, written by Mr. White in behalf of the mission, after referring to these changes and the very urgent need of reinforcement, says:

In our weakness, however, God has not forgotten to be gracious. There has been a general and encouraging progress in all parts of the field. The work in Aintab and Oorfa, especially the deep work of grace in the latter place, is peculiarly encouraging, and should call forth the thanksgiving of all God's people. During the year, one hundred and forty have been added to the churches.

There is a very marked and cheering progress in the desire manifested by the churches to have their own pastors, supported, as far as possible, by themselves. Adana, Bitias and Antioch are now waiting to have their pastors ordained, while Kessab, Killis, Marash, Albustan, Biri-jik, Oorfa, Severeck, and Adiaman are all ready to call and settle pastors, so soon as suitable men can be provided. We rejoice in, and give thanks to God for these signs of good. We believe this to be God's own plan, and may we not confidently trust that the seal of his blessing will be upon it.

### *Theological Class—Female School.*

Good pastors are now the want of our field; and in order to give the eight young men now receiving instruction from Dr. Schneider, an opportunity for becoming better fitted for their work,—studying branches for which they have not yet had time and which are indispensable,—a term of six months, more study has been granted them, i. e. to the spring of 1864; it being understood that in case of special need, one or more

may be taken from the school in the fall, by special mission vote.

We would speak with especial pleasure of Miss Proctor's female boarding school. She has met with many hindrances and delays in her work, but the school is now fully established, and promises to be a fountain from which many streams shall go forth to make glad the city of our God. We feel that, if her life is spared, the school will exert a deep influence on the condition of the females of this region. Already its influence is being felt in the surrounding places, one of the graduates having begun a school in Oorfa and another in Marash.

### *Sabbath Schools.*

We would also speak with pleasure of the Sabbath schools. At every station, and we might say at every out-station, these nurseries of piety and scriptural knowledge are now found. They are composed, not as in America, chiefly of children, but of the whole congregation, from the little child scarcely able to talk, to the bowed down and aged grandfather and grandmother. The lessons are first taught carefully to the teachers, and by them to their classes. In this way the congregations acquire an acquaintance with the Scriptures which they could acquire in no other way, and we would much prefer dropping one of the sermons on the Sabbath, to giving up the Sabbath school.

## STATION REPORTS.

### *Aintab.*

Mr. Goss removed to Oorfa in the autumn, leaving Mr. Schneider the only missionary at this station. About the same time, in October, the services of a second native pastor were secured, to aid in the care of a church and congregation grown to be too large for one. No division of the church has yet been effected, but "perfect harmony and confidence have existed between the two pastors, and the whole measure has worked admirably." There has been harmony also among the people, and while "their spiritual



condition has not been what could have been desired," there have not been wanting evidences of a work of grace. Fifty-seven members have been added to the church, making the present number 344. The Sabbath congregation has not been far from 1,000. The support of their own institutions, including schools, is now to be fully assumed by the people, so that, hereafter, very little will have to be paid by the Board for the evangelization of Aintab. The contributions of the people for purely benevolent purposes, during the year, were 11,671 piasters, and for the support of the pastors and schools, 14,500; in all, 26,171 piasters, or \$824.

The missionary operations of the church were carried on by two societies, one supporting preaching in the village of Jibbin, and the other at Orool. These two societies have now been united in one. The average attendance at the Sabbath school, including teachers, has been 1,167. The contributions of the school amounted to 3,171 piasters. Two good rooms have been erected for infant classes, the funds for which were received from America, through Mr. Coffing's influence. At a weekly meeting for females, frequently more than 100 have been present. The monthly concerts, now held on Sabbath afternoon, are meetings of great interest. A new theological class of eight has been formed, to whom Mr. Nutting, from Oorfa, gave Bible instruction for several weeks in the summer. In their theological studies, these young men manifest a lively and intelligent interest. They are "desirous to have their term of study extended to the spring of 1864;" and exhibit a very gratifying apparent readiness "to go anywhere among their own people, or even to other nations, to preach Christ."

A suitable building has been rented for the female school, which has been occupied since October, and the school has assumed the form of a boarding institution, with, at present, four boarding pupils. No unexpected difficulties have been met, the conduct of the girls has been quite satisfactory, five pupils have united with the church during the year, and the school is looked upon with much interest and hope. A class of eight, who had been under instruction for three years, graduated in the fall, of whom two are now engaged as teachers, (at Marash and Oorfa,) and three others are expected to be, ere long, the wives of native preachers. In the common schools there has been little change. The number of pupils has been 612, of whom 260 are from Armenian families. The teaching of adult females continues, under Mrs. Schneider's

supervision; and many Armenian women, stimulated by the example of the Protestants, have learned, or are learning, to read. The formation of an Episcopal church at Aintab, by Garabed, of Diarbekir, (referred to in the Herald for March last, p. 72,) has not, as yet, effected much. "The impression of the whole movement on the Protestants has not been favorable, nor have many Armenians been attracted by it."

### Out-stations.

At *Birjick* "the audience may have averaged 90. They have a Sabbath school of 75 pupils, and a common school of 35. The prospects of the work are pleasant and encouraging." Two persons have been added to the church, which now numbers 20. A house has been purchased as a permanent place of worship, and the people have extended a call to the licentiate, who has spent most of the year there, to settle among them. At *Orool*, "wholly under the direction of the church at Aintab," no church has been organized, though there are now several candidates for membership. The congregation is about 60, the Sabbath school has 40 pupils, and the day school about the same number. *Jibbin* is also under the care of the Aintab church. A difficulty which did exist has been removed, and things are moving on pleasantly. The audience is about 50, the school has 15 pupils. No church has been formed. A helper, who partly supports himself, has been stationed at *Ehnesch* a part of the year, where there is a school of 14 pupils. Ten or twelve persons attend more or less regularly to hear the gospel, but no very special encouragement exists here, or at *Hassan Begli*, in the mountain district, west of Aintab, which has also been occupied a part of the year.

### Marash.

At this station the Protestant community has increased within the year, from 1,101 to 1,207. And there are other signs of progress. Outside of the Protestant community, drunkenness and superstition are diminishing; "thousands have been led to see the emptiness of their dead forms of worship," who are not ready to espouse the cause of despised Protestantism; "they are beginning to renounce some of their foolish ceremonies;" "to remove somewhat the picture worship from their churches;" "to teach their children modern tunes,"—often the same that are sung by the Protestant Sabbath school; "to send out children from their schools to teach the women to read,"—

following the example of the Protestants; and some have gone so far as to invite the mission helpers to preach to them the whole gospel every Sabbath, in their churches; only requiring that these helpers should give up attending the Protestant church, which of course they would not do. But, on the other hand, there is yet seen, sometimes, among the Protestants, a leaning towards the old ways. The feeling still adhering to them, that the Lord's supper and baptism are saving ordinances, makes them anxious to become members of the church and to have their children baptized; and hundreds of others "might be enrolled at once as Protestants if they could have their children baptized, partake of the Lord's supper, and drink wine occasionally." The church now numbers 290 members, of whom 114 are females. The Sabbath school, day schools, and adult instruction, continue much as they were a year ago. Rev. Polet Avedis left Marash in June, but another preacher, from the last class at Bebek, took his place in August, and may become the pastor of the church. The station has one helper at *Albustan* and one at *Yarpuz*, five students in a theological class at Marash, and one studying at Aintab. "There is a want of reliable helpers in the field." The number of books sold during the year has been small,—on account of poverty and the want of new books,—195 volumes of Scripture and 600 other books. The Home Missionary Society of the church has been conducted with the usual, or perhaps an increasing interest, and has occupied two places the entire year, one other most of the year, one for about six months, and one for a short time. The poverty of the people is great, and considering this poverty, their donations for educational, benevolent and religious purposes, have been large, amounting in all to \$475. But little progress, it is said, has been made at any of the out-stations.

#### Oorfa.

Mr. Nutting was absent from this station for several weeks in the summer, at Aintab, and has also been away on visits to Adyaman and other out-stations. Mr. Goss went to Oorfa in October. There have been three schools, with about 100 pupils in all, sustained the whole year by the congregation at Oorfa, and a girls' school since October 15, taught by a graduate of the Aintab female school. The *Severek* congregation supports one school with 30 pupils, and that at *Adyaman*, one, with 35. At *Behsne*, the congregation has paid half the expense of a

school since November, and for about the same time, the Oorfa congregation has supported a helper at *Germish*. There has been an increase of the several congregations; at Oorfa, from an average of 170 to 210; at *Severek*, from 60 to 65; at *Adyaman*, from 90 to 110; and at *Behsne*, from 2 ("wrongly reported in the Herald as 90") to 25. Marked improvement is noticed among the people "in respect to knowledge, and the conviction of the nature and requirements of Christianity, and also in their views respecting the right education and training of children." It is spoken of as a most gratifying evidence of God's blessing upon the truth, that the Oorfa congregation, in addition to the support of its schools, has, since the 1st of January, supported also its pastor or preacher. The Protestants at out-stations are also learning, more and more, to do for themselves. The convicting and converting work of the Spirit has been manifested, especially since the week of prayer in January. In some cases, conviction has been much more deep and pungent than has been often witnessed by the missionaries in Turkey. Three were received to the church at *Severek* in December. There are now quite a number of awakened inquirers at Oorfa, and all the fourteen members of the church there seem to be growing in knowledge and in grace. Of the twelve male members, five, at least, give fair promise of becoming preachers and pastors, as they shall be needed. One at *Severek* is of like promise, as are several also among the catechumens and the newly awakened inquirers. Mr. Nutting looks forward with much hope that God will raise up many faithful laborers in that field, with Protestant communities willing and able to support them.

#### Aleppo.

From this station Dr. Pratt has been absent a great part of the time during the year, at Kessab, Adana, and on journeyings and detentions attending on the sick. Five members have been added to the church, making the present number, 12. The pastor has labored diligently and faithfully, amid discouragements and trials. The old church difficulty has been revived again, and a new disturbing influence has come in, by the appointment of Kos Butrus, a former excommunicated member of the church, as a missionary of the English Church Moslem Society. He at once opened a chapel at Aleppo, and offered the communion, and baptism for their children, to all the Protestant non-church members whom he could influence.

The people have sustained the school, at an expense of 1,542 piasters, "but the number of scholars is less than last year." The sale of books has been greater than in any previous year,—in all, 345 copies.

### Out-stations.

The Protestant community at *Killis* now numbers 237, of whom 52 are tax-payers. The church has received 10 by profession, and now numbers 36. The schools have been well sustained, with over 100 scholars, of whom 30 are girls, instructed by a female teacher. About three-fourths of these pupils are from Armenian families, but nearly all attend the Sabbath school, which numbers about 200. The cost of the schools has been 2,600 piasters; besides which the people have contributed 818 piasters for the work at *Eybez*, and 300 for other objects; in all, "about \$150 from 52 adult males." The church has not yet settled a pastor, but various obstacles having been removed, it is hoped that their preacher, *Tomas Kalfa*, will be settled soon.

*Eybez*, "opened by a visit of Dr. Goodale and Mr. Goss in May, has been managed exclusively by the *Killis* brethren." The Protestants number 10 families,—74 persons. There are 17 children in the school. The cripple, *Hagop*, received to the *Killis* church in May, has returned to *Eybez*, and it is hoped he will prove a light in that dark place. *Adana*, after Mr. Coffing's death, was placed temporarily under the charge of Dr. Pratt and Mr. Morgan, of Antioch. Dr. Pratt spent six weeks there in the autumn. (See his letter in the *Herald* for March, page 79.) There seems to be promise of a good work in that field. "They are an earnest, ready and active people, willing to work and to give." The church has received no additions, and the community is nearly as last year. The schools have done very well, and the higher department, now taught by one of their own number, is in a very flourishing condition. The prospect is that a pastor, *Baron Garabed*, will soon be settled at *Adana*. "*Tarsus* remains very much as reported by Mr. Coffing," a year ago. The people are looking for a pastor. "*Ekiz Olook* was abandoned soon after Mr. Coffing's death, but should be occupied again."

### Antioch.

In his report of this station, Mr. Morgan first gives a detailed account of the earnest efforts made by himself, Mr. Johnson, the United States Consul, and others, continued

through a period of six months, to secure the arrest and punishment of Mr. Coffing's murderers. In the missionary work at Antioch, little change has occurred. The small congregation has increased from 25 to 30, and the number of Protestant families from 5 to 9. The Sabbath school includes the usual congregation. No day school for Armenian children has been sustained, the Armenians having provided a good teacher for themselves; but the Arabo-Greek school has much increased, and has now more than 60 pupils. The little church and congregation would be glad to settle the native preacher, *Sarkis*, who has been with them during the year, but are not able to do much for his support.

A licentiate has been laboring at *Bitias* very acceptably, and has received a call to become the pastor. The church is in an improved condition, and five new members were received in the autumn. The Sabbath school has been well attended, by nearly the whole congregation, and is of much value. The congregation has now a more commodious place of worship, a small chapel having been erected, but the people are *very poor*, and Mr. Morgan has advised to an attempt, on the part of the preacher, which he is making, to perform the labors also of teacher in the school. *Haji Habebli* was re-occupied near the close of the year, and a school was opened which has about 35 pupils. The Sabbath congregation is 28. *Kepse* is now vacant. There seemed to be little fruit of effort, and a slander against the preacher, in connection with little interest in the truth, caused nearly all the so-called Protestants to leave the chapel. It was thought best to leave them for a time, hoping that there may be a better state of things ere long. A school for Arabo-Greeks has been opened at *Suedia*, which in a few days had 16 pupils, and the teacher is much encouraged. At *Kessab*, old dissensions have been revived and new difficulties have arisen. "The preaching supply has not been such as could be desired," several changes have occurred, and for a part of the year the place has been unoccupied. Yet Mr. Morgan says: "God has much people there, and I do hope that the darkest hour is already passed." The school has been prosperous, numbering as many as 80 pupils. For some account of an attempt to commence labors at *Payas* and *Beylan*, see *Herald* for March, page 71.

In conclusion, the report of this station bears testimony to the great value of Dr. Pratt's labors at *Kessab*, and of Mrs. Coffing's connection with the work at Antioch and with Mr. Morgan's family.

## MISCELLANIES.

## DEATH OF SIR CULLING EARDLEY.

English papers announce the death, on the 21st of May, at his residence at Bedwell Park, Hertford, of Sir Culling Eardley Eardley, at the age of fifty-eight. When such a man falls, there is sorrow not in his own household or his own land alone, but throughout the Christian world. A Christian philanthropist, of widely extended, happy influence, rests from his labors. He was born in London, in April, 1805, was educated at Oriel College, Oxford, and elected a member of Parliament in 1831. "At one time," says the London Record, "he joined the Nonconformists, but his chief object was to unite Christians of all denominations; and the Society with which he was almost identified was the Evangelical Alliance, of which, we believe, he was the founder and the mainspring." His zeal for Christian union never abated. In connection with the Turkish Missions Aid Society, and in other ways, he manifested deep interest in American, as well as in English and European missionary efforts. Brethren connected with the Nestorian mission, now in the United States, had just written a letter to him, to accompany their appeal in behalf of the famishing Nestorians, and soliciting his influence in raising funds for them in England, when the intelligence of his death was received. In the language of the *Record*: "Sir Culling Eardley will be greatly missed, and the recollection of occasional differences of opinion will be lost in the enduring memory of his many virtues and good deeds. If, in his desire to do good, he sometimes was considered to be too sanguine in his hopes, and too vast in his objects, none could fail to admire the generosity of his aim. He was a man of great zeal, great activity, great tenacity, great benevolence, and earnest piety. He had recently been most energetic in his endeavors to rouse all Christendom, from St. Petersburg to Bucharest, against the bigotry of Spain as exhibited in the shameful persecution of

Matamoras and his fellow-sufferers. The bulletin announcing the commutation of their sentence arrived in London on the very morning of his death."



## WOMAN AND HER SAVIOUR IN PERSIA.

This is the title of a duodecimo volume, which is fitted to perform an excellent service among the churches. It illustrates, in a very interesting manner, the power of the gospel as observed by our missionaries among the Nestorians; and, at the same time, it brings to Christians in the home field lessons which are of the greatest value. It is such a book as every pastor would like to see in the hands of his church members. It is such a book as every parent, with just views of life, would like to see in the hands of his children. It is such a book as every Sabbath school superintendent would like to see in the hands of his teachers and older pupils. Though larger than most of the books found there, it would be a valuable addition to every Sabbath school library. Were it read thoughtfully and prayerfully by the followers of Christ, it could not fail to give new energy to their efforts in behalf of their fellow-men.

The materials for this publication are taken largely from the history of the Female Seminary at Oroomiah, Miss Fiske having kindly consented to their use by the author. Such facts and considerations, however, as seemed to be desirable for making the best impression in reference to certain characteristics of Nestorian piety, have been added. One who was himself a missionary in Western Asia, for a number of years, has prepared the volume for the press.

The following extract will give some idea of the treasures which the book contains:

It was in May, and the day one of the finest of those charming May-days in Oroomiah. The most of the Nestorians who had been admitted to the communion were present; and in distributing the guests among the mission families, it was



understood that all who had been connected with the seminary should go there. The object of this was, to gather all the scattered members of the family together once more, in the place where prayer had been wont to be made, before they went to the Lord's table. As yet, no one knew that their teacher was about to leave them; for she did not wish any thing else to turn away their thoughts from Jesus. When they had assembled in the school-room, she could not say much, but besought the Lord Jesus to be the Master of the assembly. After singing a hymn, the words "looking unto Jesus" were given as the key-note of the meeting. He came and whispered peace, and all felt that they sat together in heavenly places. The eyes of their hearts were opened, so that they realized the fulfillment of the promise, "There am I in the midst of you."

They were invited to speak freely of their joys and sorrows, in order that together they might carry them to Jesus. The first to speak was Hanee, one of the two whom Mar Yohanan brought to Miss Fiske at the commencement of the school. She had, not long before, buried her only child; and holding her hands as though the little one still rested on her arms, she said, "Sisters, at the last communion you saw me here with my babe in these arms. It is not here now. I have laid it into the arms of Jesus, and come to-day to tell you there is a sweet as well as a bitter in affliction. When the rod is appointed to us, let us not only kiss it, but press it to our lips. When I stood by that little open grave, I said, 'All the time I have given to my babe, I will give to souls.' I try to do so. Pray for me." She told but the simple truth; for after the death of her child, she used to bring the women into the room where it died, and there talk and pray with them. Since then, she has received another little one, and in the same spirit given it back to Christ. When she ceased, the whole company were in tears. The leader could only ask, "Who will pray?" and Sanum, whose children had died by poison, and who could enter into the feelings of the bereaved mother, knelt down and prayed as very few could pray for mothers left desolate, and for those who still folded their little ones in their arms. There was perfect silence while she pleaded for them, save as the sweet voice of her own babe sometimes added to the tenderness of her petitions. A child in heaven! what a treasure! and what a blessing, if it draw the heart thither also!

There was a little pause after the prayer; and, to the surprise of all, the voice of Nazloo was heard in another part of the room; for they had supposed her near, if not already entering, the river of death. "Sisters," said she, "since seeing you, I have stood with one foot in the grave;

and may I tell you that it is a very different thing to be a Christian then, from what it is in this pleasant school-room. Let me ask you if you are sure that you are on the Rock Christ Jesus." A tender prayer followed, the burden of which was, "Search us, O Lord, and try us, and see if there be any wicked way in us, and lead us in the way everlasting."

The next to speak was one of the early pupils, who had come many miles that day to be present. She said, "I could think but one thought all the way as I came, and that was, 'Freely ye have received, freely give.' We have certainly received freely: have we given any thing? Can we not do something for souls? I fear the Lord Jesus is not pleased with us."

They were then asked if they were ready to engage in direct labors for souls, to search them out, and by conversation and prayer to seek to lead them to Christ. Many pledged themselves to the work, and engaged to bring the names of those for whom they had labored to the next communion, that all together might intercede in their behalf to God. Before that time arrived, Miss Fiske left for America; but the first letter she opened, out of a large parcel that awaited her in Boston, was one containing the names of those with whom her pupils had labored and prayed in distant Persia. Is it strange that, as the slips of paper fell at her feet, her heart was moved?

But we cannot dwell longer on the prayer-meeting. As many as twelve said a few words, and more than that number led in prayer, during the two hours they were together: from thence all repaired to the dining-room,—where they did "eat their meat with gladness and singleness of heart." Then it was announced that arrangements had been made for class prayer-meetings. It seemed to be just the thing that all longed for, though none had spoken of it; and at once each class went along the familiar passages to the room assigned it, and the voice of prayer arose from nearly every apartment in the building. The chapel bell rung, but it was unnoticed; and each little company had to be separately summoned to church. There, according to previous arrangement, Miss Fiske led each to a seat, that the communicants might be together, and then herself sat down behind them all. A glance revealed ninety-three sisters in Christ before her; and as the services had not yet commenced, her thoughts went back to the day when, asking concerning many of them, "Is this one a Christian?" "or that one?" "or that other?" the answer came, "You have no sister in Christ among them all!" No wonder she now inwardly exclaimed, "What hath God wrought? The Lord hath done great things for us, whereof we are glad."

There was but one among the ninety-three with whom she had not bowed the knee in prayer, and that same evening, as she was devising methods to get her away from the rest, to her room alone, the Lord sent her, unexpectedly, to the door; and with her also she enjoyed the privilege of personal religious intercourse and prayer. At the communion, when all stood up to enter into covenant with thirty-nine new converts, six of them pupils of the seminary, there seemed a deeper meaning than ever before in engaging to be the Lord's forever.

The title of the book is, "Woman and her Saviour in Persia. By a returned Missionary. With five illustrations, and a Map of the Nestorian country." It is published by Gould & Lincoln, Boston.

#### CHINESE IN CALIFORNIA.

Mr. Loomis, Presbyterian missionary to the Chinese in California, in his report says:

"There are now in California perhaps sixty thousand Chinamen. The mass of these are engaged in mining, but they have their own doctors and merchants in most of their settlements. They are a traveling people after they have once been shaken loose from the soil on which they were born, and there is a great moving to and fro of Chinamen all over the country. Many find employment as house servants, a few as laborers in markets and warehouses, and sea-going vessels; hundreds are employed in manufactories, and more in the lighter kinds of agricultural work.

"All these men are daily learning facts and receiving impressions. A large portion of them will return to their own country, to mingle again with the dense population of that idolatrous empire, and what they learn will be carried home with them, and will be retailed to their neighbors. If what they learn while here is good, its influence throughout China will be good; if what they learn is bad, its influence will be bad; therefore the more the church can do towards the evangelization of the Chinese in California, the more is she doing, indirectly, for the evangelization of China.

"One result of Chinese emigration will be to correct their absurd notions in matters of geography, history and science, and to enlarge their knowledge of the arts. To promote this end, we give a lecture occasionally on some of these subjects, accompanied with illustrations. By this means important truth has been imparted to many who would not have come merely to hear a religious discourse."

#### MEETINGS IN BEHALF OF THE BOARD.

In connection with the May anniversaries, meetings were held, as usual, in behalf of the American Board of Commissioners for Foreign Missions, both at New York and at Boston. The meeting at New York was in Irving Hall, on Friday morning, May 15. Wm. E. Dodge, Esq., presided, and after prayer by Dr. Asa D. Smith, and singing by the congregation, made introductory remarks. Addresses were delivered also by Rev. Daniel Bliss, of the Syrian, Rev. L. H. Gulick, M. D., of the Micronesian, and Rev. Geo. W. Coan, of the Nestorian missions, and by Rev. Theodore L. Cuyler.

At Boston, the meeting was in Tremont Temple, on Thursday evening, May 28, Charles Stoddard, Esq., in the chair. Prayer was offered by Rev. Dr. Carruthers, of Portland, and addresses were delivered by the same missionary brethren, Messrs. Bliss, Coan, and Gulick.

#### EMBARKATION.

Rev. PHILIP BERRY and wife, recently of Scotia, N. Y., appointed to the Syria mission, sailed from New York, May 17, for Bremen, Germany, the native place of Mrs. Berry, expecting soon to proceed to Syria. Mr. Berry is a native of Hackensack, N. J., a graduate of Rutgers College, and of New Brunswick Theological Seminary.

On the same day, May 17, Rev. GEORGE A. PERKINS and wife, formerly of the Central Turkey mission, sailed from New York for Liverpool, on the way to Constantinople, where Mr. Perkins is to be associated with Dr. Hamlin in the new College.

Rev. MOSES P. PARMELEE, of Underhill, Vt., and Mrs. NELLIE A. PARMELEE, of West Brattleboro, Vt.; Rev. JOHN F. SMITH, recently of Lebanon, Ohio, and Mrs. LIZZIE SMITH, of Castleton, Vt.; Miss ELIZA FRITCHER, of Syracuse, N. Y., and Miss MARY E. REYNOLDS, of Springfield, Mass., sailed from New York, May 30, for Liverpool, on the way to Turkey. Mr. and Mrs. Parmelee are to join the Eastern, and others of the company the Western Turkey mission. Misses Fritcher and Reynolds go as

teachers, expecting to be located, the former at Marsovan and the latter at Eski Zagra. Mr. Parmelee is a graduate of the University of Vermont and of Union Theological Seminary; Mr. Smith, of the University of Wisconsin and Lane Seminary.

On the 13th of June, Mr. and Mrs. EDDY, of the Syria mission, sailed from New York for Beirut, *via* Liverpool.

## DONATIONS.

RECEIVED IN MAY.

### MAINE.

|                                            |               |
|--------------------------------------------|---------------|
| Cumberland co. Aux. So. H. Packard, Tr.    |               |
| New Gloucester, Cong. ch. and so.          | 63 75         |
| Portland, 2d par. For Miss. Circle,        |               |
| 20; State st. ch. 312,87; m. c.            |               |
| 75,39; 3d cong. ch. and so. m. c.          |               |
| 69;                                        | 477 26—541 01 |
| Lincoln co. Aux. So.                       |               |
| New Castle, 2d cong. ch. 30,20;            |               |
| Sheepscott, m. c. 4,08;                    | 34 28         |
| Phippsburg, Cong. ch. and so.              | 21 50         |
| Washington, Calvin Starrett,               | 10 00         |
| Woolwich, Cong. ch. and so.                | 5 00—70 78    |
| Penobscot co. Aux. So. E. F. Duren, Tr.    |               |
| Bangor, Mrs. Williamson,                   | 10 00         |
| York Conf. of Chs. Rev. G. W. Cressey, Tr. |               |
| Lebanon, A. M. Brock,                      | 1 00          |
| Limerick, Cong. ch. and so.                | 40 15—41 15   |
|                                            | 662 94        |
| Belfast, 1st cong. ch. and so.             | 10 00         |
| Brownsville, Cong. ch. 4; friend, 1;       | 5 00          |
| Fryeburg, Cong. ch. and so.                | 20 31—35 31   |
|                                            | 698 25        |

### NEW HAMPSHIRE.

|                                            |               |
|--------------------------------------------|---------------|
| Cheshire co. Aux. So. A. Duren, Tr.        |               |
| Alstead, 1st ch. and so. 2,08; Rev.        |               |
| D. Sawyer, 2;                              | 4 08          |
| Hinsdale, Cong. ch. and so.                | 80 00         |
| Paper Mill Village, D. Adams,              | 3 00          |
| Rindge, Cong. ch. and so.                  | 74 42         |
| Stoddard, do.                              | 10 30—171 80  |
| Grafton co. Aux. So.                       |               |
| Bristol, Ch. and so. m. c.                 | 15 00         |
| Hillsboro' co. Aux. So. E. S. Russell, Tr. |               |
| Brookline, William Gilson, to cons.        |               |
| ALBERT A. GILSON H. M. 100;                |               |
| Asa Beverly, 2;                            | 102 00        |
| Hancock, Cong. ch. and so. m. c.           | 30 80         |
| Merrimack, Cong. ch. and so.               | 72 85         |
| Nashua, Pearl st. ch. and so.              | 121 44        |
| New Boston, Mrs. B. Dodge,                 | 1 30—328 39   |
| Merrimack co. Aux. So. G. Hutchins, Tr.    |               |
| Webster, Mrs. APHIA C. LITTLE,             |               |
| to cons. herself an H. M. 100;             |               |
| ELDAD AUSTIN, wh. with prev.               |               |
| dona. cons. him an H. M. 81;               | 181 00        |
| Wilnot, 1st ortho. cong. ch. and so.       | 3 14—184 14   |
| Rockingham co. Conf. of chs. F. Grant, Tr. |               |
| Exeter, 1st and 2d chs. m. c.              | 7 69          |
| Greenland, Cong. ch. and so.               | 138 00        |
| Kingston, do.                              | 3 00          |
| Portsmouth, North ch. and so.              | 269 82—418 51 |
| Strafford Conf. of chs. E. J. Lane, Tr.    |               |
| North Conway, Ch. and cong. coll.          |               |
| for prem.                                  | 8 30          |
| Ossipee Centre, Cong. ch. and so.          |               |
| 31; m. c. 6;                               | 37 00—45 30   |
|                                            | 1,163 14      |
| A friend,                                  | 3 00          |
| Canton, Cong. ch. and so.                  | 18 00—21 00   |
|                                            | 1,184 14      |

### VERMONT.

|                                            |              |
|--------------------------------------------|--------------|
| Addison co. Aux. So. A. Wilcox, Tr.        |              |
| Middlebury, Cong. ch. m. c.                | 5 85         |
| Caledonia co. Conf. of chs. E. Jewett, Tr. |              |
| Hardwick, A friend,                        | 10 00        |
| McIndoe's Falls, Cong. ch. and so.         | 30 00—40 00  |
| Chittenden co. Aux. So. E. A. Fuller, Tr.  |              |
| Colchester, Mary A. Bryan,                 | 50           |
| Essex, A friend,                           | 2 00         |
| Jericho Centre, A friend, 2; ch. 16;       |              |
| O. H. Lyman, 10;                           | 28 00        |
| West Wiltton, Cong. ch.                    | 20 69        |
| Westford, Carmi Osgood, 5; two             |              |
| friends, 5;                                | 10 00—61 10  |
| Franklin co. Aux. So. C. B. Swift, Tr.     |              |
| Enosburg, Mrs. R. Nichols,                 | 10 00        |
| Georgia, Cong. ch. m. c.                   | 12 00—22 00  |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.  |              |
| Brownington, Cong. ch. and so.             | 20 00        |
| Derby, do.                                 | 7 54         |
| North Craftsbury, do.                      | 39 10        |
| West Charleston, Mrs. Barnard, 1;          |              |
| Mrs. Cummings, 3;                          | 4 00—70 64   |
| Rutland co. Aux. So. J. Barrett, Tr.       |              |
| Clarendon, Cong. ch. m. c.                 | 5 57         |
| Orwell, Cong. ch. and so. 35,23;           |              |
| Rev. Job Hall, 20;                         | 55 23        |
| Rutland, Cong. ch. m. c.                   | 11 68        |
| West Rutland, do. coll.                    | 10 00—82 48  |
| Windham co. Aux. So. F. Tyler, Tr.         |              |
| Bellows Falls, Cong. ch. and so.           | 8 75         |
| Brattleboro', Cong. ch. and so.            |              |
| 186,67; m. c. 83,37;                       | 270 04       |
| Dummerston, Cong. ch. and so.              | 12 15        |
| Putney, do.                                | 15 72        |
| West Brattleboro', do. 87; m. c.           |              |
| 31,67;                                     | 118 67       |
| West Townshend, do. 2,61; m. c.            |              |
| 2,61;                                      | 5 22         |
| Windham, do.                               | 60 00—490 55 |
| Windsor co. Aux. So. Rev. C. B. Drake      |              |
| and J. Steele, Trs.                        |              |
| Norwich, A friend, 10; cong. ch.           |              |
| which and prev. dona. to cons.             |              |
| WM. S. HAZEN H. M. 23,15;                  | 33 15        |
| Windsor, Cong. ch. m. c.                   | 19 68        |
| Woodstock, do.                             | 55 00—107 83 |
|                                            | 880 45       |
| Dorset, Mrs. Blakely,                      | 1 40         |
| Lower Waterford, A friend,                 | 10 00        |
| North Pownal, B. Brownell,                 | 2 00—13 40   |
|                                            | 893 85       |
| Legacies.—Colchester, Henry D. Fisher, by  |              |
| Cyrus Farrand, Ex'r,                       | 316 67       |
|                                            | 1,210 52     |

### MASSACHUSETTS.

|                                         |             |
|-----------------------------------------|-------------|
| Barnstable co. Aux. So. W. Crocker, Tr. |             |
| Falmouth, 1st cong. ch. and so.         | 276 22      |
| Orleans, Cong. ch. and so.              | 35 00       |
| Wellfleet, do.                          | 7 38—318 60 |
| Berkshire co. Aux. So. H. G. Davis, Tr. |             |
| Stockbridge, Cong. ch. and so.          | 70 00       |
| Boston,                                 |             |
| Essex st. ch. and so. 6,701,75;         |             |
| m. c. 75,91; mater. asso. 125;          | 6,778 91    |
| Old South ch. and so. 6,222,45;         |             |
| m. c. 63,52;                            | 6,285,97    |
| Mt. Vernon ch. and so. 4,551,98;        |             |
| m. c. 197,54;                           | 4,749 52    |
| Park street ch. and so. gent.           |             |
| 2,566,50; ladies, 862,90; m. c.         |             |
| 88,21;                                  | 3,517 61    |
| Shawmut ch. and so. 2,282; m.           |             |
| c. 23,76;                               | 2,305 76    |
| Bowdoin st. ch. and so. gent.           |             |
| 1,883; ladies, 313,90;                  | 2,196 90    |
| Central ch. and so. 1,019,75; m.        |             |
| c. 45,77;                               | 1,065 52    |
| Phillips ch. and so.                    | 912 81      |
| Salem st. ch. and so. 541,50; m.        |             |
| c. 27,50;                               | 569 00      |
| Maverick ch. and so.                    | 475 00      |
| Berkley st. ch. and so.                 | 274 56      |
| Springfield st. ch. and so.             | 182 75      |
| Chambers st. chapel,                    | 67 70       |

|                                                |                    |                                               |                 |
|------------------------------------------------|--------------------|-----------------------------------------------|-----------------|
| Oak place ch. and so.                          | 24 51              | Norfolk co.                                   |                 |
| United monthly concert,                        | 89 14              | Dedham, Henry W. Tisdale,                     | 4 00            |
| Penitent females' refuge,                      | 13 70              | Dorchester, Josiah Lee Marshall,              | 25 00           |
| A friend, 100; an aged lady, 10;               |                    | Roxbury, Eliot ch. and so. 658,50;            |                 |
| a friend, 68,64; do. 20; other                 |                    | m. c. 17,53; Vine st. ch. and so.             |                 |
| dona. particulars of wh. have                  |                    | m. c. 45,53;                                  | 721 56          |
| been acknowledged, 2,718,87;                   | 2,917 51           | Sharon, Cong. ch. and so.                     | 47 00           |
|                                                | 32,426 87          | West Roxbury, South evan. cong.               |                 |
| Prev. acknowledged,                            | 26,396 08-6,030 79 | ch. m. c. 35; A. S. B. for ed. of             |                 |
| Brookfield Asso. W. Hyde, Tr.                  |                    | pupil in Miss Fisk's sem. 15;                 | 50 00           |
| Southbridge, Manning Leonard, to cons.         |                    | Wrentham, Julia Hawes, 10; Je-                |                 |
| GEORGE MANNING LEONARD an H. M.                | 100 00             | mima Hawes, 10;                               | 20 00—89 259    |
| Essex co.                                      |                    | Old Colony Aux. So.                           |                 |
| Andover, South par. young ladies,              |                    | Marion, Cong. so.                             | 14 25           |
| for girl at Madura,                            | 22 50              | New Bedford, 1st cong. so. 25; No.            |                 |
| Ballardvale, Union ch. and so.                 | 25 00              | cong. ch. 108;                                | 133 00          |
| Beverly, Dane st. ch. F. W. Choate             |                    | Wareham, 1st cong. ch. and so.                | 39 25—186 50    |
| to cons. NANCY L. LEFAVOR, Jr.,                |                    | Palestine Miss. So. E. Alden, Tr.             |                 |
| an H. M. 100; a friend, 2;                     | 102 00             | E. and W. Bridgewater, Union ch.              | 12 50           |
| Danvers, 1st ch. and so. la. 98,75;            |                    | Easton, Evan. cong. ch. and so.               | 43 22           |
| gent. 88,50; to cons. SAMUEL                   |                    | North Middleboro', 1st ch. and so.            | 31 00           |
| PRESTON an H. M.                               | 187 25             | Weymouth, 1st cong. ch. and so.               |                 |
| Lynn, 1st cong. ch. m. c.                      | 8 77               | Relig. ben. so. 78,29; m. c. 16,06;           | 94 35—181 07    |
| Methuen, 1st cong. ch. and so.                 |                    | Taunton and vic.                              |                 |
| 88,41; m. c. 69,42;                            | 157 83             | Raynham, Cong. ch. and so. 12; Mrs.           |                 |
| North Andover, Trin. cong. ch. and             |                    | Thos. Dean, 10;                               | 22 00           |
| so. bal.                                       | 28 05              | Worcester co. Central Asso. W. R. Hooper, Tr. |                 |
| North Beverly, Cong. ch. and so. 5;            |                    | Boylston, Cong. ch.                           | 3 25            |
| E. W. Harrington, 10;                          | 15 00              | Worcester, (of wh. fr. Central ch.            |                 |
| Salem, Tab. ch. and so. m. c.                  | 14 07              | 100; David Whitcomb, 1,000;) 1,323            | 63-1,326 88     |
| Topsfield, Cong. ch. and so.                   | 117 77             | Worcester co. South, W. C. Capron, Tr.        |                 |
| Wenham, do. m. c.                              | 1 10—679 34        | Sutton, Cong. ch. and so.                     | 89 00           |
| Essex co. North Aux. So. J. Caldwell, Tr.      |                    | Westboro', A friend,                          | 1 00—90 00      |
| Amesbury, Fem. miss. asso.                     | 12 00              |                                               | 11,786 47       |
| Linebrook, Cong. ch. and so.                   | 23 50              | A friend, 50; Mary, 5;                        | 55 00           |
| Newbury, Byfield, Ch. and so.                  | 18 00              | Chelsea, Winthrop ch. and so. m. c.           | 27 27           |
| Newburyport, A friend, 5; White-               |                    | Mass. Home Miss. So. inc. of Mrs.             |                 |
| field cong. ch. and so. wh. with               |                    | Osborne's legacy for prop. the gos-           |                 |
| prev. dona. cons. Miss MARY E.                 |                    | pel among the Indians of North                |                 |
| COFFIN an H. M. 30; Belleville                 |                    | America,                                      | 70 50—152 77    |
| ch. and so. la. and gent. asso. to             |                    |                                               | 11,839 24       |
| cons. WM. J. CURRIER, HENRY                    |                    | Legacies.—Shelburne, Ira Arms, by             |                 |
| W. CHAPMAN, GEO. D. FISKE,                     |                    | E. Maynard, Ex'r, (prev. rec'd,               |                 |
| of Newburyport, and ANNIE E.                   |                    | 2,500,)                                       | 1,000 00        |
| WIGGIN, of Stratham, N. H.,                    |                    | Waltham, Joanna Bond, (prev. rec.             |                 |
| H. M., 441;                                    | 476 00—529 50      | 100,)                                         | 180 00-1,100 00 |
| Essex co. South Aux. So. C. M. Richardson, Tr. |                    |                                               | 12,939 24       |
| South Danvers, Cong. ch. and so. 282,65;       |                    |                                               |                 |
| m. c. 76,65;                                   | 359 30             |                                               |                 |
| Franklin co. Aux. So. L. Merriam, Tr.          |                    |                                               |                 |
| Ashfield, 1st cong. ch. and so.                | 12 72              |                                               |                 |
| Conway, Ladies' asso.                          | 82 50              |                                               |                 |
| Sunderland, A friend,                          | 12 50              |                                               |                 |
| Warwick, do.                                   | 5 00—112 72        |                                               |                 |
| Hampden co. Aux. So. J. C. Bridgman, Tr.       |                    |                                               |                 |
| Springfield, A friend, which with prev.        |                    |                                               |                 |
| dona. cons. WILLIAM ARMS CHAPIN an             |                    |                                               |                 |
| H. M.                                          | 40 00              |                                               |                 |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.     |                    |                                               |                 |
| Amherst, 2d cong. ch. and so. 18;              |                    |                                               |                 |
| L. Hallock, 1;                                 | 19 00              |                                               |                 |
| Greenwich, Cong. ch. for miss. so.             | 49 00              |                                               |                 |
| Hatfield, G. W. Kubbard,                       | 3 00—71 00         |                                               |                 |
| Middlesex co.                                  |                    |                                               |                 |
| Cambridge, La. sew. cir. Shepard               |                    |                                               |                 |
| ch. and so.                                    | 35 36              |                                               |                 |
| Charlestown, 1st par. m. c.                    | 13 09              |                                               |                 |
| East Cambridge, Evan. cong. ch.                |                    |                                               |                 |
| and so.                                        | 26 90              |                                               |                 |
| Framingham, Hollis ch. and so.                 |                    |                                               |                 |
| wh. with prev. dona. cons. BENJ.               |                    |                                               |                 |
| F. WILSON, DEBORAH A. WIL-                     |                    |                                               |                 |
| SON, MARY LILLIE WEST, Rev.                    |                    |                                               |                 |
| J. K. MCLEAN, and Mrs. J. K.                   |                    |                                               |                 |
| MCLEAN H. M. 59,70; m. c.                      |                    |                                               |                 |
| 186;                                           | 245 70             |                                               |                 |
| Grantville, Cong. ch. and so.                  | 40 22              |                                               |                 |
| Holliston, 1st do.                             | 59 42              |                                               |                 |
| Medford, 1st Trin. do.                         | 55 75              |                                               |                 |
| Natick, E. W. 10; 1st ch. and so.              |                    |                                               |                 |
| 8,08;                                          | 18 08              |                                               |                 |
| Sherborn, Cong. ch. and so.                    | 16 62              |                                               |                 |
| South Reading, Cong. ch. and so.               |                    |                                               |                 |
| 128,70; m. c. 33,77;                           | 162 47—673 61      |                                               |                 |
| Middlesex Union Conf.                          |                    |                                               |                 |
| Boxboro', Evan. cong. ch. and so.              |                    |                                               |                 |
| m. c.                                          | 3 60               |                                               |                 |
| Townsend Harbor, Cong. ch. & so.               | 24 00—27 60        |                                               |                 |

## CONNECTICUT.

|                                               |              |
|-----------------------------------------------|--------------|
| Hartford co. Aux. So. A. G. Hammond, Agent.   |              |
| Bloomfield, Cong. ch. m. c. 2,28;             |              |
| Mrs. G. B. W. 2,72;                           | 5 00         |
| Hartford, Centre ch. m. c.                    | 49 66        |
| West Avon, Dwight Humphrey,                   | 5 00—59 66   |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.   |              |
| No. Cornwall, Benev. asso. to cons.           |              |
| Rev. CHARLES WETHERBY an                      |              |
| H. M.                                         | 50 00        |
| South Britain, N. C. Baldwin,                 | 5 00         |
| Terryville, Cong. ch. m. c.                   | 11 75—66 75  |
| Middlesex Asso. J. Marvin, Tr.                |              |
| Millington, Cong. ch.                         | 10 00        |
| New Haven City, Aux. So. F. T. Jarman, Agent. |              |
| New Haven, United m. c. 23,41; No. ch.        |              |
| m. c. 5,56; Mrs. Pratt, 10; Davenport         |              |
| ch. m. c. 13,59; a friend, 10;                | 62 56        |
| New Haven co. West Conso. W. Atwater, Tr.     |              |
| Middlebury, Cong. ch.                         | 29 75        |
| New Haven, 3d cong. ch.                       | 228 00       |
| Waterbury, 2d cong. ch. m. c.                 | 22 99        |
| Westville, Cong. ch. by F. T. Jar-            |              |
| man,                                          | 18 78—299 52 |
| New London and vic. and Norwich and vic.      |              |
| C. Butler and Lewis A. Hyde, Trs.             |              |
| New London, Mem. of 1st cong. ch. 50 00       |              |
| Norwich, 1st cong. ch. m. c.                  | 18 45        |
| Stonington, 2d cong. ch. m. c. 20;            |              |
| avails of gold watch, by A. H. 15;            | 35 00—103 45 |
| Tolland co. Aux. So. E. B. Preston, Tr.       |              |
| Stafford Springs, Cong. ch. m. c. to          |              |
| cons. WALLACE TRACY an H. M. 164 95           |              |
| A friend,                                     | 30 60—194 95 |
| Windham co. Aux. So. G. Danielson, Tr.        |              |
| Voluntown and Sterling, Cong. ch.             | 31 75        |
|                                               | 828 64       |



## RHODE ISLAND.

|                                           |              |
|-------------------------------------------|--------------|
| Barrington, Cong. ch. and so. to cons.    |              |
| HEZEKIAH TIFFANY an H. M.                 | 135 00       |
| Little Compton, Male and female miss. so. | 59 10—194 10 |

## NEW YORK.

|                                               |            |
|-----------------------------------------------|------------|
| Geneva and vic. Aux. So. W. H. Smith, Agent.  |            |
| Cincinnati, Cong. ch.                         | 14 25      |
| Geneva, W. H. S.                              | 10 60      |
| Oaks Corners, Pres. ch.                       | 8 00—32 25 |
| New York and Brooklyn Aux. So. A. Merwin, Tr. |            |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |             |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| (Of wh. fr. John P. Crosby, 50; George R. Lockwood, 50; Jas. Boorman, 100; Mrs. J. Boorman, 100; Mrs. J. Williamson, 25; C. R. Robert, wh. with prev. dona. cons. CHRISTOPHER R. ROBERT, ANN MARIA ROBERT, HOWELL W. ROBERT, FREDERICK ROBERT, J. ROBERT CORNING, CHRISTOPHER ROBERT CORNING, and ANSON R. CORNING H. M. 500; Thomas Denny, 100; Thos. Denny, Jr. 25; Union Theol. Seminary, 14,71; S. B. Chittenden, 1,000; J. H. Reed, 150; B. Z. Greene, to cons. Rev. S. T. SEARLE of Leeds, N. Y., and Rev. JOHN MINOR of Glasco, N. Y., 100; B. F. Butler, 25; Matilda C. Bull, 200; Hattie Bull, 50; John W. Quincy, to cons. Miss KATE A. QUINCY an H. M. 100; Daniel D. Lord, 25; William Allen Butler, 25; George F. Betts, to cons. AMY E. BETTS an H. M. 100; A. R. Wetmore, 200; Salem H. Wales, 100; J. W. Spencer, 20; Lucretia Denning, 50; David Magie, 20; Stephen Cutter, 40; R. H. McCurdy, 25; E. C. Chapin, 10; Geo. B. McClellan, 10; W. W. Hoppin, 10; W. A. Wheeler, 10; and J. A. McGaw, 30;) | 3,341 19    |
| Oneida co. Aux. So. J. E. Warner, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |             |
| Augusta, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 7 15        |
| Utica, 1st pres. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 26 03—33 18 |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 3,406 62    |

|                                                                               |        |
|-------------------------------------------------------------------------------|--------|
| Adams, Pres. ch.                                                              | 86 37  |
| Amsterdam, Rev. A. L. Chapin and wife,                                        | 15 00  |
| Brockport, Pres. ch. m. c.                                                    | 21 00  |
| Butternut Falls, Ch. of the Highlands,                                        | 9 45   |
| Canterbury, Pres. ch.                                                         | 13 55  |
| Catskill, do.                                                                 | 129 47 |
| Centerville, do.                                                              | 4 53   |
| Chestertown, do.                                                              | 3 00   |
| Clinton, Cong. ch.                                                            | 224 35 |
| Corning, 1st pres. ch.                                                        | 100 60 |
| Crown Point, 2d cong. ch. m. c.                                               | 20 00  |
| Durham, 1st pres. ch. m. c.                                                   | 34 30  |
| East Bloomfield, Cong. ch. m. c.                                              | 17 00  |
| Fort Columbus, Col. G. Loomis,                                                | 4 00   |
| Fredonia, Pres. ch. to cons. EZRA S. ELY an H. M.                             | 100 00 |
| Greenville, Pres. ch.                                                         | 10 00  |
| Holly, J. Onderdonk,                                                          | 10 00  |
| Hudson, 1st pres. ch. m. c.                                                   | 80 00  |
| Ithaca, do.                                                                   | 2 00   |
| Madison, 1st cong. ch.                                                        | 8 00   |
| New Rochelle, Pres. ch.                                                       | 16 75  |
| Nineveh, A mem. of Pres. ch.                                                  | 30 00  |
| Northern New York, A friend,                                                  | 500 00 |
| Palmyra, do.                                                                  | 100 00 |
| Pike, 1st pres. ch. which with prev. dona. cons. Rev. DANIEL RUSSELL an H. M. | 31 00  |
| Poughkeepsie, 1st pres. ch. 36,05; a Congregationalist, 20;                   | 56 05  |
| Pulaski, Cong. ch.                                                            | 29 47  |
| Scotchtown, William H. Conner,                                                | 6 00   |
| Shelter Island, Pres. ch.                                                     | 15 20  |
| Somers, do.                                                                   | 12 70  |
| Suspension Bridge, Unknown, by Rev. A. Hazen,                                 | 5 00   |
| Tuscarora, Abigail Peck, 5; sale of a mattress, 2;                            | 7 00   |
| Union Falls, Margaret B. Duncan,                                              | 5 00   |
| Walton, 1st cong. ch.                                                         | 21 60  |

|                                               |                |
|-----------------------------------------------|----------------|
| Waterloo, Pres. ch.                           | 126 00         |
| Windham Centre, Pres. ch. m. c.               | 6 00           |
| West Chester, Mrs. G. M. Wilkins,             | 25 00          |
| West Durham, Pres. ch. 18,76; Daniel Coe, 20; | 38 76-1,923 55 |
|                                               | 5,330 17       |

|                                                        |                |
|--------------------------------------------------------|----------------|
| Legacies.—Buffalo, Jabez Goodell, by H. Shumway, Ex'r, | 1,968 00       |
| Champion, Polly Darwin,                                | 82 06-2,050 06 |
|                                                        | 7,380 23       |

## NEW JERSEY.

|                                                                    |              |
|--------------------------------------------------------------------|--------------|
| Mount Retirement, E. A. Stiles, to cons. Mrs. JOHN STILES an H. M. | 135 00       |
| Newark, Mrs. H.                                                    | 3 00         |
| Parsippany, 1st pres. ch.                                          | 20 00        |
| Princeton, Prof. A. Guyot,                                         | 20 00—178 00 |

## DELAWARE.

|                               |      |
|-------------------------------|------|
| Middletown, Forrest pres. ch. | 5 00 |
|-------------------------------|------|

## PENNSYLVANIA.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                   |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| By Samuel Work, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                   |
| Birmingham, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 5 00              |
| Danville, Mrs. Magil,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 5 00              |
| Philadelphia, Pine street ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |                   |
| 37,97; S. H. 5; Miss E. B. 2,50; Miss V. B. 2,50; Calvary ch. (of wh. fr. I. A. B. 100; W. S. 100; B. T. 100; Mrs. C. S. W. 30; T. F. 25; J. H. W. 25; H. J. W. 25; N. C. 25; I. W. H. 25; J. B. H. 25; Mrs. I. D. 20; E. D. K. 20; J. H. R. 20; Mrs. A. B. 15; Mrs. T. F. 15; H. N. P. 15; Mrs. B. 10; E. M. L. 10; a friend, 10; A. M. C. 10; J. M. B. 10; C. S. W. 10; J. A. H. 10; A. R. C. 10; J. H. A. 10; Mrs. L. T. 5; Mrs. A. 5; Mrs. J. B. S. 5; Mrs. J. B. S. 5; Miss F. 5; W. G. M. 5; A. McE. 5; C. M. P. 5; A. R. C. 5; I. H. C. 5; M. L. T. 5; J. G. F. 5; C. B. 5; W. S. A. 5; B. 5; F. and Bro. 5; Mrs. H. 3; J. B. McE. 3; Mrs. S. 2; Miss O. 2; J. K. 2; Mrs. S. A. 2; Mrs. E. 2; Miss M. E. 50c; cash, 11; Mrs. J. McC. 2; S. F. B. 2; G. E. T. 25; A. S. N. 20; D. C. McC. 20; Rev. Dr. J. J. 20; Mrs. D. B. 15; A. F. S. 5; Mrs. O. H. 1; 891.50; 1st pres. ch. C. P. B. 100; J. D. L. 10; do. for Bebek student, 6; do. for ex. 4; | 1,059 47-1,069 47 |
| Honesdale, Pres. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 100 00            |
| Lewistown, F. J. HOFFMAN, to cons. himself an H. M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 100 00            |
| Montrose, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 41 00             |
| Philadelphia, Philadelphos, 50; Horace W. Pitkin, to cons. GEORGE W. PITKIN of Chicago, JAMES R. PITKIN of Manchester, Ct., JAMES H. WHITING of Joliet, Ill. H. M. 300;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 350 00            |
| Pittsburgh, 3d pres. ch. 1,007,27; T. M. Cunningham, 139th Reg. Vol. 5;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 1,012 27-1,603 27 |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 2,672 74          |

## VIRGINIA.

|                                    |               |
|------------------------------------|---------------|
| Falmouth, S. B. V. Co. C. 7th Reg. |               |
| Mich. Vol.                         | 25 00         |
| Potomac Creek, Rev. T. L. Ambrose, | 100 00—125 00 |

## OHIO.

|                                                 |               |
|-------------------------------------------------|---------------|
| By G. L. Weed, Tr.                              |               |
| Coshocton, 2d pres. ch. m. c.                   | 5 00          |
| Canal Dover, do.                                | 2 00          |
| Dayton, I. A. I. Inskeep,                       | 10 00         |
| Homer, 1st pres. ch.                            | 16 40         |
| Ironton, do.                                    | 60 00         |
| New Philadelphia, Pres. ch.                     | 3 00          |
| Walnut Hills, Lane sem. ch. 189,75; m. c. 5,15; | 114 90—211 30 |

|                                     |              |
|-------------------------------------|--------------|
| By T. P. Handy, Agent.              |              |
| Berlin, 1st cong. ch.               | 17 00        |
| Cleveland, Pres. ch. m. c. 9,80; G. |              |
| Lyman, 5;                           | 14 80        |
| Collamer, 1st pres. ch.             | 52 00        |
| Lyne, Pres. ch.                     | 13 69        |
| Rochester, Cong. ch.                | 18 00        |
| Ruggles, do.                        | 30 00        |
| Solon, 1st pres. ch.                | 15 50        |
| Toledo, 1st cong. ch.               | 125 60       |
| Wallington, J. S. Case, 10; 1st     |              |
| cong. ch. 30,41;                    | 40 41—327 00 |
| Ashtabula, m. c. 8,68; Mrs. H. E.   |              |
| Parsons, 5; W. M. Eames, 10;        | 23 68        |
| Bath, M. A. Hale,                   | 4 00         |
| Burton, "Missionary box,"           | 3 00         |
| Chatham Centre, Cong. ch. and so.   |              |
| which with prev. dona. cons. Rev.   |              |
| JAMES E. VANCE an H. M.             | 33 45        |
| Oxford, Friend,                     | 1 00         |
| Pomeroy, Welch cong. ch.            | 3 68         |
| Streetsboro', Cong. ch.             | 4 55         |
| Tallmadge, David Preston,           | 10 00        |
| Windham, Cong. ch. m. c.            | 5 00—88 36   |
|                                     | 626 66       |

## INDIANA.

|                                  |            |
|----------------------------------|------------|
| By G. L. Weed, Tr.               |            |
| Bedford, L. K. B.                | 5 00       |
| Greenwood, Pres. ch.             | 75         |
| Indianapolis, 2d pres. ch. m. c. | 5 00       |
| Southport, Pres. ch.             | 2 25—13 00 |
| Jeffersonville, Rev. P. Beman,   | 1 00       |
| West Creek, E. N. Morey,         | 2 00—3 00  |
|                                  | 16 00      |

## ILLINOIS.

|                                        |              |
|----------------------------------------|--------------|
| Bristol, Cong. ch.                     | 7 00         |
| Fremont, do.                           | 5 00         |
| Geneseo, do.                           | 78 20        |
| Griggsville, do.                       | 50 00        |
| Lake Forest, Pres. ch.                 | 94 01        |
| Lysle, Cong. ch.                       | 7 75         |
| Murraysville, Pres. ch.                | 5 00         |
| Nora, Cong. ch.                        | 3 35         |
| Onarga, do.                            | 8 16         |
| Pecatonica, do.                        | 18 00        |
| Peru, do.                              | 17 00        |
| Quincy, A pilgrim, 2; L. for Syria     |              |
| mission, 50c.;                         | 2 50         |
| Rockford, Ladies' miss. so.            | 7 00         |
| Vermillionville, A friend in the army, | 4 00         |
| Wethersfield, Cong. ch.                | 19 00—325 97 |

## MICHIGAN.

|                                      |              |
|--------------------------------------|--------------|
| Birmingham, H. Daniels, 10; pres.    |              |
| ch. m. c. 24,60;                     | 34 60        |
| Detroit, 1st cong. ch. 132,50; Rev.  |              |
| R. Armstrong, 15;                    | 147 50       |
| Grand Rapids, Pres. ch. by S. G.     |              |
| Clark,                               | 5 50         |
| Homer, Pres. ch.                     | 35 00        |
| Kalamazoo, P. L. H.                  | 1 00         |
| Medina, 2d cong. ch.                 | 5 00         |
| Milford, United pres. and cong. chs. | 36 75        |
| Mt. Clemens, Pres. ch.               | 25 50        |
| Niles, John Borden,                  | 50 00        |
| Richland, Mrs. S. Brown,             | 3 00         |
| Sharon, Cong. ch.                    | 13 00—356 85 |

## WISCONSIN.

|                                 |            |
|---------------------------------|------------|
| Black Earth, Cong. ch.          | 6 00       |
| Leeds, do.                      | 2 00       |
| Sparta, Joseph Avery,           | 10 00      |
| Superior, J. W. Gates,          | 1 50       |
| Wishaw, Ch. of Caledonia, m. c. | 2 15—21 65 |

## IOWA.

|                                     |             |
|-------------------------------------|-------------|
| Clinton, "Widow's mite, and her     |             |
| little grandchild's cheerful offer- |             |
| ing,"                               | 3 75        |
| Denmark, Friend, 5; cong. ch. m. c. |             |
| 59,65;                              | 64 65—68 40 |

## MISSOURI.

|                                |        |
|--------------------------------|--------|
| St. Louis, 1st Trin. cong. ch. | 253 75 |
|--------------------------------|--------|

## SOUTH CAROLINA.

|                         |      |
|-------------------------|------|
| Beaufort, T. J. Hoover, | 1 00 |
|-------------------------|------|

## TENNESSEE.

|                                   |            |
|-----------------------------------|------------|
| Murfreesborough, A soldier in the |            |
| Ohio Vol. Cav'ry, by T. P. Handy, | 10 00      |
| Nashville, W. Lyon,               | 1 00—11 00 |

## MINNESOTA.

|                                  |            |
|----------------------------------|------------|
| Anoka, Cong. ch. and so.         | 12 00      |
| Belle Plaine, Mrs. D. A. Greene, | 50         |
| Red Wing, 1st pres. ch.          | 14 05      |
| St. Paul, "House of Hope" pres.  |            |
| ch. m. c.                        | 10 00      |
| Wabasha, Cong. ch.               | 5 00—41 55 |

## OREGON.

|                                   |      |
|-----------------------------------|------|
| Oregon City, Rev. G. H. Atkinson, | 9 00 |
|-----------------------------------|------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                            |          |
|--------------------------------------------|----------|
| Kharpoor, Turkey, Two Turkish gold coins,  | 2 50     |
| Liverpool, England, Daniel James, to cons. |          |
| Rev. E. MEILOR an H. M.                    | 2,000 00 |
| Toronto, C. W., 2d cong. ch. by S. Work,   | 61 62    |
|                                            | 2,064 12 |

## MISSION SCHOOL ENTERPRISE.

|                                              |        |
|----------------------------------------------|--------|
| MAINE.—Portland, 3d cong. ch. and so. s. s.  | 45 00  |
| NEW HAMPSHIRE.—Bristol, Cong. ch.            |        |
| and so. s. s. 5; Hinsdale, two small         |        |
| classes in s. s. 2,21; Ossipee, cong. ch.    |        |
| s. s. 3; Papermill Village, s. s. 2,18;      |        |
| Peterboro', Union Evan. ch. s. s. 5;         | 17 39  |
| VERMONT.—Dorset, s. s. 28; Hardwick,         |        |
| s. s. 2,74; Middlebury, W. Hyde, dec'd,      |        |
| 80c.; J. Hyde, 60c.; North Craftsbury,       |        |
| s. s. 12,50; Charlie, dec'd, 1; Norwich,     |        |
| s. s. 25; Townsend, cong. ch. s. s. for      |        |
| support of a girl in India, 4; Westford,     |        |
| Mary A. Temple, 1;                           | 75 64  |
| MASSACHUSETTS.—Chicopee Falls, Master        |        |
| Charles Carter, 1; Danvers Centre,           |        |
| s. s. 10; Falmouth, 1st cong. ch. s. s. 8;   | 19 00  |
| CONNECTICUT.—Abington, s. s. 3,70;           |        |
| Stamford, 1st pres. ch. s. s. miss. asso.    |        |
| 14,11; Windsor Locks, cong. ch. s. s. for    |        |
| schools in Madura, 41;                       | 58 81  |
| NEW YORK.—Augusta, Cong. ch. s. s.           |        |
| 12,85; Franklinville, pres. ch. s. s. 12;    |        |
| Ithaca, pres. ch. s. s. for sch. in Ahmed-   |        |
| nuggur, 18; New York City, 11th pres.        |        |
| ch. s. s. for ed. of J. Parsons Hovey, Ga-   |        |
| boon miss. 15; Sackett's Harbor, Pres.       |        |
| ch. s. s. 5;                                 | 62 85  |
| PENNSYLVANIA.—Jeffersonville, Pres.          |        |
| ch. s. s.                                    | 5 00   |
| OHIO.—Ashtabula, 1st pres. ch. s. s. for     |        |
| schools under care of Rev. H. J. Bruce,      |        |
| India, 12,50; Lyons, s. s. 4,31;             | 16 81  |
| MICHIGAN.—Birmingham, Pres. ch. chil.        |        |
| 8; Kalamazoo, 1st pres. ch. s. s. 100;       | 108 00 |
| ILLINOIS.—Lake Forest, Pres. ch. s. s.       |        |
| 2,50; Twelve Mile Grove, cong. ch. s. s.     |        |
| 2; Peru, cong. ch. s. s. for schs. in Syria, |        |
| 10;                                          | 14 50  |
| INDIANA.—West Creek, Sarah Elizabeth's       |        |
| dying gift,                                  | 2 00   |
| WISCONSIN.—Elk Grove, 5; Grand Rap-          |        |
| ids, s. s. 3;                                | 8 00   |
|                                              | 433 00 |

|                            |              |
|----------------------------|--------------|
| Donations received in May, | 28,179 08    |
| Legacies,                  | 3,466 73     |
|                            | \$ 31,645 81 |

|                           |               |
|---------------------------|---------------|
| TOTAL from September 1st, |               |
| 1862, to May 31st, 1863,  | \$ 281,629 06 |

THE  
MISSIONARY HERALD  
OF THE  
AMERICAN BOARD.

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VOL. LIX.

AUGUST, 1863.

No. 8.

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LETTER FROM DR. ANDERSON.

No. 2.

FIRST IMPRESSIONS OF HAWAII.

*Waimea, Hawaii, April 21, 1863.*

*Dear Brethren,*

I WROTE you from the south side of this Island. We are now in one of the northern districts, having completed the circuit of Hawaii and visited the stations of all our brethren. I am strongly impressed with the amount, as well as the success, of the evangelical labor that has been bestowed on this people. We see the results of it everywhere, and in everything. An aged deacon in one of these churches said to me: "Had you come here when you began your correspondence with the missionaries, you would have found us naked; now you see us clothed from head to foot." "And when they began to clothe," remarked a missionary brother, "their fantastic exhibitions frequently disturbed our gravity." There is indeed a great variety of dress now; but the eight or nine large congregations we have seen, since our arrival at Honolulu, considering the general poverty, have seemed to be suitably clothed.

The southern portions of Hawaii are sheltered from the trade-winds by lofty, interior heights, and enjoy a delightful climate, well suited to the growth of coffee, oranges, mangoes, and most of the finer tropical fruits; though even there, just now, the coffee and orange trees are suffering from a blight. Land adapted to cultivation is usually a mile or more back from the sea-shore, and considerably above the ocean level. The more recent volcanic eruptions seem generally to have had their outlets at no great elevation; though there are remarkable exceptions, in the last two from Mauna Loa. Where I am now writing, I can trace, with my eye, the black stream of the last, which was in 1859, from near the summit of this mountain, through

a course of thirty miles to the sea. Mr. Lyons saw the outbreak from his door, and describes the long stream of fire as terribly sublime.

We were hospitably entertained by Mr. Paris at South Kona, and he and his wife accompanied us last Saturday, twelve miles, to Kailua, in North Kona, where was our earliest missionary station in these Islands. All the way we were in full view of the ocean, and the Pacific, as we then beheld it, seemed rightly named; but how different was our experience of it in the rough passage from San Francisco! Kailua was a favorite resort and residence of the old chiefs, and the king has now a summer residence there. But his is the only thriving building. The village, said once to have contained three thousand inhabitants, is but a poor remnant of its former self, standing in the midst of a dark, rough surface of lava. Mr. Thurston has resided here from the first, but is now in California, with Mrs. Thurston, on account of the failure of his health. They have been absent from Kailua a year or more. We occupied their house, situated above the village, where we found much to remind us of those venerable missionaries. Many of the old people, wherever we go, make inquiries after Mr. Bingham, the other pioneer in this mission, whom they speak of with much affection.

Mr. Thurston landed at Kailua, April 12, 1820; and the Sabbath we spent there, being the 12th of April, was of course the forty-third anniversary. It was in some respects our most interesting Sabbath. The people had received notice of our coming; and, at an early hour, they could be seen galloping from all quarters into the town,—for almost every Hawaiian is the owner of a horse or two,—the women riding in the same manner as the men, and quite as fast. The bell on the tower of the old church sent forth as sweet sounds as we had ever heard in our own land. Between the first and second singing, the *lunas*, or leading men of the church, met in Mr. Thurston's study, for consultation on church matters, and prayer. Not far from three-score were present; and when they had completed their business, I was invited in, and received a very cordial welcome. They were a good-looking, well-dressed set of men; not a few were in middle age, and some were younger. Only one remembered the landing of Mr. Thurston, and he was described as a main pillar in the church. It was hopeful to see so many comparatively young men holding so prominent a place.

The meeting-house is a large stone building, directly opposite the King's house. It was erected by John Adams, the well known Governor of Hawaii in the last age, with high galleries and a high pulpit, and is much too long. It now greatly needs repairs and alterations, which would cost so much that it is not clear what ought to be done. On our way to the meeting-house, we found horses tied in every direction; there were hundreds of them. On entering the church, the large congregation rose upon their feet,—a mark of respect wholly unexpected and spontaneous, but which seemed scarcely proper in the house of God. The Lord's Supper was celebrated in the afternoon, by as many as six or seven hundred communicants,—the congregation in the morning having been somewhat over a thousand,—and my own feelings were greatly drawn out, while I dwelt on



the grand object of the Supper as substantially the same with that of the mission we had so long maintained among them; namely, *to show forth the Lord's death*. I know not that I was ever more conscious of being in fellowship with God's people.

Bidding an affectionate farewell to our missionary friends, we embarked at an early hour on Monday morning, in the steamer Kilauea, for North Kohala, the district under the care of Mr. Bond, where we landed soon after noon. Mr. Bond was in waiting, with horses for myself and daughter, and a friendly foreign neighbor of his was there with a wagon for my wife. We moved rapidly along a good road, but against a strong trade-wind, seven miles, to Mr. Bond's house. Rain kept us in doors during most of the week, but I found useful occupation in conference with Mr. Bond on the various topics of my mission; especially on the morals of the church members, on which he had written us more freely than any others of our brethren; and also, on the proposed change in our plan of operations, now that the Islands have become Christianized. Mr. Bond is strong in his belief of the existence of piety among his people. He has as much certainty of meeting many of his church members in heaven, as he can have of anything; and believes that as large a portion of his church give evidence of piety as is usual in our churches at home. Knowing how anxious he has been, in his letters, to prevent our having exaggerated views of the progress of the work, it was very pleasing to me to hear these favorable opinions. The great sins of these Islands are impurity and intemperance, but he perceives no hesitation in his church to discipline for these sins, "cut where it will." He has never known a case where discipline was not carried through, and by the people themselves. Impurity was so universal among the people in their late heathen condition, and the manners, habits and language became so corrupted by it, that there has not yet been time to form a strong public sentiment and create a sufficiently sensitive conscience in respect to it, even in the church. I called Mr. Bond's attention to Conybeare's description of the Corinthian Church, in his *Life of St. Paul*, and he had no doubt that his church has less evils, and fewer, than there would seem to have been in that noted missionary church of the Apostolic age. He says there has been great progress in the morals of the church during the twenty-two years of his residence in Kohala, and a still greater progress in intelligence. The people are poor, but they take as many as eighty-five copies of the 'Kuakoa,'—a semi-religious newspaper in the native language, published by Mr. Whitney, in Honolulu,—though they pay two dollars a year for it, *in advance*.

The morning of the Sabbath was exceedingly rainy, and Mr. Bond doubted whether many of his people would assemble at the place of worship; but, to our mutual surprise, the house was well filled, and I have not had a more attentive audience on the Island.

The next day, Mr. Bond accompanied us a part of the way to Waimea, in South Kohala, Mr. Lyons meeting and accompanying us the rest of the way. The distance was nearly thirty miles on the road we took, and led over the mountains of Kohala, to the height of four thousand feet. The

same German friend who had obliged us on our arrival, took my wife in his wagon fifteen miles, as far as the road permitted, and the remainder of the ride she performed on horseback. The North Kohala station was at first on one of these heights, where there is not now an inhabitant; and it was affecting to see the large open country, over most of which there is evidence of former native cultivation, now given over to foreign pasturage, and the former villages nearly all gone. Our descent towards Waimea was chiefly along a horse-path, through a forest. The mission premises are twelve miles from the sea, towards the upper and elevated part of what seemed a vast plain, as we looked upon it from the mountain, but which is really broken into hills and valleys, forming a constant descent towards the sea, at Kowaihae.

A meeting of the native Christians of South Kohala and Hamakua had been called for Wednesday. The rain kept many away, or the neat, cushioned meeting-house would not have contained the multitude. As it was, the house was full. Both the pastor and people had studied how to make the most of the occasion. Two original hymns had been prepared by natives, which were well sung by a large choir; and the meeting of two hours, for variety and enthusiasm, would have met the requirements of the most highly missionary districts in our own country.

My estimate of the work of God in this Island rises, on the whole, as we proceed; though I am increasingly sensible of the difficulties in the way of bringing it to a satisfactory close. It is a serious fact, that the people seem everywhere decreasing in numbers. The Lord be praised for what he has been pleased to do for these poor islanders. We are well, and expect to cross over to the Island of Maui on the 24th.

As ever, most truly yours,

R. ANDERSON.

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### A CAUTION.

At the close of an encouraging notice of financial prospects, in the Herald for July, it was mentioned by way of caution, that the receipts in May, (\$31,645,) were less than they had been during either of several previous months. When this number of the Herald reaches its readers, there will remain but one month, (August,) to complete the Board's financial year. It is therefore the more important now to call attention to the fact that June shows a still farther, and very considerable falling off; the receipts for the month having been but a little over \$24,000. This sum, however, is a very fair advance upon the amount received in the same month of last year, and the prospects of the treasury, it may still be said, are reasonably good. There is much more occasion for gratitude, and cheerful courage, than for alarm; but those who are yet to act, should bear in mind not only this retrograding for the last two months, but another important fact. The receipts in August of last year were *very large*, nearly \$64,000, and that the total amount for the year now about to close may be sufficiently greater than that for last year, the

receipts for the same month must now also be large. The advance thus far has been upon receipts of corresponding portions of the former year, and should there be a falling off, or even no advance, during this last, always important month, it would seriously affect the general result. It is of much importance, therefore, that there should be still exhibited such "riches of liberality," as will carry out the promise of the year thus far. If the churches will remit to the Treasurer, during the month of August, the \$64,000 remitted last year, with an additional sum sufficient to meet the advanced cost of exchange, they may anticipate a report, at the coming anniversary, which will at least show no serious embarrassment.

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### ITEMS OF INTELLIGENCE.

**GREECE.**—Dr. King wrote, May 9, of a terrible outrage in the city recently perpetrated by certain soldiers, and of bands of robbers in Attica, believed to have their seat in Athens, and says: "Scarcely any female now dares go out to walk in the evening, even though accompanied by her husband or brother." He adds: "Some are beginning to see that what Greece needs, above all else, is moral and religious instruction. Some acknowledge that this is the case, and this gives me hope for the future. Never was religious instruction more needed; and God has hindered me from going to visit my native land, perhaps, that I might be here now, and aid in this, so far as he gives me opportunity. My mission in Greece never seemed to me more important than at the present time. I have no doubt that my trials here, and the books I have published, especially those which I wrote in vindication of my religious views, and which have excited so much persecution at various times, have been the means of opening the eyes of many to see the truth."

May 16, he wrote again, that he had just finished printing about a thousand copies of his answer to the Bishop of Carystia, which he hoped might be the means of enlightening many respecting the worship of the Virgin Mary.

**WESTERN TURKEY.**—Dr. Wood writes from Constantinople, May 19, that he had recently returned from attending a meeting of the missionaries to the Bulgarians—our own and those of the Methodist Board—at Eski Zagra, at which "important practical questions relating to the Bulgarian work were fully discussed; several of the brethren, especially the Methodist, were much encouraged; and a very happy influence was exerted on the relations of the two missions to each other and their common work." He regarded the meeting as "well worth its cost." The annual meeting of the Western Turkey mission commenced May 18.

The health of Mr. Riggs, of Constantinople, has been so far improved, by a temporary residence in Egypt, that, in the hope of deriving further benefit, he was, in May, visiting some of the mission stations in Central Turkey, on his way to Diarbekir, to attend the annual meeting of the Eastern Turkey mission. He had the company and assistance of Mr. Walker, of Diarbekir; had, when he wrote, (May 2,) traveled ten days on horseback, and was encouraged as to the effect upon his health. He had visited the stations of Antioch, Aleppo, Aintab and Marash, and hoped to spend a Sabbath at Oorfa.

Mr. Ladd, of Smyrna, mentions, May 6, a recent visit to Aidin, where he spent two Sabbaths, preaching to a few, twenty-two being the largest number present at any service. The little Protestant community there has been

much afflicted by the death of a prominent male member of the church, and by the necessary exclusion of two from church privileges. Yet the state of things is encouraging. The Armenians generally are friendly to the Protestants, and the native pastor and his wife are much respected by all their neighbors—Turks, Greeks and Armenians. The Turks have made an earnest but unsuccessful effort to have the market day,—changed some time since from the Sabbath to Tuesday, through efforts of the missionaries and the Protestants,—changed back again to the Sabbath. Greeks, Armenians and Papists now earnestly co-operated with the Protestants in opposing this movement, and the petition of the Turks was rejected by the Sultan. “This is considered by all as a final triumph, and has raised the Protestants and their pastor very much, in the esteem of the Christians of Aidin.” Mr. Ladd adds: “I must mention, in closing, the fact that the railway to Aidin, being completed for fifty miles, and other facilities for traveling the remaining distance having been arranged, I was able to perform the journey between Smyrna and Aidin in one day, both going and returning; whereas, formerly, almost three days were required to make it. Nearly all the numerous villages and towns on the vast and rich plain of the Meander,—the region that produces the Smyrna figs,—are thus brought as near to Smyrna as Aidin was three years ago; and, as the railway progresses, will be brought still nearer. Thus the railway is bringing a large, and in a missionary point of view, most important tract of country, very near. To some places in it we shall send a helper as soon as we are able.”

CENTRAL TURKEY.—Mr. Riggs, of Constantinople, wrote from Aintab, May 2: “Last Sabbath we spent at Marash, and were greatly interested in what we saw of the Lord’s work there. Mr. Walker and Dr. Pratt preached, and I spoke a few words to that remarkable congregation, all of whom (besides the regular forenoon and afternoon services) assemble expressly for the Sabbath school, at seven o’clock, on Sabbath mornings. It was delightful to see them, old and young, engaged in the study of the Scriptures, with the aid of teachers who have made special and systematic preparation for this exercise during the week. The church consists already of 288 members, and 27 more are propounded for admission at the approaching communion. I was happy to learn that their native preacher, a recent graduate of the Bebek seminary, appears to be making a good beginning of his ministry; and also that a second congregation has been commenced in another part of the city, which already numbers from 200 to 250 attendants.

“You have doubtless been informed, that arrangements have already been made for the ordination of pastors at Antioch, Bitias and Adana, and the installation of one at Tarsus. We rejoice to learn that there seems to be a good prospect of pastors being ordained also soon, perhaps during the summer, at Marash, Oorfa, Killis, Severeck and Adiaman; at all which places licensed preachers are laboring with apparent success. I trust that associations of the pastors and churches will soon be formed, greatly to the benefit of both. This was contemplated, as you are aware, from the beginning, and provision was made for it in the constitution adopted by the individual churches. The main hindrance to its being carried out in practice, is the distance of the churches apart, and the consequent difficulty and expense of the pastors and delegates traveling two, three or four days’ journey, to attend such a meeting.”

MADRAS.—Mr. Winslow, (April 13,) had been quite ill for four months, and physicians had decided that he must go at once to the Neilgherry hills. On the 5th of April he was just able to attend church and administer the Lord’s Supper



and baptism, but not to preach. Two young men were admitted to the church. The members at Chintadrepettah, in their poverty, had contributed something over thirty-four rupees to the American Board.

**MADURA.**—Mr. Herrick, of Tirumungalum, in a letter dated March 27, mentions the completion, in November last, of the new church building at the station, and says: "Two men and two women have been received to the church on profession since my last report, and nine children have been baptized. Two or three of the congregations under my care have received small additions during the last six months. In others there has been but little change in respect to numbers. The school mentioned in my last letter, which was supported in part by a Zemindar, has been discontinued on account of dissatisfaction on the part of the Zemindar with the teacher. Another school that had been discontinued has been resumed, with prospects of increased usefulness.

"While on a tour in November, the overwhelming intelligence reached me of the death of our brother D. C. Scudder. I was at the time in one of the villages visited by Mr. S., in company with myself, a few months previous, and was much impressed by the effect produced by this intelligence upon the native Christians there. One gray-headed man wept freely as he referred to his visit, and several spoke of his kind words to the children. Nothing could have afforded more striking proof of the loss to the people of this district, and to the cause of missions, occasioned by the death of this young missionary."

Other tours are spoken of, during which various incidents occurred which serve to show that some knowledge of the truth is being diffused in heathen communities, and that there is a growing readiness to listen to the gospel message.

**NORTH CHINA.**—Mr. Doolittle wrote from Tientsin, February 27, that he expected to start in about a month on his return to his own mission, at Fuh-chau. On the 22d of February, three more converts were baptized at Tientsin, and a church was regularly organized with ten members, eight men and two women. One of the newly baptized is a portrait painter, and has been thrown out of employment because he will not paint on the Sabbath; and his widowed mother will not permit him to live with her, on account of his unwillingness to paint a certain description of pictures to be used in idolatrous worship. The other two are cripples in the poor-house.

Mr. Blodget wrote from Peking, January 29. He had recently returned from Tung Chau, where "the aged man, Lioh, appears to have been busy during the past two months, and to some purpose." Mr. Blodget had been at Tientsin, to attend to a case of church discipline. His personal teacher, Su, had been excommunicated from the church for smuggling opium, and for deception and falsehood. "This province," he writes, "is now in a disturbed condition. Two or three hundred miles from us, on the south-west, a rebel force is in arms."

**GABOON.**—Mr. Walker writes, that on the 12th of April two young men were received to the communion of the church. One of them, from Cama, he says, "is one of the best scholars in our schools."

**CEYLON.**—Mr. Spaulding, (April 1,) mentions the admission to the church, in January, of three pupils of the female boarding school. A class of 11 graduated from the school, January 15, ten of whom were church members; and on the 16th of March a new class of 12 was received, to remain five years. They were about twelve years of age, and most of them could read well.

## LETTERS FROM THE MISSIONS.

## Syria Mission.

## BEIRUT.

LETTER FROM MR. H. H. JESSUP, MAY  
7, 1863.

*Encouraging Openings.*

THIS letter will fully sustain the impressions produced by others which have been published of late, from the same field, respecting the decided encouragements now found for effort there, and the urgency of the call for more laborers. Mr. Jessup had "recently returned from a seventeen-days' tour to the northern part of the Syria mission field," and wrote "through a sense of duty, to mention its great and pressing needs." He says:

I have been interested, surprised and encouraged. There is more of readiness to hear, love for the truth, and willingness to suffer persecution for Christ's sake, than I had expected to find. If there were formerly good reasons for occupying Tripoli and Hums, there are now tenfold more.

*Tripoli—Child-like Faith.*

I left Beirut for Tripoli by steamer, Wednesday evening, April 15, arriving at the latter place early the next morning, and spending the day there, preparing for the land journey. I found our native brother *Yanni*, in Tripoli, full of faith, and honoring the gospel in his life and conversation. The simplicity of his faith and trust in God are remarkable. He stated, that since the death of his brother he has been persecuted anew by the enemies of the truth, but that he "went to the Lord, and laid his case before him." "I said to the Lord Jesus,—O Lord, I pray thee do not suffer these enemies of mine to overwhelm me! I do not ask it for my sake, O Lord, but for thy sake, to save thy name from being blasphemed among these wicked men; for should they overcome me they would think that thou canst not protect thine

own children. O Lord, care for thine own holy name!" This was said in a tone of ingenuous, child-like simplicity, which it is refreshing to hear in this land of spiritual formality and deadness.

*Bano—The Persecuted Protestant—Interest.*

On Friday I rode to Bano, and pitched my tent at the door of our persecuted brother *Weheby*, of whom I have before written, but whom I had not previously seen. Bano is the largest Greek village in the populous district of Akkar, and is the nominal seat of a Greek Bishop, who, in fact, visits the place once a year, to collect money, and then returns to Beirut to take his ease. *Weheby* belongs to the largest and wealthiest family, (*Beit Ahteeyeh*), the sheik of the village being his own cousin. Our arrival was the signal for a general assembling of the villagers around the tent, and we continued until nearly eleven o'clock at night, discussing the doctrines of the gospel with them. Several of the more prominent men seemed much enlightened, and *Weheby* informed me that they stood by him when the mob rose up to crucify him, and that since then, they have been investigating with him the teachings of Christ, until they are almost persuaded to face the multitude and come out Protestants. One young man, a shopkeeper, who called upon me, had just returned from Beirut with *one hundred Arabic Testaments*, which he told me he had begun to sell without opposition, although the Bishop had forbidden the people to buy Protestant books.

*Patient and Cheerful Endurance.*

The next morning the tent was again thronged, and when I distributed tracts, the rush was so great that I was in danger of being trodden under foot. We-

heby walked about in the crowd, his face beaming with pleasure, telling parents and children about the contents of the tracts they had received, and urging them to read them carefully. I have rarely seen a more benevolent face than his. He looked so cheerful and happy, that one would think him in the enjoyment of every temporal blessing; whereas I learned, after leaving the village, that he was in straits in regard to his daily bread. He was the town butcher, and supplied the surrounding villages with meat, keeping his own accounts and collecting at the end of the year. He has now some four hundred dollars due him, and because he is a Protestant, no one will pay him. At the time when he so narrowly escaped death, the mob entered his house and carried off most of his domestic effects. In addition to this, his creditors show him no mercy and are crowding him to pay, while many have presented fraudulent claims against him, hoping to drive him to desperation, and bring him back to the Greek church.

He accompanied us a short distance on our departure, and I had an opportunity to ask him privately about his circumstances. When I inquired if he was in want, he replied, with a look of cheerful gratitude,—“No, thank the Lord, I have all I need, and the Saviour is very precious to my heart.” I proposed that he should open a school in the village, under our auspices, and in this way earn something for his family while the storm of persecution continues. He replied that the old Greek teacher, Moallim Hanna, had a school, and depended upon it for his daily bread; and should he open one, the old man would be in danger of starving. This disinterestedness is the more striking from the fact that Moallim Hanna was one of his leading persecutors. In answer to further inquiries about his affairs, he said he had only one wish, and that was that his children might grow up in the faith of the gospel; and he requested that one of his sons might be educated at Abeih

seminary. From my conversation with him, and from the testimony of others, I felt more and more, that he is one of God's own chosen.

#### *Sheik Mohammed—Thirst for Instruction.*

On Saturday, at noon, we rode down to the village of *Sheik Mohammed*, where there is a Protestant community of some fifteen families. The people received us with a most cordial welcome. After pitching my tent, at two o'clock, P. M., and until Monday noon, I was surrounded by a crowd of eager listeners. I have not seen in Syria such an evident hungering and thirsting after religious instruction. The people had been long thinking and studying about the religion of Christ, and a multitude of questions had accumulated which they could not readily solve;—with regard to prayer, fasting, the Lord's supper, baptism, the intercession of Christ, and justification by faith. There was no captious objecting, or pompous display of their own knowledge, but an humble inquiring after truth for the truth's sake. They entreated me to obtain for them a religious teacher, to come and live among them. It is now more than two years since a missionary has visited that district, and they need constant instruction. One stationed in Tripoli could easily work this whole region, including Bano; but it is not easy for persons sixty miles away, to visit it oftener than once a year. These villages of Akkar are now the bright spot in the Tripoli field.

#### *Hums.*

Mr. Jessup started for Hums at noon on Monday, reaching there at four o'clock the next day, and stopping with the laborer employed in the place by the Beirut Native Missionary Society. He writes:

I remained in Hums until the following Monday morning, becoming more and more interested every day in the work there. There are fifteen young men, heads of families, registered in the Government office, as Protestants, but

many others are thoroughly enlightened. The large room in which we met was crowded every evening. Many came at that time who feared to come by day, and others sent word that they would be glad to come, but for the fear of injury to themselves and families ; as I was to remain but a few days, and my departure would be the signal for new persecution on the part of the enemies of Christ.

It is undoubtedly true that the Protestants in Hums are numbered by hundreds, most of whom only wait the arrival of a missionary to come out openly. There is one class in whom I was not a little interested. The brethren call them "door-keepers," from the fact that they constantly usher others into Protestantism, while they themselves stand without. One of them devotes himself to picking up ignorant and bigoted Greeks, teaching them the gospel until they are sufficiently enlightened, and then sending them to the Protestant brethren ; at the same time telling them *not to come near him again*, lest he should be suspected of Protestant views himself. This man told me that his heart was with the Protestants ; and said that after he had led a few more to the light, he should himself enter in.

#### *Note-worthy Facts—Zeal for Knowledge.*

There are several features in the present condition of the Protestants in Hums which are worthy of note.

I. Their zeal in procuring religious and other books. They are all poor men, but they all have Bibles, Testaments, and every other religious book published in the Arabic language in Syria,—*all bought with their own money*. They are constantly inquiring for new books, and devour them with the greatest avidity.

II. Their familiarity with the Word of God. Though they have neither commentary nor concordance, and have less than two-thirds of the new transla-

tion of the Bible, there is hardly a passage of Scripture with which they are not as familiar as the majority of Bible-class pupils, and even teachers in America. Every evening they assemble at the house of one of the brethren, for Scripture study and prayer. They love such books as "Pilgrim's Progress," "Imitation of Christ," "Treatise on the Spirit," and "Alexander's Evidences ;" and though originally uneducated men, they are more than equal to any of their opponents in religious discussion. But they put the Bible above every other book, and are more familiar with it than with any other. I found it a delightful privilege to preach to such men, and they drank in the teachings of God's Word with the greatest eagerness. I know of no part of our field where a missionary could labor with greater usefulness, and at the same time greater comfort from the fact that he is sowing the seed in receptive hearts, than in this city of Hums.

#### *Benevolence—A Missionary Society.*

III. Their benevolence. Some months since they fitted up a room for public worship, with table, map, chairs and curtain, and placed a box by the door to receive the contributions of the brethren as they pass out. In this way they pay all necessary expenses and help the poor. During my visit, the formation of a missionary society was discussed, and Saturday evening was set apart for that purpose. Prayers were offered, hymns sung, and the 8th chapter of 2 Corinthians read ; after which I explained the nature of such societies and their object, and the state of the heathen world. One remarked : "My heart burned when I heard of the cruelty of Hindoo mothers to their children, and I thought I should not dare to meet them at the judgment day, unless I should do something for their salvation." Another said : "Those wretches in the islands of the sea, who eat one another, are worse off than ever we were, and we ought to try to help



them to heaven, if we only knew how to do it." And another remarked: "The Nusairy and Ismaeely villagers, near Hums, are as ignorant of Christ as the Hindoos, and we know many of them, and ought to try to save their souls." Still another said he "had been in the Greek village of Dwair, near Hums, and all the people *denied that Christ is the Son of God*, having grown up among Mohammedans, and though themselves nominally Christians, having never been taught the first principles of Christianity."

Thus, one after another, the brethren remarked and exhorted, until a late hour, when a society was organized and officers elected; and on Monday morning, when I left, they were making out the amount they could afford to give *weekly* for the spread of the gospel. I have since learned that they give a dollar a week, and others still expect to subscribe. Surely I can testify, that "to their power, yea, and beyond their power, they were willing of themselves," and that "their deep poverty abounded unto the riches of their liberality."

### *Need of a Missionary.*

From the time of my arrival in Hums to the hour of my departure, the brethren ceased not to urge upon me their need of an ordained missionary,—a view in which I most heartily concurred. They need a church organization, and the presence and counsel of a missionary for a year or two at least, when, if one can be found, a native pastor might be settled over them. The presence of a missionary now, would no doubt bring out a multitude of the trembling believers from their concealment, and give the sect great strength, and the gospel a mighty impulse among that large population. It is a critical time with the cause there. I came away pained with the thought, that months must elapse before any other missionary can visit them, and that such a body of brethren in Christ must be left without any of

the ordinances of the gospel. They heard of the expected arrival of Dr. Post *next fall*, and said that on his arrival, they would hasten to Beirut and carry him off by force to Hums, before he was sent to another field. Should Dr. Post go there, he must have a colleague, as Hums is too remote and isolated for a single mission family, especially one beginning the missionary life. I entreat you then, if possible, send another laborer with Dr. Post. How can we leave such whitening harvest fields to perish?

May 15.—I have just received letters from the brethren at Sheik Mohammed. After my departure a new persecution arose against them. The Greeks and Papists have united to bring the Protestants back to the Greek church. At first they used flattery and promises, and even offered a bribe of five hundred dollars. All these efforts failing, they resorted to threats, so that now the Protestants do not venture to leave their houses without a watch. Brethren, pray for them, that their faith fail not.

### Nestorian Mission.

LETTER FROM MR. COCHRAN, MARCH  
20, 1863.

#### *Semi-Annual Meeting of Helpers.*

THE account here given of a meeting of the Nestorian helpers, the topics discussed and the spirit manifested, throws cheering light upon the progress towards a higher condition of the intellectual, social and religious life among that people, which the mission has so manifestly introduced. "The kingdom of heaven is like leaven."

During the last month, our helpers in the Persian section of this mission were again assembled for a semi-annual conference. Fifty-five preachers and helpers, and thirty-nine laymen were enrolled. The meeting was opened with a sermon by Priest Eshoo, one of our oldest and most esteemed helpers. The text assigned him was, 2 Cor. x. 4. The sermon was a happy explication of the

spiritual character of our work, and the sources of its strength; and the weapons of *faith, humility, and perseverance*, which he particularly enforced, happily found a marked exemplification in his own characteristics.

Deacon Isaac, brother of the late patriarch, was chosen for the next preacher. The confession of faith and church directory, which were read and adopted at the autumn meeting, had been printed, and were now more formally adopted and signed by the acting members of the meeting. In the course of the sessions, carefully prepared and very effective papers were read, on the practical topics of benevolence, temperance, Nestorian vagrancy, the opening of the work among Armenians, and the best means of increasing our congregations. Animated, but very harmonious discussions followed the reading of each paper, and a series of judicious and earnest resolutions were adopted, with singular unanimity and cordiality. Narratives of the state of religion and the growth of the work were also given, by helpers from the several districts. The convention was one of unspeakable importance, and full of promise for the evangelization, and also the civil elevation of the people. My limits will allow me only to hint at some of the incidents and transactions of the meetings.

The creed, covenants, &c., which are in fact a full church directory, (the topics of ecclesiastical relations, and ordination, only being omitted from prudential considerations,) was adopted as a manual for our public meetings, and a directory for their members, rather than as an integral part of church organization, either old or new; we wishing to make no reference to either, in these proceedings. To the manual were appended pious resolutions of President Edwards,—prepared years ago, by Mr. Stoddard,—and also the Westminster Catechism, translated by Dr. Perkins since his return; the whole making a volume of considerable prospective use-

fulness. By its adoption, the helpers pledge themselves to receive to their fellowship only those giving credible evidence of piety, and to withhold sealing ordinances from all who do not give such evidence.

A few entertained doubts as to the expediency of enforcing, in such a body, the rule thus referred to; but probably more than nine-tenths were decided in their convictions of its importance, and after considerable discussion, the dissenting ones agreed to conform, in their practice, to the convictions of the majority.

In the observance of this directory, we have all that is essential to a reformed church, with reformed pastors; and possessing the substance, we can afford to dispense with the shadow of new organizations. Possessing the essentials, for the purity and successful growth of those adopting evangelical views, we can well afford to be considered as laboring in the old church, and in the hope of its rejuvenation. The prospect, we believe, was never brighter than at present, for its ultimate evangelization.

#### *Benevolence—Temperance.*

The subject of systematic benevolence was thoroughly and almost enthusiastically discussed. Several quite generous contributions were made on the spur of the occasion, and more could have been easily elicited; but the adoption of measures for the observance of the Scripture rule—to ‘lay by in store, on the first day of the week,’ was considered of more importance. We trust a considerable sum may be raised the current year, from weekly, penny contributions.

The temperance statistics, among Armenians and Nestorians in Persia, as elicited by our discussions and observations, would hardly confirm the reports of travelers in wine-making countries, in regard to the harmlessness of the pure products of the grape. It

would be difficult, I fancy, to find greater excesses of intemperance, and consequent demoralization, among a whole people, than exist here. *During the wine season, the rule is that the adult males, who can obtain the means for it, are intoxicated daily.* The exceptions are the few brought into our congregations; and it has become painfully evident, that only a vigorous watch will preserve our communicants from the taint of this destructive vice. Several new names were added to existing temperance pledges, including the influential names of Malek Agha Beg and Mar Elia.

### *Vagrancy.*

On the subject of Nestorian vagrancy,—an evil which the recent high prices and want of employment has augmented,—a telling sermon was preached by Dr. Perkins, after which the nature of the evil, and its available remedies, were very fully discussed. All felt that a healthy moral sentiment was gained on this important subject.

In this connection I may state that efforts were made last year, and will be renewed this, to apprentice a considerable number of young men to the more remunerative trades, from which they have heretofore been debarred, by prejudice or caste. The movement meets with much favor, and we may hope it will prove an important instrumentality for the civil elevation of the people. Our female Bible readers will be instructed also, by the ladies who superintend them, to suggest means for enlarging the range of industrial pursuits.

### *Effort for Those Without.*

But probably the most needed and beneficial, as well as the most enthusiastic discussion of the meeting, was in respect to efforts for increasing attendance on religious services.

The paper read by Br. Saiad, of Wozerawa, was imbued with an earnest, evangelical spirit, and was highly sug-

gestive. A lively conference followed, as long as the time would permit, though probably half who desired it failed to get the floor. The aged and venerable pastor of Dizza Takka, Priest Joseph, after a strong plea for faithfulness in the discharge of this duty, added, with tearful eyes, a solemn vow to renewed consecration to this work during the remainder of his days. The idea that each is a pastor to the impenitent outside of his congregation, as well as to those comprising it,—to his whole village in fact,—was prominently urged.

The services were closed with the celebration of the Lord's supper. Greater harmony and more of the divine unction have never appeared in our general gatherings. We were straitened for time, in our two days' assembly; and in view of the great importance of these spiritual feasts, we felt much in sympathy with the Jews in Hezekiah's day, who "took counsel to keep other seven days."

### *The Mountain Work—Armenians.*

Mr. Shedd is making a pedestrian tour over the Gawar snows. He will have a fatiguing journey, but the visitation is highly important. Reports are favorable respecting the general opening and progress of the mountain work.

Mr. Rhea has just returned from a week's visit to the plain of Salmas. The Armenian field, both in Salmas and Oroomiah, seems to be now fairly opened. It will prove a needed outlet to Nestorian evangelism, as well as, in its progress, a positive contribution to gospel force in the land. The opening, however, will doubtless not be rapid.

### *Seminaries—Religious Interest.*

The female seminary has been dismissed on account of the impaired health of Miss Rice, who will doubtless need considerable rest to insure recovery. The lower classes of the male seminary are dispersed. A large and

very promising theological class will graduate the current month. An interesting state of religious feeling has existed in both seminaries, which has resulted, we doubt not, in the conversion of several; but is prized not the least, for its influence upon these candidates for the holy office, and for posts of influence in the church.

Some of our village congregations have been greatly increased and strengthened, and a number of hopeful conversions have occurred. Geog Tapa, which for some time past has been considerably tried with the disorderly walk of several communicants, is now in a very promising condition. Its Sabbath school numbers two hundred, and its congregation more than four hundred. Increased prayer and labor for the conversion of souls, and the edification of the body of Christ, are apparent.

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LETTER FROM MR. RHEA, APRIL 30, 1863.

THE following extracts, mostly of a cheering character, will be read with interest. Of the oppression, famine and poverty now so trying among the Nestorians, but little is written, and, to prevent queryings and possible misapprehension, it may not be amiss to mention here, that such painful statements upon this subject as have been sent by missionaries to their associates now in the United States, which may well awaken deepest sympathy and call forth effort to afford relief, have in no case, as yet, been made in letters to the Missionary House. The mention of many listeners to preaching, conversions, decidedly hopeful appearances among Armenians, and the interesting class of theological graduates, show that labors are not in vain, and encourage to hopeful and prayerful effort. In other portions of his letter, Mr. Rhea speaks of the recent removal of one Governor, "brought to Oroomiah by the bribes of the khans, and of course ready to do their bidding," and the appointment of another, from whom not much of good is to be expected; of a recent visit by a khan, "the most powerful of the Oroomiah nobles," to the Nestorian [mission] schools at Geog Tapa, with which he expressed "great gratification," ordering his steward to distribute grain among the poor children, and

presents to the teachers; and of more activity of late by Papists, among the Armenians of Salmas and the Nestorians of Oroomiah. Their number, especially that of the nuns, has increased, yet they make few proselytes.

Encouragement.

We have had much to encourage us during the past winter, contrasted with the previous one. Perhaps we never had a larger number of intelligent and interested listeners to the gospel; and it is a question whether, outside of the seminaries, the number of conversions have been less than in any previous year. In several villages, some of the most hardened men have been awakened and we hope converted. But we have a great outlay of men and means, and the results seem to me unsatisfactory. The soul not saved is lost. When the grand end of the Christian ministry is to bring men home to Christ, no amount of enlightenment can compensate for the fewness of saving conversions. Are we not too apt to comfort ourselves in a general, indefinite progress; whereas, until we see men pressing into the kingdom of God, our posture ought to be that of humiliation.

Vagrancy, Poverty and Oppression.

The most appalling hindrance to the gospel among the Nestorians is vagrancy. It is noiselessly creeping into the church, and poisoning the fountain of its life. We hope the gospel, pungently preached here, and the vigilance of the Russian Government, whose soil affords the grand arena for this vagrancy, will cause a reaction and finally break up the system. One of the most common expressions now to be heard in the mouths of Mus-sulmans is, "Our country is in ruins." Enormous extortions, prodigality, locusts, famine prices, and grain monopoly by wealthy and covetous khans, have done this work, and the country is really in a sad state. The great khan of the province has been hoarding his grain, while hundreds are in deep want. But

the weevil has been as busy in destroying, as the khan in building air-castles of accumulated wealth, and his grain goes begging in the market, at two dollars a load lower than the price current.

Schools—Armenians.

We have had but very few schools this winter—too few for the best interests of our work—but in the few that have been kept up, the children have done unusually well.

I spent a week recently in Salmas, and visited eight of the principal villages. We have three Nestorian preachers on that plain, and one Nestorian female, teaching an Armenian school of girls. Priest Verda labors for Nestorians mainly, in the village of Oola, Deacon Joseph for Armenians in the town of Salmas, and Deacon Khoshaba in Sawoora. The principal items of interest are the following. (1.) Priest Verda has been encouraged in his work in Oola. The soil is peculiarly hard, but he has had an unusually large number of interested hearers of the word. (2.) The increased interest of the Armenians in the Scriptures has been shown by their having purchased a number of Bibles during the last winter. (3.) From frequent conversations with several Armenian merchants of the plain, who are really the heads of the people and give shape to public sentiment, I was much surprised to find them evangelical men, eschewing the errors and superstitions of their church, which they acknowledge to be held and practiced by the great mass of their people. Consequently it is difficult to believe, that in laboring to save Armenians, we shall encounter that fierce and bitter hostility which has been so painfully exhibited in many parts of Turkey. The very kind feelings cherished by these men towards American missionaries in Persia, with whom they have had a general acquaintance for thirty years, confirms this belief; though we cannot say confidently, that ecclesiastical jealousy may not at times over-

power this lay-evangelical influence, and temporarily hinder the work.

We have two evangelists, well qualified for the work, laboring mostly for the Armenians of Oroomiah. They are generally well received wherever they go, and are doing an important work. In this connection I will mention the case of Hohannes, a young Armenian, who having heard of our mission from one of the pious servants who went on with Mr. Cobb, joined him this side of Erzroom, and came to Oroomiah. He has been with us since last fall, and has studied with great diligence all winter. He is fully enlightened, indulges a hope that he is a Christian, and has been very faithful in conversing with Armenians who have occasionally visited our guest department. Last Sabbath, some six young Armenians came to our Sabbath school, and requested that Hohannes should teach them to read. They are mechanics, and unable to read during the week, but I noticed that when a Saint's-day occurred—and they occur very frequently in the Armenian church—they were in Hohannes' room, diligently plying their books. They have shown their real interest by *buying* their spelling books. We trust that Hohannes may yet render important assistance in our Armenian department.

Theological Class.

A very interesting examination of the graduating theological class has just closed. The young men acquitted themselves well. They were examined in English, Natural Philosophy, Astronomy, Exegesis, Pastoral Theology and Homiletics. They had original addresses well prepared, and for the most part finely delivered. The sermons which they presented were very creditable. A peculiar interest attaches to these young men, as they now take leave of their alma mater, and go forth to villages on the plain, and to their distant mountain valleys, most of them, we trust, to labor directly for the salvation of souls.

Some of them are men of much promise.

Madura Mission.—India.

LETTER FROM MR. RENDALL, FEBRUARY 11, 1863.

Efforts of a Romish Priest.

REFERRING to efforts of a Romish priest at Madura to draw the people to his church, Mr. Rendall writes :

You are aware that during 1862 a severe famine prevailed in this district, occasioning much suffering among the poor. Many of the weavers throughout our district, suffer also from the high price of cotton. The few weavers in my congregations have all left their work and engaged in other employments. Under these trials, the people have been invited by the Romish priest to join him, and secure a pittance for their support. His plan is to receive converts at his residence, and feed them for a time. He has them instructed in a few prayers, soon baptizes them, and puts around their necks a medal of the Virgin, and of Saint Anthony. This is all done within two months, and the parties are dismissed to take care of themselves, while others are received in their places. Many heathen have thus been led to profess Romanism for the time, the only object being to obtain daily food. In this way one poor family in Madura, from my people, and several families of weavers from an adjacent station, were entrapped some time ago. I wrote you respecting a convert in Sholavanthan, and of the great satisfaction I had in noticing the progress he made in knowledge before his baptism. This man, I am sorry to say, was also led away, the priest promising him a situation. He is the only member of the church who has left us, from this station.

Increased Effort in the Villages.

Efforts of the priest to injure the native pastor of the Protestant church are also spoken of, and then, turning to his own work,

our brother refers to the small increase in his village congregations during the year 1862, and says :

In December, after looking at the facts as collected for our annual report, I called the attention of the catechists to the field committed to our care. There were over 400 villages, some of them quite large, in which there was not a single Christian. I proposed that we undertake to visit all these villages in the year 1863, and preach the gospel, and leave some tracts and portions of Scripture in each. I was pleased to see how much interest all manifested in the proposal, and how ready they were to undertake the work. Each catechist was told to make a list of the villages within five miles of his placé of residence, and as the work of visitation was great, they were requested to commence in January. At the meeting with them in that month, I found that over sixty villages, near by, had already been visited. We shall not be able to visit so many hereafter, in any one month. I strongly hope that the Lord will smile upon this effort, and that he will permit us to carry it out, and thus bear witness for the truth before the masses of this heathen people.

Sabbath Congregations and School.

Since the annual report was prepared, two men have been received to the church at Keelamattur. Our Sabbath congregation in Madura continues to increase. The people come from all parts of the city, and although there are but few Christians in any one locality, when all meet, a good congregation is secured. For a long time, the afternoon service was very poorly attended. To excite interest, Mr. Chester established a Sabbath school, to take the place of the former service, which promises great usefulness. From one hundred and twenty to one hundred and forty attend regularly, and the interest is increasing. I trust that this effort will prove a great blessing to the station.

Ceylon Mission.

REPORT FOR THE YEAR 1862.

IN reporting their work for the last year, the brethren of the Ceylon mission first acknowledge gratefully the goodness of God, in having so far preserved health that none of their number have been laid aside from active labor, and in having permitted the return to the field, in October, of three who had been absent,—Mr. and Mrs. Howland and Dr. Green,—accompanied by Mrs. Green, a new laborer. Mr. Howland went at once to his former station, Batticotta. Mr. Bates has removed to Chavagacherry. Dr. and Mrs. Green were assigned to South Manepy, and were scarcely settled in their new home

when they narrowly escaped being killed, by the falling in of the roof of their bed-room, during a severe storm. The Doctor had just left his bed, and standing in the doorway was protected. Mrs. G. was buried in the ruins, but was removed from the mass of broken timbers and tiles without serious injury.

The Churches.

The number of churches is ten, the same as last year. Four,—those at Valany, Caradive, Chavagacherry and Naval— are under the care of native pastors. The whole number of members at the close of the year was four less than at the beginning, but some have been received since the present year came in. The following table presents the more important statistics :

CHURCHES.	Rec. on profession during the year.	Received on certificate.	Dismissed to other churches.	Excommunicated.	Died.	Suspended in 1862.	Number now under suspension.	Communicants, Dec. 31, 1862.			Contributions.
								Men.	Women.	Total.	
Batticotta,	6	2	. .	. .	2	4	13	70	43	113	£ 44 s. 7 d. 10
Valany,	1	. .	1	. .	1	1	1	6	8	14	1 4 8½
Caradive, . . . .	. .	. .	1	. .	. .	3	3	13	4	17	12 8
Panditeripo,	1	. .	2	3	1	3	6	16	15	31	6 12 7¾
Tillipally,	1	1	2	2	. .	1	2	18	18	36	4 18 2½
Oodoopitty,	2	2	2	2	. .	1	1	14	5	19	6 14 10
Chavagacherry,	5	1	. .	. .	1	1	2	19	20	39	17 4
Oodooville, . . . .	. .	. .	2	3	. .	2	2	44	75	119	18 7 1¾
Manepy, . . . .	. .	. .	. .	. .	1	2	5	19	11	30	18 3 6¼
Naval,	1	. .	. .	. .	1	1	1	14	17	31	9 4 8½
Total,	17	6	10	10	7	13	36	233	216	449	116 3 6½

A few extracts may be given from the reports of different churches. The pastor at Batticotta remarks:

Many members have given the missionary great satisfaction, in the readiness and earnestness with which they have entered upon plans for the development and instruction of the church, and the spread of light among the people. God is yearly increasing the ability of the church for usefulness, and it has been my wish, so far as it could be done with safety, to devolve responsibility upon its members, and to lead each one to feel that he has a personal duty to perform in connection with Christ's kingdom in the world. Those members have given least satisfaction who [by

reason of absence] are beyond the reach of our influence as a church. By such the Bible, the Sabbath and prayer come gradually to be neglected, in too many cases, and it is not strange that they fall into sin.

Respecting Caradive it is said :
The little church has been in a distracted state. The disaffection and consequent suspension of some of the members, and the absence of their pastor during the latter half of the year, has had a disheartening effect. The pastor, Mr. Cornelius, having become much straitened in his pecuniary circumstances, felt it necessary to do something to help himself, and was absent for this purpose.

Of Oodoopitty the missionary reports :

Although the church numbers the same at the close as at the beginning of the year, it has been strengthened by the cutting off of two unworthy members and the admission of two new and active ones. Those cut off reside in a distant part of the Island, and have, as we are credibly informed, for some time past walked openly as heathens, in entire neglect of their covenant vows. The two new members are young men, who were educated in the Vernacular Training School of the Church Missionary Society, at Copay, and are now successfully engaged in teaching schools in connection with this station.

The members of the church have been united and harmonious in their efforts for the good of the people around us, and have manifested a commendable zeal in their labor. We think we see some signs of progress in the right direction among the people. These are sometimes manifested in opposition to the truth, showing that the conscience is disturbed; but in some persons there seems to be a real desire to know and receive the gospel message.

The missionary in charge at Oodooville, says:

As reported in October, the state of our church has been one of disquiet, for the year, in consequence of difficulties beyond our control. These have led some of our leading members to take sides. The enemy has sown tares in our field, which must grow until the harvest, unless time and Bible truth, with the grace of God, may root them out.

Benevolence.

The contributions reported were for various objects,—the Native Evangelical Society, (£45 13s. 2d.), Education, (£24 5s. 6d.), Places of Worship, (£15 2s. 10d.), the American Board, (£8 2s. 6d.), Support of the Gospel, Jaffna Bible Society, Jaffna Tract Society, Monthly Concert, and for the poor. The whole amount is a little less than was given in 1861, but the report says :

When we consider the state of the country, the increased expenses of living, and the fact that many of those who give are in the main dependent upon their salaries, which have not been increased in proportion to the increased expense of the necessities of life, we have occasion to rejoice that there has not been a greater falling off. Still we feel, that with a higher standard of action, there is in the church ability to do even more than has yet been done.

Religious Services—Congregations.

A table is given showing the number of places connected with the different stations at which stated religious services are held, (in all 36,) the number of services Sabbath morning, (22,) Sabbath afternoon, (25,) and on week-days, (7;) and the average attendance. The whole average number at all the meetings has been, Sabbath morning, 1,523; Sabbath afternoon, 763; week-days, 152; evenings, 268. The report says:

From this it appears, that at the regular services each week, over 2,000 persons hear the gospel message. More than two-thirds of these are children; and a large proportion of adults who attend the Sabbath morning services, are members of our churches and those connected with us. The weekly meetings in the villages away from the stations, and the evening meetings, are mostly composed of adult heathens. In these ways many have heard repeatedly the words of truth, and have been warned to flee from the wrath to come. At most of the places where services are held on Sabbath morning, the children meet in a Sabbath school for an hour or more before the service. At Batticotta the school is held in the afternoon, and is attended by many of the adults, male and female.

The monthly concert is kept up at all the stations, and a collection is taken on the occasion. At the stations where there is a missionary family, a female prayer-meeting is generally held once a week, conducted by the wife of the missionary. To these meetings the

mothers bring their younger children once a month, to recite portions of Scripture which they have learned during the month. On the first week in January, meetings were held each day at nearly all the stations, and at some, both morning and evening. They were well attended generally, by the members of the churches, but there was no special interest awakened, as in the previous year.

Native Helpers.

There are four native pastors and two licensed preachers. Seventeen catechists were employed during the year, most of whom are reported as "actually engaged in making known the gospel to the people in the villages where they live," and as manifesting a commendable zeal in efforts for the salvation of their countrymen. They are thus, though not regularly licensed as such, really preachers of the gospel.

Vernacular Village Schools.

STATIONS.	No. of schools supported by the mission.	No. of schools supported by other means.	Teachers.				Total of pupils.		Readers.		Baptized children.	
			Male.	Female.	Church members.	Not church members.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
Batticotta, . . .	6	5	11	1	11	1	270	60	119	12	11	13
Panditeripo, . . .	3	1	4	.	1	3	96	22	46	3	4	9
Tillipally, . . .	4	2	5	1	6	.	102	47	60	10	7	4
Oodoopitty, . . .	4	3	4	3	7	.	195	65	89	10	3	6
Chavagacherry, . . .	5	1	6	.	5	1	161	32	48	9	11	9
Odooville, . . .	5	3	5	3	8	.	161	166	86	58	16	25
Manepy, . . .	3	2	4	1	3	2	80	70	38	11	4	15
Valany, . . .	.	3	3	.	3	.	65	.	15	.	3	.
Total, . . .	30	20	42	9	44	7	1,130	462	501	113	59	81

The above schedule shows the number of schools which are directly under our superintendence, and the number of pupils. The statistics were taken from the examiner's report for December. Three of the schools were in operation only a part of the year. Mr. Cosly has been employed as a school examiner, and has visited and examined all the schools once a month. The missionary committee, Mr. Sanders, has examined them only once. The whole number of schools reported is 50. Of these, 30, [in which there were 786 boys and 284 girls,] were sustained by mission funds, eight mostly by tuition collected in the boys' schools, two by a female education fund—one-third of the expenses being collected from the people—three by the Native Evangelical Society, and seven by other means. The whole number of pupils reported in December, was 1,088 boys and 462 girls; in all, 1,550. The schedule reports 32 more boys, in a school at Batticotta, which is not included in the examiner's

report. Of the 1,550, there were present at the examination in December, 755 boys and 304 girls.

The examiner was directed to ascertain how many of the different classes of the people were represented among the pupils, and the following was the result: Christian children, 140; Brahmins, 6; farmers, 1,227; artisans, 78; lower classes, 121. Six of the schools contain over fifty scholars each, fifteen have between 30 and 50, and in twenty-nine the number is less than 30. One has only 16, all the others number over 18. The committee remarks, that there seems to be evidence of interest and application to study on the part of the pupils, as a whole. Though there is still room for improvement, it is his impression that there has been a healthful advance, both in numbers and scholarship.

Referring to the report of last year, it appears that there has been an increase of 19 in the number of schools; though perhaps in that report only those supported by the mission are specified. The

increase in scholars above the number reported in 1861, is 752 boys and 184 girls.

Female Boarding School—Training School.

At the close of the year, there were 44 pupils in the boarding school at Oodooville. The 10 in the first class were all members of the church, but only three others of the pupils were members. A class of 8, all church members, completed their course in January. In the Theological and Training School, there were 21 pupils at the close of the year. The report states :

The committee examined this school twice, and reported favorably of the progress of the pupils. A missionary present at the last examination reports : "The students manifested a familiarity with the subjects studied, and a readiness in communicating their knowledge, which were gratifying. In such studies as Algebra, Trigonometry, Astronomy, and Moral Science, the text books of which have been recently translated, the very terms of scientific truth thus introduced,—and sounding so strangely in a language long the medium of falsehood in every shape,—seemed in themselves to have an inspiring influence upon the pupils, while the truths embodied cannot fail to make a deep and abiding impression.

"In Geography, the deficiency in text books appeared to have exerted a favorable influence, from the necessity thereby created for thorough drilling upon the maps, and for reference to passing events with a description of their various localities. There was an evident familiarity with the different parts of the world, of a highly practical character,—just what is needed.

"The Bible recitations were satisfactory and thorough, the pupils being evidently quite familiar with Bible truth and history. The study of the Divine Word had apparently had its legitimate influence, in enlarging and elevating their minds; and it is hoped that the majority of the members of the school

have experienced its transforming power upon their hearts."

English Schools.

Respecting independent English schools it is reported, that there were 170 boys in the Batticotta high school at the close of the year, a rival school, which was commenced in the early part of the year, having been merged in the high school in November. Government makes an annual grant to this school of £100. "The teachers and pupils form an important part of the congregation at Batticotta on the Sabbath, and of the Sabbath school. Three of the teachers were members of the church committee, and one of them was superintendent of the Sabbath school during the year. The teachers have taken an active part in the benevolent and other operations of the church, and the influence is good upon themselves and the community."

There are three English schools at Manepy, mostly sustained by the people, with about 200 pupils; not far from 100 of whom attend the Sabbath school and the Sabbath morning service, at the station and Naval. There is also an English school at Chavagacherry, with about 20 pupils, and one at Tillipally, both sustained by the people.

Printing—Colportage—Conclusion.

The number of pages printed during the year is reported as 818,400. The circulation of the *Morning Star*, at the close of the year, was 657 copies. The distribution of books from the depository was as follows: religious books in Tamil, 2,018; school and medical books, 1,998; cards and maps, 30; English and Tamil school books, 270; portions of Scripture and Bibles, 2,363; total, 6,679.

The committee on Bible colportage say: "It appears that during the year 10,573 houses were visited by three Bible colporters, [supported by the Jaffna and the British and Foreign Bible Societies,] and 32,664 people were addressed, individually or in groups, upon the excellencies and claims of the Word of God. We have much reason to hope that the seed thus sown will not be lost, but will in due time bring forth fruit to the praise of the Divine Author of the Bible."

Beside the above, two mission colporters have been employed, one at Batticotta and one at Chavagacherry, for

the distribution of books by sale, and to aid in collecting subscriptions for the Morning Star, in places distant from our stations. They have sold 341 portions of Scripture. In addition to these sales, about 400 portions have been distributed without price, for use in Sabbath and day schools. The total number of Scripture portions scattered among the people within the year was over 2,000, and the number of tracts distributed was 8,767.

By these various agencies, light and knowledge are being spread abroad among the people, a spirit of inquiry is awakened in some minds, and many are led to cherish doubts concerning the system of idolatry which their fathers practiced, with a desire to find a better way and walk therein. Though we cannot speak of great progress in our work, of large numbers turning to the Lord and multitudes inquiring what they must do to be saved, yet we feel assured that there is a steady onward progress, and that the Word of God is doing its appointed work in the hearts of many around us.

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*BATTICOTTA.*

LETTER FROM MR. HOWLAND, APRIL 6, 1863.

AFTER spending near five years in the United States for the recovery of his health, which was much enfeebled, Mr. Howland returned last season, to the mission field in which he had previously labored for ten years. He reached Ceylon in the autumn, so that when this letter was written he had been again upon the ground for about six months. His experience, therefore, at home and abroad, the circumstances under which he writes, and the maturity of his judgment, serve to give increased interest and value to those portions of his communication in which he notices the progress of the mission work and the present religious condition of the people. Other portions, in which he is permitted to speak of special religious interest and the hopeful conversion of souls, will deepen the impression that there is much ground for encouragement, and reason for fervent and hopeful prayer.

*Religious Aspect of the Field.*

In coming back to the scene of my former labors, I find my interest in the work here by no means diminished. The field, as a whole, was brought before me by the numerous visitors, both Christian and heathen, who came from day to day to welcome us on our return. I thus received an impression of the progress of the work which was encouraging, and at the same time a view of the pressing necessity of earnest, faithful labor. This was impressed upon me even more forcibly in going through the villages of my own station. In some few places, it seems as though there were, in almost every house, some bonds of sympathy which might be the means of drawing the inmates to Christ. Here I meet one who has studied in our seminary, but who now stands as a heathen, though probably with no confidence in the religion he appears to profess. There is one who, in the village school, once read the Bible and prayed, and seemed almost like a true Christian. In the next house, one who studied in the Oodooville female boarding school has been given in marriage by her parents among the heathen. She has her Bible in her chest, but dares not read it. She says she sometimes prays, but is compelled to go to heathen temples, and to rub the sacred ashes on her forehead. In another house I find a man who was a member of the church, but has been excommunicated. He began his downward course, perhaps, by yielding to the pressure of relatives and marrying a heathen wife, and in this connection has been carried away by the strong current of heathenism. But he will tell you that he has no confidence in any way of salvation except through Christ. I come home with the thought, "What a work for the Spirit of God!" and cannot but cry, "O Lord, how long?" There may be found, in many of these villages, one or more, and sometimes a little company, who do not bow the knee to Baal. They

are a light amid the surrounding darkness, shining feebly perhaps, but still shining. These little gatherings are growing in strength and numbers, and form the material, we trust, for future churches.

Thus these great masses of heathenism are permeated by the truth, and we may hope that, ere long, from the thousands in these villages, they may come "as clouds and as doves to their windows." Jaffna, on the map, looks like a small place, and Batticotta is not to be found, yet there are more than 30,000 heathen connected with this little station. The missionary is welcome at every house, almost without exception, and nearly every where finds those ready to listen; and the fact that so many have heard so much of the truth, makes the necessity all the more pressing for greater effort to bring it home to their hearts and consciences. The call and the opportunity for rejection has been given, and the hardening process has already commenced. The gospel is already becoming a savor of death unto death. It is this state of things which brings a weight of responsibility, and a feeling of necessity for labor, almost crushing.

#### *Week of Prayer—Religious Interest.*

At the commencement of the year, we observed the week of prayer at the station. Three prayer-meetings were held each day,—at sunrise, both at the station and out-stations, as also at four o'clock in the afternoon, with a general meeting at the church, at ten o'clock in the morning. On Monday there was manifest a sense of sin among Christians, and a readiness to confess, which I felt could only be the work of the Spirit. I sat and listened, astonished yet grateful. This humble confession of sin continued on the following days, although the subjects appointed for each day were brought forward for special prayer. Whatever subject was introduced, the minds of those present seemed to turn

to their own sins and deficiencies, with a desire to unburden their hearts to God, and to one another. Fearing that sympathy might have its influence, and that some might be moved by that alone, I endeavored cautiously to say what might tend to check any such tendency. The result convinced me, still more fully, that the Spirit was indeed with us.

#### *Anxious Inquirers—Pupils.*

As was to be expected, there soon began to be those among the impenitent who were anxious for the salvation of their souls. They were principally pupils of the English school at the station. The members of the training school were mostly absent for vacation. Some, who had but recently been among the proud scoffers, were now seeking Christ as their only Saviour, spoke openly of their great sinfulness, and asked the prayers of others in their behalf. Many came to my room, to talk with me about their souls. They would come singly, or in companies of two, three or more. At the close of the interview with one company, another would be waiting at the door; and sometimes one after another would come till late in the evening, and I would retire weary yet rejoicing. There was no excitement, but there was evidently a powerful influence at work, such as we do not often have the privilege of witnessing. The interest continued for several weeks, and then was somewhat interrupted by the vacation of the schools, and the diversion of attention connected with the season of the annual harvest.

#### *Temptations.*

A part of those who hoped they had found Christ were exposed to peculiar temptations among their heathen relatives during vacation, and we have cause for gratitude that any of them were kept from yielding. Their tuition, and in the case of some, their board also, is paid by heathen parents or relatives, and the threat of taking them out of



the school was one calculated to have great power over them. As the pupils had no connection with the mission, their interest was a mystery to heathen parents, who are accustomed to give the Christians but little credit for sincerity. The mother of one of the boys, meeting the principal of the English school, said : "How is this? Here is a boy who has no connection with the mission, and is not studying for any such purpose. He goes to school and pays his tuition, for the purpose of studying English; yet he comes home and talks to me without fear about religious matters, and at night goes away and for a long time preaches on, mumbling all alone to himself. As principal of the school, is it not your duty to interfere and put a stop to such things?"

These boys are like sheep amid wolves, and we are constantly anxious for them. I have missed one of them from the Sabbath services recently, and have endeavored to see him. To-day he came. He said his uncle, a Romanist, in whose family he resides, told him that if he insisted on coming to meeting he must leave his house. His parents are both dead, and this uncle supports him, paying his tuition in the school. He said he did not compel him to go to the Roman Catholic service, and that he continued to read the Bible and to pray. Last week the father of one of the boys, who lives about seven miles distant, sent for his son and his orphan nephew, whom he supports in the school, to come home and attend a heathen festival. They deferred going, though one or two messengers came for them. At length, when Friday evening came, they thought it best to go, as they usually do so at that time, there being no school on Saturday. They said they thought the father would be satisfied if they went home, and would not compel them to go to the temple. They returned this morning to the school and I saw them this evening. They state that they were obliged to go to the temple, but

did not rub the sacred ashes or worship the god, but remained about half an hour and then returned home. We wish they might have strength to stand up firmly for Jesus. It is a comfort that he knows those who are his, and will keep them from falling. I will perhaps give some particulars hereafter, of one or two cases of conversion of young men not connected with the school.

#### *Additions—State of the Church.*

Last Sabbath was our communion season. Five individuals were received to the church. Two of them are pupils in the training school, one is a member of the English school, one a member of Dr. Green's medical class, (the two latter are children of Christian parents,) and one a female from among the heathen. One of those from the training school has suffered considerable persecution from his heathen relatives.

There is much in the state of the church here to cause anxiety. Its numbers have increased, and the members are advancing in wealth and influence. There is a consequent feeling of independence, which, when connected with a right spirit, is a matter of encouragement. But pride and worldliness have too much influence, and we sometimes fear that another idolatry, in the shape of covetousness, is taking the place of the old. The heathen community have but little confidence in the sincerity of the Christians,—from various causes for which they are not wholly to blame,—and they have too little confidence in, and too little sympathy with, one another.

I ought to say, however, that I have a higher estimate of the piety of the native church members than I had previous to my visit to America. The standard here is, I think, as high as it is there, when we consider the difference of circumstances. They have made progress during my absence, in a more perfect organization, in assuming responsibility in the care of places of worship and the collection and distribution of charitable con-

tributions, and in other respects. In this connection, the institution of an annual Thanksgiving is a pleasing feature. It is held at the close of the harvest, and all bring in more or less as a thank-offering to the Lord. It was held this year on the 25th of March. The whole amount contributed was about thirty dollars. Last year about forty-five dollars were collected. Some of the crops have been injured by rain this season, and from other causes money is just now scarce.

On this Thanksgiving day, a society was organized among the baptized children and youth, for their mutual improvement, each member of which contributes something monthly, to be devoted to useful objects. Mr. Howland mentions increased interest in the Sabbath school, the average attendance at which is about 150, including adult members of the church. One of the teachers of the English school at Batticotta is the Superintendent, and "the school is conducted with much efficiency." "There are also Sabbath schools at the out-stations, and those near by all come together once in two months, for a Sabbath school concert. There is an annual meeting at the close of the year."

### Zulu Mission.—South Africa.

#### UMVOTI.

LETTER FROM MR. ALDIN GROUT,  
JANUARY 13, 1863.

THIS letter is characteristic, and the following extracts from it are suggestive of many pleasant thoughts. To hear of a Zulu church not only joining in "the world's prayer-meeting," with so much interest, but voluntarily coming forward with the offer of more than \$300 a year towards the support of a new missionary, to relieve one who has so far worn himself out in their service, encourages the hope that, ere long, we may see greater things than these.

#### *The World's Concert of Prayer.*

That part of the world's prayer-meeting, in January, 1863, which was conducted at Umvoti, closed, as I suppose other similar meetings did, last Sabbath. On the Sabbath commencing the week, I preached on the dispensation of the

Spirit, the people having had a prayer-meeting at sunrise,—a morning meeting which has been kept up, so far as I know, without a single omission, for more than two years. During the week, I attended a meeting each day, an hour and a half, commencing at four o'clock in the afternoon,—always offering a short prayer myself and making a few remarks, to give shape to the meeting, which, being thus opened, was left to the people to conduct, by prayer or brief remarks, just as their own feelings should dictate. And during all those days, there was not a single instance of stagnation of feeling, the whole time being filled up, usually by a few remarks and a prayer by the same individual; and just as soon as one was seated another rose. In several instances, two jumped up at the same time.

On the closing day, (Sabbath, the 11th,) we had our communion, and I am sure we have never before had so full a table. A few were kept away by sickness, or caring for the sick. It was a softening, solemn time. My heart was like water within me, the whole time; yet I kept possession of myself, so as to be able to go on with the services. It was certainly true of me, and I am sure I may say that *we* felt ourselves in the deepest sympathy with one another, with all Christ's church on earth, and with the whole world. There seemed to be groaning and travailling in pain, (I should say, rather, *pleasure*,) desiring that all men, everywhere, might repent and be saved. It was that kind of feeling which makes us believe that men elsewhere feel as we do,—desiring the same thing.

Each year makes these meetings better and better, and I hope this annual concert is now permanently established;—that at least once in a year, all evangelical Christendom may, in the deepest sympathy and at the same time, and for the same purpose, be low in the dust before God; being thus, as one grand

censer, from which God shall receive pure incense, and an acceptable offering.

A Colleague Wanted—Liberality of the People.

I am unable to do half that should be done at Umvoti, and in attempting to do all I can, or rather in attempting to do what should not be left undone, I am prematurely running down. Two days ago, one of our people put a paper into my hands, containing pledges to the amount of £65 10s. a year, towards pay-

ing the salary of a new young missionary, if I could get one to come and settle with me. It contains pledges from five of our people offering £10, equal to \$48.80 each. The same individuals are also among those who are giving the largest sums for the erection of our new chapel. Do people at home, who have been Christians longer, and who earn and possess more money, pay more liberally for good objects? Could I get for them the right sort of a man, I think they would soon pay all his salary.

PROCEEDINGS OF OTHER SOCIETIES.

LONDON MISSIONARY SOCIETY.

THE sixty-ninth anniversary meeting of this Society was held on Thursday, May 14, at Exeter Hall, the room being "densely crowded," and sacramental services were attended the next day, at twelve different chapels. Only two missionaries and three wives of missionaries were reported as having died during the year. Five brethren had been compelled, by ill health, to retire from the service, and seven new missionaries had been sent abroad. From the Report read at the meeting, a few extracts are presented here :

The following is the Financial Statement for the year :

| INCOME, 1862-63.                                                 |              |
|------------------------------------------------------------------|--------------|
| For Ordinary Purposes.                                           |              |
| Subscriptions, donations, and collections, . . . . .             | £43,070 19 5 |
| Legacies, . . . . .                                              | 3,903 6 0    |
| Fund for widows and orphans, and superannuated missionaries, . . | 2,879 0 11   |
| Australia and foreign auxiliaries, .                             | 1,281 19 4   |
| Dividends, . . . . .                                             | 1,035 10 11  |
|                                                                  | £52,170 16 7 |
| For Special Objects.                                             |              |
| For the extension of missions in India, . . . . .                | £838 10 5    |
| For the extension of missions in China, . . . . .                | 1,006 19 3   |
| For the support and extension of the Madagascar mission, . . . . | 2,377 14 4   |
| For the erection of memorial churches in Madagascar, . . . .     | 8,680 4 2    |
| Contributions at missionary stations, . . . . .                  | 16,850 8 11  |
| Total, . . . . .                                                 | £81,924 13 8 |
| EXPENDITURE.                                                     |              |
| Payments by the Treasurer, . . .                                 | £62,966 5 9  |
| Raised and appropriated at the mission stations, . . . . .       | 15,735 17 9  |
|                                                                  | £78,702 3 6  |

From the foregoing statement, if compared with that of last year, it will be seen that the several items in the ordinary income of the Society fall below those of 1861-62. Subscriptions, donations and collections are less by £3,404 5s. 11d., and legacies, (always variable,) by £2,037 5s. 6d. The fund for widows and orphans, and superannuated missionaries, is also £485 2s. less than last year; and the receipts from Australia and foreign auxiliaries fall short by £1,051 6s. 6d. But, on the other hand, the contributions from the missionary stations exceed those of 1861-62, by £1,787 10s. 5d. For the erection of memorial churches in Madagascar, there have been received £8,680 4s. 2d.; making the total receipts for the year £81,924 13s. 8d., which exceed those of last year by £2,348 8s. 6d.

It is with more regret than surprise, that the Directors have thus to report that the ordinary receipts of the Society, exclusive of legacies, have fallen short of those of the preceding year by £5,000. But in presenting a deficiency, the Society suffers in common with all kindred institutions, and, it is almost superfluous to remark, from a common cause. That great and wide-spread calamity which has befallen our industrious countrymen in the manufacturing districts of the North, has awakened the deepest sympathy of the nation, and presented irresistible claims on the liberality of all classes.

The number of the Society's missionaries now actually in the field, exclusive of those about to leave England, is one hundred and seventy. They are divided among the several spheres of the Society's operations, as follows:—In Polynesia, twenty-eight; West Indies, twenty-one; South Africa, thirty-eight; China, seventeen; India, sixty; and Madagascar, six.

## POLYNESIA.

Among the various fields of modern missionary enterprise, none have demanded from the church more heroic proofs of courage, faith, and patience, than the Isles of the Pacific; but from no other sphere have her toils and sacrifices been rewarded with brighter and purer gems to adorn the diadem of the Redeemer. In no section of our globe does human nature stand forth so hideous and so hateful—controlled by passions more ferocious and loathsome; and yet, from the savages, the murderers, and cannibals of Polynesia, thousands who have entered heaven, and thousands more bound heavenward, are blending their hearts and voices in the grateful and triumphant song: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion, forever and ever. Amen."

From all those islands in which the earlier efforts of the Society were made, the Missionary Ship on her last voyage returned with good tidings. The very vestiges of idolatry have passed into oblivion, intestine wars have ceased, and the islander who aforesaid never walked abroad without the weapons of attack and defense, now sits beneath his vine and his fig tree, none making him afraid. The Word of God in the language of the people is revered and loved; the Sabbath is hallowed; congregations crowd the sanctuaries; and the churches, walking in the fear of the Lord and the comfort of the Holy Ghost, are multiplied.

In those Islands of Western Polynesia, in which our missionaries entered upon their labors more recently, the measure of success, though limited, already exceeds the expectations of the laborers, while it opens before them prospects of wide extent and richest promise.

The last Report contained a deeply interesting narrative of the blessed change in the spirit and character of the natives of SAVAGE ISLAND, effected by God through the agency of *Samoan Evangelists*, who had, at the peril of their lives, conveyed to the barbarous people the glad tidings of the gospel. An encouraging letter was also inserted from the Rev. W. G. Lawes, the first European missionary who had settled on those distant shores. A second communication has since been received from our brother, confirming, and more than confirming, his first impressions.

"The more we see and know of the people," writes Mr. Lawes, "the more we are convinced that God has been working mightily in their midst. That they were distinguished in former times for their savage cruelty there can be no doubt, and that they are now no less distinguished for

their zeal in the cause of God is equally evident.

"Terrible, indeed, must they have looked, with their long hair held between their teeth, their eyes starting from their sockets, and their hands full of spears and clubs. The weapons with which they carried on their wars were a club in one hand, a bundle of ten spears under the arm, and a bag of large stones round the neck. They were continually at war among themselves. Of the young men in my teachers' class, many have stained their hands in blood, and all have witnessed scenes of bloodshed and cruelty.

"But, thank God, the darkness has in great part passed away, and the glorious light of the gospel has shone in many hearts. The overthrow of heathenism has been complete. When we came, seven or eight only were heathens; but these have since renounced heathenism, and there is not now a professed heathen on the island.

"This work has been accomplished chiefly by the agency of Samoan teachers. Surely, 'God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.'"

The progress of the Society's Polynesian missions supplies the clearest and most impressive evidence, both of the necessity of native agents, and the value of their labors. They are the intrepid and fearless pioneers of the white teacher, facing dangers which to him would prove fatal, and preparing the blood-thirsty heathen savage to give him welcome and honor as the messenger of Christ. But, on the other hand, the European agent is no less essential in carrying out the great enterprise, by selecting for the work of the ministry converts of tried Christian character and mental capacity, and by placing them under such a course of mental and moral training, combined with biblical and theological study, as is requisite to qualify them to become pastors and teachers of the native churches, and missionaries of Christ to the unenlightened heathen. The friends of the Society will therefore be gratified with the number of native students in the several Institutions in Eastern Polynesia:

|                                                                                                |    |           |
|------------------------------------------------------------------------------------------------|----|-----------|
| On the Island of Tahaa, (Society Group,) under the superintendence of Rev. J. L. Green,        | 26 | Students. |
| On the Island of Rarotonga, (Hervey Group,) under the superintendence of Rev. E. R. W. Krause, | 19 | "         |
| On the Island of Upolu, (Samoan Group,) under the superintendence of Rev. H. Nisbet,           | 88 | "         |

Total, . . . 133



Twelve of the students in the Institution at Tahaa are natives of Tahiti, who will, on the completion of their course, return to that island and become ministers and evangelists among their *Protestant* countrymen; and the value of such a provision for the Tahitian churches cannot be over-estimated.

#### INDIA.

Although the difficulties in the diffusion of the gospel in India perhaps exceed those of any other Pagan land, yet many formidable obstructions to missionary labor existing in former times have well-nigh passed away. Native congregations will assemble and listen attentively to the word of life, not only from the lips of a European Sahib, but when spoken by one of themselves who has forsaken the gods of his country, and embraced the new faith. If questions are asked, it is rather in the spirit of inquiry than objection; and when some haughty Brahmin, who seeks to silence the Christian teacher, is himself silenced, the people rejoice at his defeat. Among thousands and tens of thousands of the different nations of India, not only are the doctrines and facts of Christianity to a great extent understood, but its infinite superiority to every Hindoo system is admitted; and, while they still adhere to the gods of their forefathers, and observe the customs of their people, they look forward to the day when the idols of India shall be utterly abolished, and the triumphs of Christianity become universal.

It is a most encouraging fact that, by the power of divine grace, the additions to the Indian churches are *annually increasing*; and among the converts of the last year are several cases equally striking and instructive. The natives who embrace the gospel are not wholly restricted to the poor and the outcast, but men of respectability and good social position, and Brahmins—the haughty priests of India—are brought in lowly and grateful adoration to embrace the Lord Jesus as their Saviour.

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#### CHURCH MISSIONARY SOCIETY.

##### *Deliverance of Abeokuta.*

IN November last, when Abeokuta, its missionaries and native Christians, were in circumstances of great danger, from the determination of the king of Dahomey to destroy the place, the English Church Missionary Society issued a call for special prayer, that the threatened evil might be averted. Prayer seems to have been heard and answered. A marvelous deliverance has been granted.

*Evangelical Christendom*, for June, contains the following statement of the case.

The threatened invasion of Abeokuta has been averted, and the infant church has been delivered when its peril seemed most imminent. The King of Dahomey, it may be remembered, declared to Commodore Wilmot, that he had bound himself by an oath to avenge the defeat of his father in 1851 before Abeokuta, and that for twelve years preparations had been made for this expedition. The Dahomians formed a large camp within sight of Abeokuta, on rising ground, at the distance of six or seven miles, which occupied two miles by its front. The King of Dahomey was in the camp, and for sixteen days an attack was hourly expected, by day or by night. Suddenly the Dahomians decamped, without firing a shot, and leaving their huts standing to cover their retreat. They had destroyed four small towns, and took some prisoners, whom they barbarously mutilated and scalped, in order to carry away their skulls as trophies. The Rev. G. F. Buhler writes:

“One evening a false alarm was spread that the Dahomians were approaching; it was after nine o'clock. Every fighting man ran to the wall. But how many secret prayers were offered up at that time the Lord alone knows. That evening I overheard one of the women of my congregation praying with a fervency which touched me almost to tears. I could not help thinking, if only this one prayer were offered up, Jesus would not refuse a gracious hearing. The following is almost the literal translation: ‘O Lord Jesus, lift up thine arm; lift up, lift up, O Lord, Lord Jesus our Redeemer, lift up thine holy arm and deliver us from the cruel Dahomians. O Lord Jesus, remember what they have done to thy saints in Ishagga, how much innocent blood they shed. O Lord, Lord, deliver us, that we may not fall into their hands. Thou hast sent thy messengers to us with thy holy Word; we trust in thee, O Lord, our God; do not forsake us. Thou hast delivered thy people Israel from the hand of Pharaoh, and hast overthrown his army; thou hast delivered Hezekiah and his people from the hand of Sennacherib, who blasphemed thy holy name. Do also remember us, O Lord; remember thy Church, remember thy servants, remember our children. O Lord God, deliver us, for thy dear Son's sake. Amen.’ Most of these sentences were repeated twice or thrice, as is the case when prayers are offered up in an agony. I sat in a quiet, dark place, many hundreds of warriors passing along without observing me; but I overheard several saying aloud, ‘God will deliver us.’ I consider the retreat of the Dahomians as one of the greatest victories the

Church of God has obtained by prayer. The King of Dahomey has not come into this city, nor has he shot an arrow here, nor has he come before it with shields, nor has he cast a bank against it; by the way

that he came by the same has he returned, and has not entered into this city. There is great rejoicing among all the people; and many heathens acknowledge that it is the arm of the Lord."

## MISCELLANIES.

### SORGHUM IN CHINA.

#### *Reply to Inquiries.*

Some months since, a letter was received at the Missionary House, from a gentleman in Illinois, in which he inquired whether valuable information might not be obtained from the missionaries in China respecting the cultivation of Sorghum, and the method of manufacturing sugar from it; stating that the Sorghum sugar produced in this country was believed to be "identical with the China sugar found in the California market." This, it was supposed, must be produced in China in considerable quantities, while in our Western States, though much syrup is made from the Sorghum, very little sugar, as yet, had been produced. There was thought to be some undiscovered secret in regard to climate, the nature of the soil, the fertilizing agents employed, the time of cutting the plant, or the treatment of the juice in manufacturing, which prevented the success desired by so many. A copy of the letter was transmitted to the missionaries at Canton, and in reply Mr. Bonney sends the following communication from H. F. Hance, Esq., British Vice Consul, for several years, at Whampoa, respecting whom Mr. B. remarks: "I venture to say, that no European or American resident in the South of China, is better acquainted with the native grains, grasses, plants, herbs and flowers, than Mr. Hance. He has made diligent and thorough examination of them all, as a scientific botanist, and has published an octavo volume descriptive of their nature, qualities, habits, &c."

*British Vice Consulate, Whampoa,  
March 13, 1863.*

My Dear Mr. Bonney,—

I received your letter this morning. The whole matter respecting the Chinese "Sorghum," and the interest it has re-

cently created in the Western States, reposes on a manifest delusion,—viz., that it is the source of the sugar which is imported into California and elsewhere. Now, every one here knows that the sugar grown here is procured from the true *cane*. The plant which produces it is a species (or perhaps variety) known by the name of *Saccharum Sinense*,—whilst the common cane is *Saccharum officinalum*. The Chinese plant was introduced into British India in 1796, and according to Roxburgh, (*Flora Indica*, ed. Wallick, vol. ii. p. 245, Serampore, 1820,) is vastly superior to the common kind usually grown there, (it may now have been superseded,) as it resists the attacks of white ants and jackals, from the hardness of its stem, bears drought better, produces a profitable crop even to the third year, and is said, moreover, to yield a much richer juice. Now, when it is once understood that it is a *cane* which yields Chinese sugar, there is of course nothing astonishing in the growers being able to export it profitably to California, any more than there is in your being able to supply us in England with sugar, cotton and rice. But, so long as your correspondent imagines we all drink *Sorghum sugar* in our tea here, I can quite understand his being anxious to know why the Chinese can export it profitably, while, as he says, "There are but few among us who have been able to produce even small quantities of it."

With respect to *Sorghum* itself, it is simply a kind of *millet*—*Sorghum oppinale*. The common millet must be known to you,—different varieties being commonly grown in the Western States, under the names of "Guinea Corn," and "Broom Corn." The sugar millet, the plant your correspondent refers to, is the *Sorghum Saccharatum*, which is very nearly allied to the common kind. There is apparently a wide-spread notion that it is a *new grain*, but so far is this from being the case, that most of the works on the flora of the South of Europe mention it. The name shows that the plant has long been known to yield sugar, but this is a property shared by other grasses, for example, the immature stalks of maize. I am not aware that this grass is grown much here, in the South; but near Shanghai, I believe sugar is made from it, and grain was, I believe, sent to France some

years ago by Mons. de Montigny; and, as is the case too often, a good deal of talk occurred in the papers about it. But the French have so frequently, of late years, introduced plants of one kind and another with a great flourish of trumpets,—and yet it is within every one's experience that within the last thirty years scarcely an introduced root, or grain, or herb, has taken any prominent place in agriculture,—that I attach no importance to this fact. Some time back I was applied to for information in behalf of the Austrian Government, who were anxious to introduce *fresh* grain from China, because, as I was given to understand, the plant had degenerated in the South of Europe. It is only right for me to state that I am not anything of an agriculturist, practically or theoretically, but I believe it a pure delusion, to imagine that this grass ever can be cultivated as a competitor with the sugar-cane. Prof. Esenbach says that the grain is less esteemed than that of *Sorghum bicolor*, another common millet. I have no doubt it would (and indeed does) answer excellently as a *fodder grass*, its saccharine matter rendering it of course very fattening, but that is quite another thing.

Mr. Bonney sends also the following statement from S. Wells Williams, LL. D., for nearly thirty years a resident in China, and well versed in its natural productions: "So far as I know, the Chinese make no sugar from *Sorghum*. They probably don't know, at the North of China, that sugar exists in its juice. The seeds are extensively used there for making spirits, such as, in the Southern parts of the Empire, are made from rice. The stalks are used for fuel, roofs, walls, fences and other things. The leaves furnish cattle with fodder of a nourishing nature. I do not think the Chinese extract sugar from it anywhere in the Empire."

The information thus furnished is probably very different from what was expected, but not less important. If an end which many are striving to attain by costly experiments cannot be attained, it is certainly desirable that this should be known.

#### EMBARKATION.

Rev. NATHAN L. LORD, M. D., and Mrs. LAURA W. LORD, formerly of the Ceylon mission, sailed from Boston, with two children, July 1, in the North Atlantic, Capt. Briard, for Madras, to join the Madura mission.

## DONATIONS.

RECEIVED IN JUNE.

### MAINE.

|                                                                                                                                              |               |
|----------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Cumberland co. Aux. So. H. Packard, Tr.                                                                                                      |               |
| Alfred, Cong. ch. and so.                                                                                                                    | 31 54         |
| Brunswick, B. C.                                                                                                                             | 2 00          |
| Freeport, Mrs. C. Hobart, 10; Mrs. E. F. Harrington, 5; Mrs. E. G. Nye, 5; Mrs. S. L. Belcher, 5; m. c. 10;                                  | 35 00         |
| Harrison, Cong. ch. and so.                                                                                                                  | 4 50          |
| Minot, Cong. ch. and so.                                                                                                                     | 30 00         |
| North Yarmouth, La. asso.                                                                                                                    | 23 86         |
| Pownal, J. L.                                                                                                                                | 10 86         |
| Yarmouth, 1st cong. ch. and so. wh. with other dona. cons. GILES LORING and SAMUEL BUCKNAM H. M. 80,25; m. c. 28,10; La. Benev. Asso. 31,45; | 139 80—277 56 |
| Franklin co. Aux. So. Rev. I. Rogers, Tr.                                                                                                    |               |
| Farmington, Cong. ch.                                                                                                                        | 22 50         |
| Weld, Cong. ch. and so.                                                                                                                      | 8 93          |
| Wilton, do.                                                                                                                                  | 16 00—47 43   |
| Kennebec co. Conf. of chs. Cong. ch. and so.                                                                                                 | 12 00         |
| Lincoln co. Aux. So.                                                                                                                         |               |
| Alna, Cong. ch. and so.                                                                                                                      | 9 00          |
| Boothbay, 1st do.                                                                                                                            | 10 00         |
| New Castle, 2d cong. ch. and so.                                                                                                             | 9 25          |
| Wiscasset, Rev. J. G. Merrill,                                                                                                               | 1 00—29 25    |
| Penobscot co. Aux. So. E. F. Duren, Tr.                                                                                                      |               |
| Bangor, A student, 1; C. 15;                                                                                                                 | 16 00         |
| Brewer, 1st cong. ch. and so.                                                                                                                | 23 00         |
| Garland, Cong. ch. and so.                                                                                                                   | 17 35—56 35   |
| York Conf. of Chs. Rev. G. W. Cresssey, Tr.                                                                                                  |               |
| Biddeford, 2d cong. ch. and so.                                                                                                              | 31 00         |
| Kennebunk, do.                                                                                                                               | 182 40        |
| Sanford, Cong. ch. and so.                                                                                                                   | 6 00—219 40   |
|                                                                                                                                              | 641 99        |

|                                                                                          |              |
|------------------------------------------------------------------------------------------|--------------|
| Castine, Samuel Adams, 50; cong. ch. and so. 20; m. c. 15,88; ladies' miss. asso. 40,13; | 126 01       |
| Norridgewock, Cong. ch. m. c.                                                            | 13 00        |
| Solon, M. Bodwell,                                                                       | 3 00         |
| Sumner, Cong. ch. and so.                                                                | 12 00—154 01 |
|                                                                                          | 796 00       |

### NEW HAMPSHIRE.

|                                                   |              |
|---------------------------------------------------|--------------|
| Cheshire co. Aux. So. A. Duren, Tr.               |              |
| Alstead, Rev. D. Sawyer, 2; 1st ch. and so. 2,08; | 4 08         |
| Sullivan, Ch. and so.                             | 8 25         |
| Swanzy, do.                                       | 9 48         |
| Keene, do. m. c.                                  | 14 48—36 29  |
| Hillsboro' co. Aux. So. E. S. Russell, Tr.        |              |
| Francetown, Joseph Kingsbury,                     | 50 00        |
| Manchester, Franklin st. ch.                      | 65 60—115 60 |
| Rockingham co. Conf. of chs. F. Grant, Tr.        |              |
| Atkinson, Cong. ch. and so.                       | 48 05        |
| Hampstead, Friends, for premium,                  | 22 00        |
| Rye, Cong. ch. and so.                            | 14 50        |
| Stratham, do.                                     | 18 07—102 62 |
| Strafford Conf. of chs. E. J. Lane, Tr.           |              |
| Laconia, Cong. ch. and so.                        | 43 10        |
| No. Wolfborough, Mrs. C. E. Merrill,              | 2 00         |
| Sanbornton, Cong. ch. and so.                     | 30 67—75 77  |
| Sullivan co. Aux. So. N. W. Goddard, Tr.          |              |
| Cornish, Cong. ch. la. asso.                      | 10 72        |
|                                                   | 341 00       |

### VERMONT.

|                                                             |              |
|-------------------------------------------------------------|--------------|
| Addison co. Aux. So. A. Wilcox, Tr.                         |              |
| Ripton, S. E. Everett,                                      | 11 00        |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                  |              |
| Hardwick, L. H. Delano,                                     | 200 00       |
| St. Johnsbury, 2d cong. ch. and so.                         | 62 06—262 06 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                   |              |
| Burlington, Calv. cong. ch. 19,03;                          |              |
| Luther Clark, to cons. Miss C. L. GALLAGHER, of Bloomfield, |              |
| N. J. an H. M. 100;                                         | 119 03       |
| No. Underhill, Cong. ch. and so.                            | 18 00—137 03 |

|                                                                                                 |               |
|-------------------------------------------------------------------------------------------------|---------------|
| Orange co. Aux. So. Rev. J. C. Houghton, Tr.                                                    |               |
| Bradford, Cong. ch. and so.                                                                     | 61 00         |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                                                       |               |
| Covertry, Cong. ch. m. c.                                                                       | 11 00         |
| West Charleston, Cong. ch. and so.                                                              | 20 00—31 00   |
| Rutland co. Aux. So. J. Barrett, Tr.                                                            |               |
| Brandon, Cong. ch. wh. with prev. dona. cons. Rev. WILLIAM J. HARRIS and Mrs. MARY HARRIS H. M. | 81 14         |
| Castleton, Cong. ch. and so.                                                                    | 125 00        |
| Poultney, do. m. c.                                                                             | 15 69—221 83  |
| Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.                                       |               |
| Royalton, Mrs. WEALTHY SKINNER, wh. with prev. dona. cons. herself an H. M.                     | 50 00         |
| Windsor, Mrs. S. C. HAWLEY, to cons. herself an H. M.                                           | 100 00—150 00 |

873 92

## MASSACHUSETTS.

|                                                                                                                                       |                 |
|---------------------------------------------------------------------------------------------------------------------------------------|-----------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                                               |                 |
| Chatham, Cong. ch. and so.                                                                                                            | 20 00           |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                               |                 |
| Lenox, A friend,                                                                                                                      | 1 00            |
| Williamstown, Williams Coll. m. c. 17 00—                                                                                             | 18 00           |
| Boston, (of wh. fr. a friend, to cons. JANE S. PEET, of Bristol, Conn., an H. M. 50; a friend, 550; do. 3;)                           | 1,962 50        |
| Essex co.                                                                                                                             |                 |
| Andover, Chapel ch.                                                                                                                   | 71 00           |
| Lynn, Tower Hill chapel, m. c.                                                                                                        | 8 00            |
| Salem, Crombie st. ch. and so.                                                                                                        | 352 48          |
| Topsfield, Cong. ch. and so. a bal.                                                                                                   | 3 75—435 23     |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                                             |                 |
| Ipswich, 1st ch. and so.                                                                                                              | 99 45           |
| Newbury, do.                                                                                                                          | 42 00—141 45    |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                                        |                 |
| Hamilton, 1st cong. ch. and so.                                                                                                       | 30 00           |
| Rockport, An aged widow, 20; 1st cong. ch. and so. to cons. WILLIAM POOLE an H. M. 100;                                               | 120 00          |
| Salem, South so. 400,60; m. c. 20,36; T. Cloutman, 1;                                                                                 | 421 96—571 96   |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                 |                 |
| Charlemon, Cong. ch. m. c.                                                                                                            | 15 85           |
| Hampden co. Aux. So. J. C. Bridgman, Tr.                                                                                              |                 |
| Springfield, C. M.                                                                                                                    | 500 00          |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.                                                                                            |                 |
| Amherst, Coll. ch. 233,55; m. c. 3,80;                                                                                                | 237 35          |
| Chesterfield, Richard Clark,                                                                                                          | 5 00            |
| Northampton, Cong. ch. 27; m. c. 224,32;                                                                                              | 251 32          |
| So. Hadley Falls, 1st cong. ch. and so. by Rev. R. Knight, pastor,                                                                    | 20 00           |
| Westhampton, Cong. ch. and so.                                                                                                        | 32 28—545 95    |
| Middlesex co.                                                                                                                         |                 |
| Cambridge, Shepard ch. and so.                                                                                                        | 300 00          |
| Cambridgeport, A friend, to cons. Rev. W. W. PARKER an H. M.                                                                          | 66 00           |
| Charlestown, Winthrop ch. and so.                                                                                                     | 1,557 50        |
| East Cambridge, Evan. ch. and so.                                                                                                     | 10 65           |
| Medford, Mystic ch. and so. to cons. BAXTER E. PERRY an H. M.                                                                         | 140 65          |
| Newton Centre, Cong. ch. and so.                                                                                                      | 59 30           |
| North Chelmsford, A friend,                                                                                                           | 5 00            |
| Somerville, do.                                                                                                                       | 20 00           |
| Wilmington, Cong. church and so. 157,90; la. miss. asso. 33,50; m. c. 28,57; to cons. Mrs. SUSAN H. POOLE and Mrs. ELIZA PARKER H. M. | 219 97—2,379 07 |
| Middlesex Union Conf.                                                                                                                 |                 |
| Lancaster, A friend,                                                                                                                  | 5 00            |
| Norfolk co.                                                                                                                           |                 |
| Foxboro', Daniels Carpenter, to cons. Mrs. A. G. DICKINSON an H. M. 100; cong. church and so. 39,50;                                  | 139 50          |
| Medway, Village ch.                                                                                                                   | 85 22           |
| Roxbury, Eliot ch. and so. gent. asso. 217; la. asso. 193; m. c. 11,66; Vine st. ch. and so. m. c. 37,26;                             | 458 92          |
| West Roxbury, So. evan. ch. m. c. 60 32—                                                                                              | 743 96          |

|                                                                                                                                                                                                                                                      |                |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                    |                |
| Abington, East par. gent. and la. 100; m. c. 25;                                                                                                                                                                                                     | 125 00         |
| Braintree, South ch. m. c.                                                                                                                                                                                                                           | 40 00          |
| Bridgewater, Trin. cong. ch. and so. m. c.                                                                                                                                                                                                           | 15 00          |
| Hanover, 1st par. J. Freeman, 2; 2d par. gent. and la. 16;                                                                                                                                                                                           | 18 00          |
| Hingham, Evan. so. gent. and la. 11 10                                                                                                                                                                                                               | 11 10          |
| No. Bridgewater, Porter so. gent. and la. (of wh. with prev. dona. to cons. Rev. SAMUEL H. LEE, EARL STURTEVANT, SIMEON PACKARD, ELBRIDGE H. PACKARD and GEORGE H. CUSHMAN H. M. 254,67;) South par. gent. and la. 68; 1st par. gent. and la. 27,13; | 349 80         |
| Randolph, 1st par. gent. 160,25; la. 43,72; m. c. 56,83; 2d par. gent. 20,05; ladies, 22,80; m. c. 11,15; Winthrop church and so. gent. 50,10; ladies, 38,35; m. c. 78,86;                                                                           | 482 11         |
| Weymouth, 2d par. (South) 33,75; Union so. 35;                                                                                                                                                                                                       | 68 75          |
| Weymouth and Braintree Union so.                                                                                                                                                                                                                     | 50 00          |
|                                                                                                                                                                                                                                                      | 1,159 76       |
| Less exp. print. sermon for 1862,                                                                                                                                                                                                                    | 25 00—1,134 76 |
| Worcester co. Central Asso. W. R. Hooper, Tr.                                                                                                                                                                                                        | 85 76          |
| Worcester co. South, W. C. Capron, Tr.                                                                                                                                                                                                               |                |
| Millord, 1st cong. ch. to cons. Rev. ALFRED A. ELLSWORTH an H. M.                                                                                                                                                                                    | 50 00          |
| Millbury, 2d cong. ch. and so.                                                                                                                                                                                                                       | 150 00—200 00  |
|                                                                                                                                                                                                                                                      | 8,759 49       |
| Chelsea, Winnisimmet ch. and so. m. c. 21,76; (also 27,27; ack. last month as from Winthrop ch. and so.) Broadway ch. and so. m. c. 31,22;                                                                                                           | 52 98          |
|                                                                                                                                                                                                                                                      | 8,812 47       |
| Legacies.—Athol, Mrs. A. M. Wood,                                                                                                                                                                                                                    | 50 00          |
| Holliston, Lydia Burnap, by John Fiske, Ex'r, (prev. rec'd, 278;)                                                                                                                                                                                    | 30 00          |
| Webster, Ruth Twiss, by William P. Marble, Ex'r, (prev. rec'd, 3,690;)                                                                                                                                                                               | 692 82—772 82  |
|                                                                                                                                                                                                                                                      | 9,585 29       |

## CONNECTICUT.

|                                                                                                                                                                        |               |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Fairfield co. West, Aux. So. C. Marvin, Tr.                                                                                                                            |               |
| Greenwich, 2d cong. ch. m. c.                                                                                                                                          | 18 69         |
| Southport, Cong. ch. coll. (of wh. from Francis D. Perry, 100;)                                                                                                        | 177 73        |
| Stamford, A disciple, 10; 1st pres. ch. 127,31;                                                                                                                        | 137 31—333 73 |
| Hartford co. Aux. So. A. G. Hammond, Agent.                                                                                                                            |               |
| East Windsor, 1st cong. ch.                                                                                                                                            | 37 19         |
| Hartford, A female friend, 100;                                                                                                                                        |               |
| Centre ch. m. c. 7,92;                                                                                                                                                 | 107 92        |
| Portland, Central Cong. ch. and so.                                                                                                                                    | 25 00         |
| Wethersfield, A friend,                                                                                                                                                | 5 00—175 11   |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                            |               |
| Harwinton,                                                                                                                                                             | 10 00         |
| Litchfield, 1st Eccl. so.                                                                                                                                              | 50 74         |
| Sharon, Cong. ch. and so.                                                                                                                                              | 16 95         |
| Washington, Div. on broken bank notes, 21c.; sales of pamphlets, 2,90;                                                                                                 | 3 11          |
| Winchester Centre,                                                                                                                                                     | 5 00—85 80    |
| Middlesex Asso. J. Marvin, Tr.                                                                                                                                         |               |
| East Haddam, Cong. ch. and so. m. c.                                                                                                                                   | 17 00         |
| New Haven City, Aux. So. F. T. Jarman, Agent.                                                                                                                          |               |
| New Haven, Davenport ch. m. c. 4,53;                                                                                                                                   |               |
| North ch. Miss Nancy Atwater, to cons. Rev. WM. W. ATWATER, of Prospect, an H. M. 50; m. c. 4,50; Yale Coll. ch. m. c. 4,50; gent. miss. asso. 11; united m. c. 15,87; | 90 40         |
| New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.                                                                                             |               |
| East Lyme, Cong. ch. and so.                                                                                                                                           | 20 00         |
| Jewett City, Cong. ch. and so. wh. with prev. dona. cons. JOHN R. TRACY an H. M.                                                                                       | 60 29         |



|                                                   |              |
|---------------------------------------------------|--------------|
| Norwich, 1st cong. ch. m. c. 5,65;                |              |
| 2d cong. ch. m. c. 2,33;                          | 7 98         |
| Preston, Cong. ch. and so.                        | 46 00—134 27 |
| Tolland co. Aux. So. E. B. Preston, Tr.           |              |
| Willington, Rev. and Mrs. Chas. Bentley,          | 18 00        |
| Windham co. Aux. So. G. Danielson, Tr.            |              |
| Eastford, Cong. ch.                               | 14 00        |
|                                                   | 868 31       |
| Connecticut, A friend,                            | 50 00        |
|                                                   | 918 31       |
| <i>Legacies.</i> —East Hartford, Mrs. H. Bigelow, |              |
| by A. G. Hammond, (prev. received,                |              |
| 3,913,15,)                                        | 515 00       |
|                                                   | 1,433 31     |

## RHODE ISLAND.

|                                                                 |            |
|-----------------------------------------------------------------|------------|
| Central Falls, Cong. ch. m. c. to cons.                         |            |
| Rev. STEWART SHELTON an H. M. 59 77                             |            |
| Portsmouth Grove, U. S. Gen. Hospital, by Rev. George Washburn, | 9 29—69 06 |

## NEW YORK.

|                                                                                                                                                                                                                                                                                                                                                                    |              |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Auburn and vic. I. F. Terrill, Agent.                                                                                                                                                                                                                                                                                                                              |              |
| Aurora, Pres. ch. m. c.                                                                                                                                                                                                                                                                                                                                            | 50 00        |
| Hopewell, Pres. ch.                                                                                                                                                                                                                                                                                                                                                | 2 60—52 60   |
| Buffalo and vic. H. Stillman, Agent.                                                                                                                                                                                                                                                                                                                               |              |
| Buffalo, 1st pres. church m. c. 44,82; a friend, 5;                                                                                                                                                                                                                                                                                                                | 49 82        |
| Geneva and vic. Aux. So. W. H. Smith, Agent.                                                                                                                                                                                                                                                                                                                       |              |
| Geneva, A subscriber,                                                                                                                                                                                                                                                                                                                                              | 8 00         |
| New York and Brooklyn Aux. So. A. Merwin, Tr.                                                                                                                                                                                                                                                                                                                      |              |
| (Of wh. fr. Clinton av. cong. ch. in part, which with prev. dona. cons. OLIVER STELLE, HAVILAH MOWRAY, Mrs. LUCY HUTCHINGS, Mrs. MARY ANN ANDRUS, Mrs. MARY ELLEN OAKLEY, Mrs. SOPHRONIA PRINCE, Mrs. MARGARET WEIR, and Mrs. LOUISA DUGAN of Brooklyn, and Mrs. LUCY A. LINDLEY of So. Africa, H. M. 717,30;) two brothers, for native helpers in So. Africa, 10; | 1,120 21     |
| Oneida co. Aux. So. J. E. Warner, Tr.                                                                                                                                                                                                                                                                                                                              |              |
| Utica, Mrs. R. Spencer, 10; 1st pres. ch. 276,20;                                                                                                                                                                                                                                                                                                                  | 286 20       |
| Syracuse and vic. Aux. So. Henry Babcock, Tr.                                                                                                                                                                                                                                                                                                                      |              |
| Lafayette, Cong. ch.                                                                                                                                                                                                                                                                                                                                               | 13 00        |
| Salina, Pres. ch.                                                                                                                                                                                                                                                                                                                                                  | 40 00        |
| Marcellus, do.                                                                                                                                                                                                                                                                                                                                                     | 2 52         |
| Oswego, 1st pres. ch. 379,91; O. J. Harmon, 10;                                                                                                                                                                                                                                                                                                                    | 389 91       |
| Onondaga Hill, Pres. ch.                                                                                                                                                                                                                                                                                                                                           | 19 27        |
| Syracuse, 1st pres. ch. m. c.                                                                                                                                                                                                                                                                                                                                      | 28 00—492 70 |
| Watertown and vic. Aux. So. F. Baker, Agent.                                                                                                                                                                                                                                                                                                                       |              |
| Watertown, Miss P. F. Hubbard,                                                                                                                                                                                                                                                                                                                                     | 10 00        |
|                                                                                                                                                                                                                                                                                                                                                                    | 1,909 11     |

|                                                                                         |        |
|-----------------------------------------------------------------------------------------|--------|
| Albany, 2d pres. ch.                                                                    | 875 61 |
| Albion, Pres. ch. miss. so.                                                             | 44 33  |
| Augusta, Cong. ch. bal.                                                                 | 5 00   |
| Buskirk's Bridge, P. V. N. Morris,                                                      | 25 00  |
| Corfu, 1st pres. ch. m. c.                                                              | 15 00  |
| Flatbush, J. T. Rhoades,                                                                | 10 00  |
| Greenville, Pres. ch. 9; F. H. Wakeley, 4;                                              | 13 00  |
| Henrietta, Cong. ch.                                                                    | 15 85  |
| Hornelsville, Pres. ch. m. c.                                                           | 20 18  |
| Jamestown, 1st pres. ch. 9; cong. ch. m. c. 30,25;                                      | 39 25  |
| Maine, Cong. ch. and so.                                                                | 28 00  |
| Middletown, 1st pres. ch. m. c. 20; widow's offering, 10;                               | 30 00  |
| Mortonville, Mrs. Sarah L. Dean,                                                        | 10 00  |
| New York Mills, Pres. ch.                                                               | 114 50 |
| Norwich, Cong. ch. 92,16; Miss E. Foote, to constitute Miss HARRIET FOOTE an H. M. 100; | 192 16 |
| Olean, Pres. ch. wh. with prev. dona. cons. Rev. J. B. BRAUMONT an H. M.                | 30 00  |
| Poughkeepsie, Pres. ch. m. c.                                                           | 38 60  |
| Salem, T. R. Weston,                                                                    | 20 00  |
| Saugerties, Cong. ch. and so.                                                           | 12 00  |

|                                                                                                                                            |               |
|--------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Sherburne, Pres. ch. (of wh. fr. Wm. Newton, to cons. Mrs. LUCINDA N. BUELL an H. M. 100; CHARLES LATHROP, to cons. himself an H. M. 100;) | 290 05        |
| Sunderland, Cong. ch.                                                                                                                      | 1 50          |
| Walton, Mrs. E. G. Hanford, 2; a friend, 25c.; Mrs. Pettingell, 1;                                                                         | 3 25—1,833 28 |
|                                                                                                                                            | 3,852 81      |

|                                                                                        |                 |
|----------------------------------------------------------------------------------------|-----------------|
| <i>Legacies.</i> —Butternuts, Miss Jane White, by Daniel White, Ex'r, 100 00           |                 |
| Candor, Abel Hart, by J. R. and T. E. Hart, Ex'rs, to cons. Rev. GRO. N. TODD an H. M. | 50 00           |
| Crown Point, Mrs. N. S. Hammond, by M. Smith, Ex'r, 1,000, less tax and exc. 52,38;    | 947 62          |
| Niagara Falls, Lavinia E. Porter, by A. S. Porter, Ex'r,                               | 500 00—1,597 62 |
|                                                                                        | 5,450 43        |

## NEW JERSEY.

|                                                                   |             |
|-------------------------------------------------------------------|-------------|
| Beverly, Pres. ch.                                                | 27 19       |
| Newark, South Park pres. ch. m. c. 46,56; Mrs. M. S. Whiting, 15; | 61 56       |
| Newfoundland, Pres. ch.                                           | 10 00       |
| South Plains, L. A. C. Letts,                                     | 2 00—100 75 |

## PENNSYLVANIA.

|                                                                                                                                                                                                                                       |               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| By Samuel Work, Agent.                                                                                                                                                                                                                |               |
| Mt. Pleasant, Pres. ch.                                                                                                                                                                                                               | 20 00         |
| Philadelphia, Clinton st. ch. Capt. Fairlamb, U. S. A. 10; Calvary ch. M. W. Baldwin, 400; Mrs. Baldwin, 20; Miss L. Baldwin, 10; Miss C. Baldwin, 10; T. B. a friend, 10; J. D. L. (of which for Bebek student, 6; for exch. 4;) 20; | 480 00        |
| Pleasant Unity, Pres. ch.                                                                                                                                                                                                             | 14 00—514 00  |
| Belle Valley, 'A dependent widow,'                                                                                                                                                                                                    | 4 00          |
| Philadelphia, James Smith,                                                                                                                                                                                                            | 300 00—304 00 |
|                                                                                                                                                                                                                                       | 818 00        |
| <i>Legacies.</i> —Elk Creek, William Rice, by Jason Rice, Ex'r, 1,000; less tax and exc. 52,25;                                                                                                                                       | 947 75        |
|                                                                                                                                                                                                                                       | 1,765 75      |

## MARYLAND.

|                           |       |
|---------------------------|-------|
| Baltimore, Martin Hawley, | 50 00 |
|---------------------------|-------|

## DISTRICT OF COLUMBIA.

|                                   |      |
|-----------------------------------|------|
| Washington, Hospital, J. S. Burt, | 1 00 |
|-----------------------------------|------|

## VIRGINIA.

|                                                     |      |
|-----------------------------------------------------|------|
| French Creek, A. Brooks, 1; Mrs. M. Phillips, 1,50; | 2 50 |
|-----------------------------------------------------|------|

## OHIO.

|                                                                                       |             |
|---------------------------------------------------------------------------------------|-------------|
| Canton, Peter Housel,                                                                 | 40 00       |
| Chardon, Pres. ch.                                                                    | 2 00        |
| Elyria, 1st do.                                                                       | 9 00        |
| Huntington, Cong. ch. 10,50; Rev. and Mrs. A. R. Clark, 50;                           | 60 50       |
| Johnstown, Mary A. Garland,                                                           | 2 00        |
| Milan, Pres. ch. and so. which with pr. dona. con. B. ASHLEY an H. M.                 | 71 50       |
| Sheffield, K. K. Kinney,                                                              | 10 00       |
| Syracuse, Welsh ch.                                                                   | 11 86       |
| Watertown, B. Curtis, for Eastern Turkey,                                             | 14 20       |
| Windham, Cong. ch. m. c.                                                              | 5 00—226 06 |
| <i>Legacies.</i> —Dayton, Miss Frances Jane Snodgrass, by Michael Dougherty, Trustee, | 129 95      |
|                                                                                       | 356 01      |

## INDIANA.

|                                                                                                                                                                          |               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Indianapolis, 2d pres. ch. (of wh. fr. W. S. Hubbard, to cons. LEWIS MILLS HUBBARD an H. M. 100; W. N. Jackson and E. J. Peck, to cons. BRAINARD F. SMITH an H. M. 100;) | 275 75        |
| Michigan City, Cong. ch. m. c.                                                                                                                                           | 7 35          |
| New Albany, 2d pres. ch.                                                                                                                                                 | 275 64—558 74 |

## ILLINOIS.

|                                           |              |
|-------------------------------------------|--------------|
| By C. F. Martin, Tr. of Gen. Asso.        |              |
| Peru, Cong. ch. bal.                      | 42           |
| Wataga, do.                               | 7 50         |
|                                           | <hr/>        |
| Less exp. of circulars,                   | 7 92         |
|                                           | 75—7 17      |
| Albany, Cong. ch. and so.                 | 5 00         |
| Chicago, Salem street cong. ch. m. c.     |              |
| 17,25; 3d pres. ch. 202,24;               | 219 49       |
| Galena, A. Kent,                          | 35 00        |
| Jacksonville, Soc. Inq. Illinois College, | 17 00        |
| Knoxville, Pres. ch. m. c. 15; Chas.      |              |
| Sanborn, 77th Reg. Ill. Vol. 5;           | 20 00        |
| Lake Forest, Pres. ch. m. c.              | 7 25         |
| Moline, Cong. ch.                         | 8 35         |
| Ottawa, 1st do.                           | 8 00         |
| Ridgefield, Pres. ch.                     | 10 00        |
| Rushville, do. m. c.                      | 13 00—343 09 |
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|                                           | 350 26       |

## MICHIGAN.

|                                         |              |
|-----------------------------------------|--------------|
| Kalamazoo, C. L. H.                     | 2 00         |
| Niles, Pres. ch.                        | 135 00       |
| Simfield, "Raxand,"                     | 4 00         |
| Vassar, Mrs. L. W. Voorhies,            | 5 00         |
| Ypsilanti, A widow's avails of watch,   |              |
| for Oodooville boarding school, Ceylon, | 10 00—156 00 |

## WISCONSIN.

|                                      |            |
|--------------------------------------|------------|
| Oconomowoc, Cong. ch. and so.        | 18 00      |
| Pleasant Prairie, Williams cong. ch. | 4 20       |
| White Salmon, Cong. ch. m. c.        | 4 00—26 20 |

## IOWA.

|                                     |            |
|-------------------------------------|------------|
| Davenport, Rev. J. A. Reed,         | 10 00      |
| Independence, Eli Pease and family, | 6 00       |
| Van Buren, Rev. O. Littlefield,     | 10 00      |
| Vinton, Pres. ch.                   | 10 00      |
| Westfield, do.                      | 3 00       |
| Wyoming, do. m. c.                  | 1 00—40 00 |

## MISSOURI.

|                                                              |       |
|--------------------------------------------------------------|-------|
| St. Louis, George W. Warne, 5,80; George W.'s pastor, 19,20; | 25 00 |
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## MINNESOTA.

|                                 |             |
|---------------------------------|-------------|
| Minneapolis, Plymouth ch. m. c. | 4 75        |
| Shakopee, S. W. Pond,           | 15 00—19 75 |

## CALIFORNIA.

|                                                             |              |
|-------------------------------------------------------------|--------------|
| By E. P. Flint, Agent.                                      |              |
| Oakland, 1st cong. ch. m. c.                                | 46 30        |
| San Francisco, 1st cong. ch. to cons. Wm. A. Dana and H. M. | 100 00       |
|                                                             | <hr/>        |
|                                                             | 146 30       |
| Premium on gold,                                            | 10 60—161 90 |

## OREGON.

|                      |      |
|----------------------|------|
| Oregon City, Ladies, | 5 00 |
|----------------------|------|

## WEST GULF SQUADRON.

|                         |            |
|-------------------------|------------|
| An Officer in the Navy, | 30 00      |
| Norris,                 | 3 00—33 00 |

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                                                                                                                                                                    |        |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Honolulu, S. I., H. Dimond & Son,                                                                                                                                                  | 100 00 |
| Kharpoor, Turkey, Mission circle, 50;                                                                                                                                              |        |
| Hadgi Hagop, 4,40; native contrib. 12;                                                                                                                                             | 66 40  |
| London, England, William C. Gillebrand,                                                                                                                                            | 50 00  |
| Montreal, C. W., John McLennon, 75;                                                                                                                                                |        |
| Geo. Hagar, 50; N. O. Green, 25; W. E. Bowman, 10; Jno. Redpath, 10; Peter Redpath, 10; G. W. Reed, 10; George S. Brush, 5; Jno. Murphy, 12,50; m. c. 7,88; prem. on above, 99,04; | 314 42 |
| Orocmiah, Persia, Nestorians, for purchase of Hindoo Testaments,                                                                                                                   | 4 92   |
| Syria, H. E., Daoud Pasha, Gov. of Lebanon, for male seminary, Abeih,                                                                                                              | 20 00  |

|                                                 |               |
|-------------------------------------------------|---------------|
| Zulu mission, So. Africa.                       |               |
| Ahmahlongwa, m. c.                              | 21 18         |
| Amanzimtote, m. c. 40,65; Rev. S. McKinney, 20; | 60 65         |
| French mission, Basuta Land,                    | 105 00        |
| Ifafa, m. c.                                    | 5 62          |
| Ifumi, do.                                      | 30 38         |
| Inanda, do.                                     | 25 77         |
| Umtwalumi, m. c.                                | 9 13          |
| Cong. ch. by P. M. Bury,                        | 3 31          |
| Dutch Ref. ch. by do.                           | 50 00         |
| Native converts, to pay passage of Mr. Rood,    | 154 50—465 54 |
|                                                 | <hr/>         |
|                                                 | 1,021 28      |

## MISSION SCHOOL ENTERPRISE.

|                                                                                                                                                                                                                                                                          |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| MAINE.—Andover, s. s. 3; Bangor, Central church s. s. 25; Bethel, 2d ch. s. s. 24,20; Dennysville, cong. ch. s. s. 20; Garland, s. s. 6; Mechanic Falls, s. s. 11,50; New Castle, s. s. 13,50; No. Yarmouth, s. s. 12; Yarmouth, 1st ch. s. s. 78,18; Union, s. s. 1,30; | 194 68 |
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| NEW HAMPSHIRE.—Acworth, s. s. 5,60; Colebrook, s. s. 6,64; Concord, Myrtle mission sch. 14,77; Goffstown, s. s. 10; Gorham, s. s. 8; Lancaster, s. s. 24,26; Nelson, s. s. 6,52; New Castle, s. s. 1,95; New Alstead, s. s. 1,50; Sanbornton, s. s. 11,33; Stoddard, Cong. ch. 2,52; Winchester, class of little girls, 3,50; | 96 59 |
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| VERMONT.—Cabot, s. s. 5; Cornwall, s. s. 10; Lunenburg, s. s. 14,24; Little Johnny, 1,70; Vershire, s. s. 4; | 34 94 |
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| MASSACHUSETTS.—Brighton, Cong. ch. s. s. 4,18; Fitchburg, Calv. cong. ch. s. s. 80; Northampton, 1st ch. s. s. 25; Roxbury, Eliot ch. Mrs. Huntington's Bible class, for school in India, 25; Salem, a child, for sch. in Madura, 1; Sharon, 1st cong. ch. s. s. for schools in India under charge of Rev. H. J. Bruce, 25; West Boxford, s. s. 13; | 173 18 |
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| CONNECTICUT.—Cornwall, s. s. 20,01; Harwinton, s. s. 1,53; West Hartford, s. s. 2,51; | 24 05 |
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| NEW YORK.—Jamestown, A child's offering, 1; Miller's Place, cong. ch. s. s. 3,10; Northville, cong. ch. s. s. for sch. in India, 15; Sherburne, pres. ch. s. s. to cons. BETHUEL H. HATCH and H. M. 65; a little girl, 2; Catskill, colored s. s. for sch. at Gaboon, 15; | 101 10 |
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| PENNSYLVANIA.—Montrose, Pres. ch. s. s. for schs. in Syria, 24,96; Philadelphia, Buttonwood st. inf. class, 22; Mrs. Mary R. Mitchell, for Rev. Mr. Jessup's sch. Beirut, 5; | 51 96 |
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| OHIO.—Huntington, s. s. miss. so. for H. C. Haskell's sch. Bulgaria, 10; Milan, pres. ch. two classes in s. s. for boy Abraham, in sch. at Pasumalie, 25; Juv. miss. so. 13,26; Ruggles, Juv. miss. so. for sch. in India, 5; | 53 26 |
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| ILLINOIS.—Lockport, Cong. ch. s. s. for Mr. Barker's sch. in Maharratta, | 6 55 |
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| INDIANA.—Westchester, s. s. for schs. in Ahmednuggur, | 3 50 |
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| WISCONSIN.—Bethel, Welsh s. s. 2,30; Cottage Grove, Pres. ch. s. s. 3,39; Ripon, s. s. for support of a girl in Nestorian mission sch. 18; | 23 69 |
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| CANADA.—Montreal, Amer. pres. ch. s. s. 130; Mrs. Lay's sch. 31,10; prem. 74,10; | 235 20 |
|                                                                                  | <hr/>  |
|                                                                                  | 998 70 |

|                             |           |
|-----------------------------|-----------|
| Donations received in June, | 20,257 71 |
| Legacies,                   | 3,963 14  |

\$24,220 85

|                                                       |              |
|-------------------------------------------------------|--------------|
| 3 TOTAL from September 1st, 1862, to June 30th, 1863, | \$305,749 91 |
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THE  
MISSIONARY HERALD  
OF THE  
AMERICAN BOARD.

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VOL. LIX.

SEPTEMBER, 1863.

No. 9.

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A DANGER IN THE MISSIONARY WORK.

THE June number of the *Christian Work Throughout the World*, contains a notice of the Punjab Missionary Conference, held a few months since at Lahore, India,—a meeting of much interest and value, attended by brethren connected with the English Church Missionary Society, the National Church of Scotland, the United Presbyterian and the American Presbyterian Boards, American Baptists, American Episcopal Methodists, and one Independent. A few paragraphs in this notice bring to view a difficulty which, though perhaps not unlikely to be often met with, in a somewhat serious form, in conducting foreign missionary operations, has been little thought of by Christians generally, or even, probably, by most of those intimately connected with the prosecution of the missionary work. The account states :

“Throughout the discussions which took place during the Conference, there was perhaps nothing which attracted so much attention, and was regarded by most with so much surprise, as the avowal, on the part of the native brethren, that there has not existed, in all cases, between them and the European and American missionaries, so uniform a feeling of cordiality as the Christian public had expected and supposed. Of this fact it was found most missionaries had been aware, especially the more experienced among them—though unable, perhaps, fully to explain it, or to devise a remedy ; and deeply as they could not but regret and feel humbled that it should be so, it was doubtless a relief to many to see the truth elicited, and in some degree explained, by the discussions of the Conference. \* \* \* The discussions clearly revealed the fact, that what may be termed the secularities of a Christian profession are the main if not the sole cause to which such dissatisfaction as may exist must be attributed ; and it became apparent that the expectations of converts in connection with these, whether just or unjust, are such as it is for the most part not in the power of the missionaries to satisfy, though some causes of irritation were indicated which it might perhaps be practicable, by mutual consent, to remove. Thus one native brother dwelt with much feeling, and in a very proper

spirit, upon the claims to consideration and support, of those who, like himself, had sacrificed all the privileges of high caste, family distinction, and brilliant prospects, to join themselves with the despised followers of the cross of Christ; while another stated that the difference in the rates of salary allowed to catechists, teachers, and others in the several missions, together with the want of good administrative arrangements for the internal affairs of their communities, were a fertile source of heart-burnings and discontent. The missionary brethren, on the other hand, showed that it was most difficult to secure such arrangements as would afford satisfaction to all parties; and that as regards the temporal wants and expectations of converts, it is not in the power of missionaries to meet these to any considerable extent, or even fully to qualify them for remunerative secular employment."

These extracts exhibit not only the fact, and to some extent the causes and nature of the difficulty referred to, but also indicate that it is somewhat extensively felt. It was found, that "most missionaries had been aware of this fact, especially the more experienced among them." Of course, this is said of those present at or represented in that Conference, but it may fairly be inferred that many others have the same unpleasant knowledge, to a greater or less extent. Yet, throughout the discussions, "there was perhaps nothing which was regarded by most with so much surprise," as the avowal of this fact. It is one, doubtless, the *existence* of which missionaries in general would be very unwilling to recognize, and of which they would be reluctant to speak, if they were compelled to feel that it did indeed exist.

On many accounts, however, it may be well that both missionaries, and the conductors and supporters of missionary societies, on the one hand, and native helpers and Christians on the other, should be aware that such want of cordiality is, to say the least, not unlikely to arise, disturbing the peace and diminishing the usefulness of all concerned, and endangering the spiritual progress if not the vital piety of many. It is, under the circumstances, a very natural outgrowth of human imperfection. It existed in the churches planted by the Apostles, and while they lived. There were among the Galatians those who would gladly have turned away their confidence and affection from Paul himself, that they might affect them, and receive them as more worthy and reliable teachers than he. The Corinthians were in danger of being "corrupted from the simplicity that is in Christ," by those who thought and spoke of this same Apostle as though he "walked according to the flesh," and said of him: "His letters are mighty and powerful, but his bodily presence is weak and his speech contemptible." Even the loving and lovely John had occasion to write of one desiring to have the pre-eminence, and prating against him with evil words. And if these things happened to men so eminent, and known to be inspired, it is not strange if like things occur in the experience of modern missionaries, who certainly may be, themselves, by no means free from error and wrong.

It will be noticed that "the secularities of a Christian profession" are said to have been "the main if not the sole cause" to which any dissatisfaction found to exist in the churches connected with this Punjab Conference must be attributed; and that "one native brother dwelt with much feeling upon the claims to consideration and support of those who had"



made great sacrifices in embracing Christianity. It is easy to perceive that such views and feelings may readily become a fruitful source of disaffection among those who are, not unfrequently, called to give up most of what would be regarded as in any measure bright and hopeful in their worldly prospects if they embrace the gospel, and who, in their ignorance, often consider the missionaries as under *obligations* to them for having received their religion, and suppose them to possess unlimited ability to afford such assistance as is needed.

Another referred to "the difference in the rates of salary allowed in the different missions." And there is to be considered here, not merely the difference which often does and will exist in this respect among missions of different societies, in the same or adjacent fields, but also the necessary difference in the compensation granted to various classes of helpers, and, still more, the difference between the salaries of missionaries themselves and those which can or should be paid to natives. If, in mission fields generally, a salary should be given to pastors, teachers, and other laborers from among the people, even approaching the amount necessary for the comfortable support of families from Europe or America,—to say nothing of the desire and effort to secure mission employment which would be thus awakened, and the temptation to hypocrisy which would be held out,—it would at once raise the persons thus employed, in all their outward circumstances, so far above their own previous condition as greatly to endanger their spiritual welfare, and so far above the condition of those from among whom they were taken, and to whom they are to be pastors, teachers and examples, as fatally to interfere, often, with mutual sympathy, confidence and esteem, and with such a kind and degree of social intercourse as must be essential to their highest usefulness. It would preclude, also, all possibility of raising up, within any reasonable length of time, self-supporting churches and schools,—for such salaries the people could not pay,—would thus perpetuate the burden upon missionary societies and the churches of Christian lands, and at the same time would greatly diminish the number of helpers who could be employed, and limit the work and influence of the missions.

Yet many circumstances tend to increase the difficulty of deciding what should be done, and to multiply the causes which may occasion unkind feeling on the part of native helpers. Men cannot be taken from among the people as they are when the missionary first goes among them, and made teachers, catechists, preachers or pastors, as soon as they receive the truth. They must first be themselves educated, to a greater or less extent, and fitted for their work. But, of necessity, this education elevates and refines; creates new tastes, new habits of life, new wants. Especially must this be true when the education is given by those from Christian lands, and in connection with Christian families; and the more intimate the connection with such families, as in the case of boarding schools, the greater will be the influence in this direction. In the nature of the case, the gospel and Christian education will first elevate a few, by whom, as teachers and preachers, the body of the people must be elevated; and to maintain a *just* balance in all

the outward relations between missionaries, educated native helpers, and the less educated poor and rude people ; not to educate alone, but to cultivate and refine *just far enough*, and not too far ; to create the taste and desire for a higher and better mode of life, as to dwellings, furniture, books and other means of culture, dress and all outward circumstances, and yet not destroy a willingness to live among and be of the people for the sake of doing good ; to bring into familiar contact with European modes of life, and not destroy a willingness to live in such a way that an Asiatic or an African newly-gathered church and congregation can and will furnish a support ;—all this can never be an easy matter. And to prevent, in connection with the attempt to do all this, envyings, jealousies, suspicions, heart-burnings and fault-finding, can be accomplished by nothing short of the richly abounding grace of God.

These are but hints at a few of the very many sources from which more or less of alienation and unkindness is not unlikely to arise ; hints which may serve as cautions to all concerned. May all needed grace and wisdom be imparted, both to those from abroad and to every native laborer connected with the missionary work. For this let all the churches pray ; and if still, in any field, difficulties of the kind now hinted at do arise, let neither missionaries nor the churches be disheartened. No strange thing will have happened. The truly converted man is not fully sanctified at once, either in Europe or Asia, in America, or Africa, or the Islands of the Sea ; and we must not suppose that there is no Christian life or light within him, because he shows, at times, the infirmities of those over whom sin has too much dominion.

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### ITEMS OF INTELLIGENCE.

GREECE.—Dr. King writes from Athens, July 4 : “ We are now in the midst of a civil war. Party spirit and love of rule have at length divided the soldiers and citizens into two hostile bands, and in the streets and squares of the city blood has been flowing. For two days, (on the 1st and 2d instants,) the battle was incessantly raging, and the sound of guns and cannon told us that the work of death was going on. Yesterday, through the intervention of the ministers of the three protecting powers,—France, England and Russia,—a truce of forty-eight hours was proclaimed, which will end to-night or to-morrow morning ; and the above-mentioned ministers have proclaimed, that if fighting should commence during the time of the truce, they will leave the place, go on board the ships, and invite all under their protection to go also ; and that ‘ they will cut off all connection with a country from which true patriotism seems to be forever exiled.’ ”

“ Men seem to be mad in almost every part of the world, and God is chastising them for their wickedness. Before this interesting day,—the anniversary of American Independence,—I had hoped to hear good news from our beloved country ; to learn that the Union was re-established and safe, and the stain of slavery forever wiped away. That it will be so, I have from the beginning had no doubt. May God, in mercy, grant it speedily.”

WESTERN ASIA.—A letter from Dr. Riggs, of Constantinople, announces his return from his absence, in Egypt and Central and Eastern Turkey, on the 29th

of June, "just in time to aid," he says, "in ministering to the last earthly wants of a beloved daughter, [Emma Louisa,] who left us, as we cannot doubt, for the better land, on the 2d inst." Speaking of his visit at Aintab he remarks: "On the 3d of May I had the pleasure of being present at the Sabbath school in that place. At half past seven in the morning, the large church was filled with all classes, old and young, male and female, engaged in the study of that Word which makes wise unto salvation. It was a delightful sight. More than 1,300 were present, arranged in seventy-eight classes, and yet there was no symptom of confusion or interference. The teachers' meetings, during the week, are very interesting and profitable occasions. The whole number of teachers is about ninety."

Respecting Oorfa he writes: "The Sabbath congregation numbered 230, crowding the place of worship. Of more consequence, however, than the rapid increase of the audience, is the earnest spirit of inquiry after the way of salvation, which has of late been specially apparent. Oorfa is held by the traditions of Mohammedans, Jews and Christians, to be the birth-place of Abraham. We greatly rejoice to believe that it is becoming the spiritual birth-place of children to Abraham."

The company which sailed from New York on the 30th of May, destined to different fields in Turkey, viz., Messrs. M. P. Parmelee and J. F. Smith, with their wives, Miss Fritcher and Miss Reynolds, arrived at Constantinople, July 8.

SYRIA.—Mr. H. H. Jessup wrote, June 26: "There is intelligence from Hums that the Sabbath congregation has doubled, and the native brother laboring there is greatly encouraged. He has just returned to the place after a month's absence, and writes that the school has now sixty pupils, half of them girls. This is an increase of more than one-half since my visit in April. Five hundred piasters' worth of books had been sold within a few days, to Greeks and Mohammedans. The native brethren beg most earnestly for a female teacher for the girls' school. The wives of the Protestants can none of them read, and wish to be instructed. I had set my heart on sending them a young woman to teach the girls and women, but on looking over our appropriations for schools, I find it impossible to enlarge at all. The demand for teachers and schools is so great in every direction, especially for girls' schools, that Syria seems to be awaking after a long sleep; but we have no funds to open new schools, and can barely maintain the old ones. The case in Hums is one of special interest, and has strong claims upon the friends of missions. I know of no place in the land where the instruction of females would tell more decidedly upon the progress of the truth. My great hope for that place is in the anticipated arrival of missionaries from America, for the permanent occupation of the northern part of our field, now so long deserted. Thirty-two persons near Amiún, have sent a petition asking for Protestant instruction."

CENTRAL TURKEY.—Mr. Nutting, of Oorfa, wrote briefly, June 15. "*I am full of joy in looking at the work of God already visible in this field, and still more when I look at the earnest which this visible work gives of the evangelization of all this people, and that with very little more of external aid, beside the continued support of the missionary for a time, and aid in building small chapels. I am not especially of a sanguine temperament, and these thoughts in regard to the future necessity and prospects of this field are not hasty but deliberate, and are continually strengthened and confirmed by my experience, particularly that of the last two years.*"

"As fast as I have thrown the burden [of supporting their own institutions] on the people, they have borne it, and with cheerfulness and increasing ability. This

year, since January, they have (here in Oorfa) paid promptly the salary of their native preacher,—though he is not yet ordained as their pastor, and the church has numbered only 14 members and the congregation about 200,—assessing it, and the support of three school teachers, according to ability. Thus far there is no delinquency ; every thing is paid up promptly. They have also paid half the cost of a place of worship in Germish, and part of the support of an evangelist, though as yet there is no congregation gathered there. The word of the gospel has also sounded out to all in the surrounding region from here to Serooj Bozova, in more than a dozen villages, without a cent of help from abroad. Two weeks ago, eight persons, four of them males, were received to the church, which now numbers 22 working Christians, meeting every Friday for a private church prayer-meeting, and including seven hopeful young men, who are receiving instruction with a view to becoming ministers of the gospel, unsupported by foreign aid. Of these only one now receives aid from abroad. The others are all self-supporting, and never expect any support aside from what the congregations may give.”

**EASTERN TURKEY.**—The annual meeting of the mission to Eastern Turkey was held at Diarbekir, commencing May 18, and closing May 25. Mr. Riggs of Constantinople, and Mr. White of Marash, were present as delegates, respectively, from the Western and Central Turkey missions. A brief general letter refers to the death of Mr. Dunmore in the United States, formerly a beloved fellow-laborer at Diarbekir, and mentions the affliction of four of the mission families by the death of children within the year, viz., those of Messrs. Walker, Allen, Knapp and Pollard. The hitherto “unsuccessful call” is renewed, urgently, for another missionary for Mardin, where “two are needed,” and for a reinforcement to enable the mission to occupy Van. So strong were felt to be the claims of that place, that Mr. Walker offered to leave his station at Diarbekir and go there, if his brethren thought it best, and the votes on the subject were about equally divided.

The most interesting day of the meeting, it is said, was that devoted to the ordination of Baron Tomas Boyajian, as pastor of the First Evangelical Church in Diarbekir. “The examination of the candidate was full, and remarkably well sustained. The ordaining services were necessarily in the open air, and were conducted in Armenian, Turkish and Arabic. More than a thousand adults were present, besides hundreds of children, and the attention and interest were unflagging to the end.” The members of the church pledge themselves to furnish nearly half the salary. Thirteen members, heretofore connected with that church, were formed into a separate organization at Cutterbul.

**CEYLON.**—Dr. Green, in a letter dated March 31, speaks of finding much, since his return, to encourage, and still more to interest him in his work. The medical class is composed of eleven intelligent young men, from 20 to 25 years of age, most of whom give good attention to instruction. Two have recently united with the church. Four only of the eleven are heathens. The number of patients registered by Dr. Green, since his return, is about 2,000. He has consented to attempt also the superintendence of the “Jaffna Friend in Need Society’s Hospital,” where the number of patients had been more than 3,000 since the first of January. He makes the trial of this for three months, with the approbation of the mission, “in the hope of being then able to decide whether it will increase his usefulness.”

**MADURA.**—Mr. Noyes wrote, in March, that on a tour among the villages of his station, he found the people busy with their harvesting ; and after several years of suffering from drought and famine, it gave occasion for much gratitude to see that



the early harvest of this year, though not of the first class, was still very satisfactory. The prices of various kinds of grain had already fallen nearly fifty per cent.

Mr. Washburn, writing in April last respecting the town of Pulney, refers to one of the obstacles in the way of the reception of gospel truth in India as follows: "Here, as elsewhere, the Brahmins have fastened upon the choicest lands. All this waving cultivation, as far as the eye can reach over the wide-spreading plain, is the property of that stone image, whose temple is yonder on the rock, or, in more intelligible language, of its priestly dependent. Were I asked, What are now the chief supports of Hindoo idolatry? I would reply, 'The landed wealth of the temple, and the pecuniary interest of certain non-official portions of the community. Pulney is a sacred town in the eyes of all the Hindoos of South India. It abounds in the most substantial and costly temples, rest-houses and edifices for entertaining pilgrims. Many of them are of hewn granite; each capable of accommodating hundreds from the vast multitude of pilgrims which yearly fill and overflow the town. The pious among the residents have learned to augment their gains and their merits at once, by erecting these spacious structures for the purpose of encouraging pilgrimages to their shrine.'"

Mr. Washburn states, that notwithstanding the famine, and "the extraordinary outburst of benevolence at the meeting a year and a half ago," the contributions of his people during the past year had exceeded those of 1861. They had tried a new system of collecting. A small earthen jar was given to each person in the congregation, and he was invited to deposit in this weekly, or at the end of harvest, as God had prospered him. The breaking of these jars, he says, afforded an interesting occasion at the new year's festival, and the people were glad to find that they could, almost unconsciously, accumulate something even in the day of 'hard times.'

Mr. Rendall wrote, May 20, mentioning the "very pleasant" meeting of the mission in May. He says: "You will be glad to learn, that the itineracy is to commence June 1. It is arranged that two brethren shall go together, for three weeks, in some destitute portion of our field, and labor in this good work. We shall thus take our turns until our next meeting, when a new arrangement will be made. It will be a work of great toil, and we shall need God's blessing to sustain us. I trust we shall have your prayers." A catechist, who has been at the Tirumungalum station, is to be ordained as pastor at Malankinnaru, where the church has been without a pastor since Mr. Winfred left the mission. "He will be the second candidate ordained this year. May the Lord continue to add to this number faithful men, who shall indeed be pastors of the little flocks scattered throughout the district."

**NORTH CHINA.**—A letter from Mr. Blodget announces the arrival of Mr. and Mrs. Stanley at Tientsin, on the 13th of March, "after their long voyage and their winter at Shanghai." "Thus, after nine long years of waiting," he writes, "when every other member of the mission had either returned home or been removed by death, reinforcements have arrived. The solitary branch has begun to sprout again, and we may yet have a flourishing mission in this field." Mr. Stanley reached Shanghai so late in the season, last year, that navigation to Tientsin was closed for the winter.

**DAKOTAS.**—A letter has been received from Mr. J. P. Williamson, who went with the Indians sent up the Missouri River, dated July 8. They are located one hundred miles above Fort Randall, in a region which appears to suffer very much

for want of rain. "Hardly yet the middle of summer," he writes, "and all these great plains without a speck of green." "Only in the lowest valleys, by the side of the river, is there any living grass, and that is being fast dried up. The little corn we planted in the lowest spots, after we arrived, if it sprouted at all, only came up to wither and die. It is even too dry to allow of a dew to wet the face of the ground." As yet there had been no intercourse with the Missouri tribes of Indians, who seemed to have a feeling of hostility towards the Winnebagoes in the company from Minnesota, of whom there were about 1,800. Mr. Williamson thought the hostility did not extend to the Dakotas, about 1,300. It was yet too early to make decisive plans for the future. The Dakotas were making it manifest that "as a tribe, they have changed from heathenism to Christianity," while the Winnebagoes remain as they were. He writes: "Last Sabbath we celebrated the communion of the Lord's supper. The Indians themselves had prepared awnings and carpets, of their tents and mats, so that externally we had every thing to make us enjoy the scene, and internally I hope the Spirit's presence caused joy in many hearts. There were many who communed for the first time, and among them was especially marked the desire that they might not partake unworthily. One man arose, after he had seated himself at the communion board, and said he wished to confess that he was a great sinner, and in no way worthy to partake of the sacrament. Others silently trembled, as they took the holy emblems in their hands."

A letter from Dr. Williamson, dated July 31, announces a very trying change in the aspect of affairs with the imprisoned Indians at Davenport, for whose good he had been laboring so successfully. Rev. A. L. Riggs, son of Rev. S. R. Riggs, of the mission, had come from Illinois to assist Dr. Williamson for a time, specially in teaching the Indians to sing, that they might be better able to conduct the "service of song" in their religious worship. General Roberts positively refused him permission to visit them for this labor of Christian love, and about the same time issued an order forbidding to the Indians all recreations; directing, that their rations of bread be discontinued, and that they be fed exclusively on corn, or corn meal, and meat; and that no visitors should be allowed to enter the prison. This was soon followed by another order excluding Dr. Williamson himself, and thus cutting the prisoners off from all religious instruction. For such proceedings, it is said, he assigns as a reason, substantially, that these Indians are such sinners that he thinks it wrong to show them any sympathy, even so far as to preach to them the gospel. Yet Dr. Williamson forwards brief extracts from a letter from the officer under whose immediate charge they had been from the time they were brought to the camp, in which he says: "I take pleasure in bearing testimony to the unexceptionable good conduct of the Indian prisoners confined at this place, and under my immediate supervision for some months past. They have been submissive to their fate, obedient to every order, and indefatigable in the labors imposed. \* \* \* Moreover, the earnest Christian devotion of a large number of them evinces much of the indwelling Spirit of God, and in many cases a high standard of Christian character. \* \* \* I exceedingly regret that the Doctor [Dr. Williamson] has been notified by the military authorities to suspend his visits, and sincerely hope that he may again be allowed to resume them."

Our brother has forwarded a statement of the case to the Commissioner of Indian Affairs at Washington, with the very reasonable request, that an order may be obtained for the admission of loyal ministers of the gospel at all proper times. Meantime his very useful labors are suspended.

## LETTERS FROM THE MISSIONS.

## Senecas.

## ANNUAL REPORT FROM MR. WRIGHT.

*Political Excitement.*

MR. WRIGHT wrote, July 8, reporting the work among the Senecas for the last year. He refers to extra efforts for the religious welfare of the people in the winter, from which some good resulted, especially in bringing about a reconciliation, in many cases, between those who had been at variance. But he writes:

The year has been one of perplexity and difficulty in many respects, while in others we have been kindly favored by Divine Providence. Early in the year, it became evident that a political storm was brewing, and that it would probably involve the church, and seriously affect our missionary operations. One party wished to destroy the existing Government, and, going back to the ancient order of things, have chiefs after the manner of the old Six Nations' Confederacy; restore the old customs and observances of the people; dispense with education, civilization and Christianity; and in short, become again what they were a century ago. A portion of the people sympathized with them in respect to Government and laws so strongly as to take sides with them, hoping, nevertheless, to retain the benefits of civilization, education and Christianity, after the revolution should be effected. A few of the brethren in the church co-operated with them on this ground, and others favored the holding of a Six Nations' Council, at which the old system should be thoroughly explained to the people, (many of whom had grown up in comparative ignorance of it,) without designing to commit themselves to the policy of the old Chief party. A council was called, and for three or four weeks the subject absorbed the attention of the people, to the exclusion of almost

every other; and during the winter it was evident that it prevented the cordial co-operation of brethren who should have improved the opportunity in hearty and unanimous efforts to build up the heavenly kingdom.

The ill health of the missionary, and of several among the most efficient members of the church, keeping them, in great measure, from active efforts; and the unusually bad condition of the roads, from rains and mud, are referred to as also interfering with efforts which it was designed to make, and our brother adds:

Thus in many respects there seemed to be providential hindrances in our way, preventing a successful result of labors. Taking these into consideration, we see abundant cause for gratitude that so much was accomplished; while at the same time, we would be humble and penitent that there should have been any necessity for such trials of our faith and patience.

*Good from Evil.*

It should be thankfully mentioned also, that the political excitement, instead of closing the door against us among the pagans, has rather served to open it more widely; and our meetings among them, though sometimes thinly attended, are evidently preparing the way for their reception of the gospel. The Lord makes the wrath of man to praise him, and it would not surprise us if, in the end, it should appear that this attempt to restore the preponderance of heathenism has done more to break up its cohesive force than all other causes put together. We are endeavoring to improve the opportunity thus afforded, by keeping up a weekly meeting Friday afternoons, and a preaching service Sabbath afternoons, in the school-house at Newtown, in the hope that God will ere long accompany his truth with the effi-

cacious energy of his Holy Spirit, and bring those dark minds to Jesus.

### *Schools—Social Progress.*

Our Sabbath school is flourishing, though not sufficiently provided with teachers. This, at present, seems to be the greatest impediment to its usefulness. The day schools continue to prosper, under the fostering care of the State and the persevering exertions of their efficient superintendent. The orphan asylum continues its good work, with an increased number under its charge. No special exertions have been made during the past year in the cause of temperance, yet the instances of drunkenness are perhaps less frequent than among an equal population in most of the surrounding towns.

In respect to industry and social progress, we are permitted to repeat the statements of previous reports. The gain is constant, becoming more and more evident, from year to year. The population is also increasing, the health of the people improving, and the proportion of deaths to the number of births diminishing, in a ratio which promises ere long to open the eyes of those who regard the extinction of the "doomed race" as a fixed fact, and discourage all efforts for their preservation. Should the present rate of increase continue, the place where the people dwell will ere long be too strait for them, and many will be obliged to sustain themselves by industrial occupations among the whites, for which they are becoming, continually, more and more fitted.

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### *Madura Mission.—India.*

LETTER FROM MR. TRACY, APRIL 27,  
1863.

MR. TRACY, the principal of the seminary at Pasumalie, writes now from the Pulney Hills. The term in the school closed the last of March, which has heretofore been the end of the seminary year; but for the convenience of the mission, it is hereafter to

close in September; classes graduating, and new classes being received, at that time. Little worthy of special note had occurred in the institution during the last six months. For a part of the time there was apparent want of religious feeling, and trying cases of misconduct occurred; yet, considering from whence the pupils came, there is "great reason for gratitude that the number of those who have fallen back into the pit has been so small." Towards the close of the term a better state of feeling prevailed, and six of the students had been received to the church. Mr. Tracy mentions some things which serve to indicate that the hold of heathenism upon the people is loosening.

### *Diminished Zeal in the Service of Idols.*

Our distribution of Scriptures and tracts, through the instrumentality of the students, has been less, for various reasons, than formerly; but their weekly visits to the villages are continued, and I trust the cause of God is promoted by their conversations with the people.

At the recent annual festival of Se-cundermalie, larger numbers than usual were present, owing, probably, to the abundant harvest just gathered in; but a most willing disposition to listen to the truth was manifested by the people present, and every thing in the form of a book or tract which we had to dispose of, was given away or sold. Much difficulty was found in drawing the idol-car, many of the people saying that it was not their concern, but that of the brahmins, who might draw it themselves if they chose. This indifference was openly attributed to the diffusion of Christian truth; and once or twice our students were requested, by the manager of the temple, to leave the vicinity of the car, as by their distribution of books, and conversation with the people, they hindered its being drawn. More than twice the usual time was consumed in bringing the car to its accustomed standing-place, and then it was accomplished only by hiring men from the village to do the work. Previous to the festival, the manager, who is also manager of the large temple in Madura, and who is



not a brahmin, proposed that the car should be reduced in size, that it might be drawn with more facility; but the brahmins refused, and the result was as I have stated.

### *Dissensions among the People.*

A violent feud has for some time existed between the manager and the brahmins of the temples under his superintendence, as the former has filled up many of the responsible offices of the temples with persons who are not brahmins. He says the brahmins are not trustworthy; and on one occasion he went so far as to say, in the presence of several of our seminary teachers, that they were mere interlopers, and had no right to perform the religious ceremonies of the temples, which duty properly appertained to priests, chosen from the other high castes. Thus the house is divided against itself; may this prove to be a prelude to its speedy and utter downfall.

This manager of the temple is a man of intelligence, and of an inquiring mind. He has read some of our Christian books, and is now, I am told, engaged in reading the Bible, the source of all true spiritual light. I do not attach too much importance to this, but I do pray that the Holy Spirit may enlighten the mind and renew the heart of this influential man, through the power of the truth.

I may add, as another sign of the times, that the heathen shanars, from which caste so many of the Tinnevely Christians have come, are now much excited in regard to their religious rights, particularly that of entering the temples as far as the higher castes do. They have often expended considerable sums of money in enlarging and beautifying these temples, yet, strange as it may seem, they have not been allowed to enter even those parts of the buildings which are open to other castes, even to the despised Pariahs. They now claim the right of going where any

person of good caste can go. The manager seems inclined to yield to their claim, as a matter of simple justice, but the brahmins hotly oppose any such innovation upon previous custom. The shanars say they will carry their point, and threaten, if they do not, that they will cast the brahmins overboard and set up for themselves, or go over in a body to Christianity. Whether any thing of importance will result from this excitement it is too soon to predict; but whatever tends to loosen the bonds in which the brahmins hold the people, and to lessen the veneration with which they have been regarded, must be favorable to the progress of the gospel, and therein we do and will rejoice. O that the Lord would come, and work speedily, with his almighty power, to redeem this perishing people to himself.

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## Western Turkey Mission.

### ANNUAL MEETING.

THIS mission held its annual meeting at Constantinople, commencing on the 18th and closing on the 30th of May. Besides the delegates from different stations, and some other members of the mission, there were present Dr. Wood, Secretary of the Board from New York,—whose presence “was to all a source of much gratification and profit,”—Dr. Goodale, delegate from the mission to Central Turkey; and Drs. Hamlin and Schaufliker, Rev. I. G. Bliss, agent of the American Bible Society, and Mr. Henry A. Schaufliker, who were invited to sit as corresponding members. Several subjects of much importance received attention and were more or less thoroughly discussed. Some of these presented serious difficulties, and there were of course different views, but the general letter states that the Lord granted an unusual degree of unanimity and much spiritual enjoyment. The present aspect of the work, as indicated by the reports of the several stations, is spoken of as encouraging. The need of more missionaries was greatly felt, and an urgent appeal is made for several new men, to occupy specified and important positions.

By unanimous vote, the female boarding school (formerly at Hasskeuy) was located at Marsovan, and Mr. Dodd was requested to remove from Smyrna to that place, to take the

superintendence of the institution. It was also decided, after full discussion, to open a theological school at the same place as soon as may be; or, in other words, to recommence what has been the Bebek seminary, in a somewhat modified form, at Marsovan; and the Prudential Committee is requested to send out a man to take charge of it with no unnecessary delay.

### STATION REPORTS.

#### Constantinople.

MR. E. E. BLISS left this station soon after the meeting of the mission in 1862, on a necessary visit to the United States, and Mr. Riggs was also constrained to leave in the autumn, going to Egypt, and then to Central and Eastern Turkey, seeking for himself and his family, the restoration of health. Mr. Goodell finished the revision of his translation of the Scriptures into Armeno-Turkish, early in the present year, and, though feeling the infirmities of age, has resumed more fully the direct work of preaching.

Many and great obstacles, it is said, oppose the progress of the gospel work at the capital, one of the most serious of which is found in the divisions existing among the Protestants, two parties having been long striving for control in the Protestant civil community. The strife has been bitter of late, and bankers and leading men among the old Armenians point to it and say: "We told you that, in a few years, this new nation would be as bad as the others." Again, there are found among the professed Protestants, men fond of disputation, who think more highly of themselves than they ought to think, some of whom were once employed in mission service, but proving unworthy have been dismissed, and who are ever ready to find fault with the missionaries and do what they can to shake the confidence of others in them. Yet the vigorous prosecution of the work at Constantinople is felt to be essential to success in other portions of the empire, and the present missionary force there, it is said, "is not adequate to the great amount of labor to be performed."

The missionary work in the city proper has been mainly under the care of Mr. Trowbridge. "In preaching, much assistance has been rendered by brethren not now members of the mission. At Balat, the preaching has been done by Messrs. Pettibone, Hamlin, Bliss and Goodell." "Messrs. Goodell and Bliss have shared between them the care of the church and congregation at Hasskey." Dr. Schauffler has sustained an English service at Bebek, and during most of the year

Dr. Hamlin has also had a service there in Armenian. The Turkish department of operations has been still under the care of Mr. Herrick, who has devoted much of his time to the preparation of works for the press. He has held a regular service for Mohammedans at his house on every Sabbath morning, attended by from eight to ten Turks and by a larger number of Protestant Armenians. There has also been, of late, a meeting for Mohammedans on Friday of each week. The brethren urge the speedy sending of another missionary to aid Mr. Herrick. Many things indicate a waking up of the Turkish mind to feel "at least the advantages of the literature, the science and the arts of Christian Europe." Rev. I. G. Bliss, agent of the American Bible Society, has kindly taken upon himself the whole care of the book department of the mission work at the capital, and under his good management 558 Turkish liras were received for books sold during the year, [\$2,232]—much more than has been received in like periods heretofore.

At the commencement of the year, the little church at Hasskey had become greatly reduced in numbers and means, by reason of deaths and removals; the suspension of the female boarding school seriously diminished the small congregation; the place of meeting was incommodious and insalubrious, and the time for which it was rented was about to expire; and Mr. Riggs, who had been the acting pastor of the church, was obliged ere long to leave. The Protestants had begun to build a church, but funds having failed the work had ceased. The walls were up and the frame covered, and as the best thing that could be done, a room was finished by the mission in the basement, to be occupied for three years. Services were first held in this room in July, Mr. Bliss, of the Bible Society, engaging to see the pulpit supplied with Armenian preaching in the morning, while Mr. Goodell was to preach in Turkish in the afternoon. The congregation soon began to improve, and during the week of prayer, in January, considerable interest seemed to be awakened among the members of the church. This has continued, meetings having been held on two evenings of each week since that time. Appearances are thus more hopeful than they were.

At Rodosto, the only out-station connected with Constantinople, a new place of worship has been opened, and a flourishing school, and the work is represented as in a promising condition, under the care of the native pastor.

## Smyrna.

The report of this station speaks of spiritual coldness among the people. One member of the church has been suspended. The preaching has been sustained as usual, (though one of the two mission families has been absent from the station about three months,) and Thyatira, Aidin and Voorla have each been visited twice, on mission tours. At the out-station *Thyatira*, also, there has been 'too much coldness and little apparent progress.' One member has been cut off from the church. The native preacher teaches a school, with a prospect of an increase of scholars from without the Protestant community. At *Aidin* the state of things is encouraging, though the church has sustained a serious loss in the death of one of its members,—the head of a family,—and the consequent removal of the family from the place. The native pastor and his wife give great satisfaction and have much influence for good. A helper was stationed at *Magnesia* a part of the year, but was obliged to leave on account of ill health. "There is much encouragement to continue labor there."

## Nicomedia.

The field connected with Nicomedia,—reduced by setting off a portion of it to the Broosa station,—now contains, within a circle of fifty miles, about 300,000 souls, of whom about 100,000 are Armenians. There are five out-stations, yet two of these are without any regular supply. There are five book-stalls, from which, during the year, 3,748 piasters' worth of books were sold. No additions have been received to the church at Nicomedia, but there has been commendable advance in the direction of self-support.

At *Baghchejuk*, the pastor, "after laboring for two years, with great zeal, for the peace of the church, became discouraged and resigned in April." A pastor was ordained at *Adabazar*, September 20. During the year, ten persons were received to the church there. "The obligations assumed by the people, nearly two years ago, to support their own gospel institutions, have been promptly and cheerfully met."

During a part of the year there were in Nicomedia, four small schools for girls, taught by graduates from the mission boarding school, and another graduate has been successful in the management and instruction of a mixed school at *Baghchejuk*. All these schools are self-supporting. "Frequent tours have been made, and every part of the field visited repeatedly, not without encouragement."

## Broosa.

This station, formed out of the Southern part of the Nicomedia field, together with Broosa, Banderma, and the adjacent region, has been occupied since July, 1862, by Mr. Greene. During the nine months since that time, embraced in the report, the tours of the missionary had occupied 69 days, and those of helpers, 123 days. Within the field there are, not including the city of Broosa, "thirty towns and cities, containing over 50,000 Armenians, and three exclusively Greek towns," which demand attention from the missionary. Thirteen of these places contain enlightened Protestants, and in several others there are persons who read the Protestant translations of the Bible. In all, in the field, there are 262 registered Protestants, and three organized churches, with 64 members. About \$400 were contributed by these Protestants for religious and benevolent purposes during the year 1862.

The care of the church at Broosa was committed to a native pastor in 1851. In August, 1862, the pastor left; another has since been called, the condition of both church and community has improved, and much progress has been made by the Protestants towards defraying all the expenses of their own institutions. The church numbers 46. The Protestants have had their own business in their own hands, and have themselves made all arrangements with preacher and teacher. In January a number of the brethren organized a Missionary Society, and now support one of their own number as city missionary, at an expense of about seven dollars per month.

## Out-stations.

At *Biljick* there has been special encouragement during the year. The church, formed in 1857, with five members, now numbers eleven, and the Protestant community has increased to more than 30. The native preacher at *Banderma* was absent during most of the winter, owing to ill health, but has returned, and is applying himself with new zeal to the duties of his calling. A convenient house for the preacher, and a place for public worship, have been fitted up by the brethren. The church, organized in 1861, numbers 11 members. At *Demirdash*, a large Greek village, mostly through the influence of a persecuted Protestant shoemaker, who fled there several years ago, there is now a Protestant community of about 30, "great and small," and a preacher, who is also teacher of a school, has been laboring there the past year, with the prospect of doing

much good by his school, as well as by the preaching of the gospel.

*Moohalitch*, a town of about 900 houses, has received light from a member of the Broosa church, who was sent there on Government business two years ago, and now remains as a mission helper. There are seven "enlightened and fervent Protestant brethren" now in the place, who have stood firm under "no slight persecution."

At *Angora*, notwithstanding bitter opposition from Papal Armenians, a few are steadfast, and were recently greatly rejoiced at being permitted, by the officers of the Pasha, to be enrolled as Protestants. Several other places are mentioned which have been visited by the missionary or helpers, and present more or less promising fields for effort.

#### Sivas.

Sickness in the mission families has interrupted labor at Sivas more than in any previous year, and a quarrel of some ten years' standing, revived and continued among the Protestants, for the greater part of the year, has been a great obstacle in the way of success. A reconciliation seems now to have been effected. Coldness and unkind feelings towards the missionaries, on the part of some, have been a source of much trial. Yet the attendance on the Sabbath morning service has been much as before—about 50; and the Sabbath school, reorganized and more interesting, numbers 80, and takes the place of the afternoon service. Only one member has been added to the church by profession, and one has died, leaving the number 15. There are 15 pupils in the day school.

On mission tours during the year, the missionaries, always accompanied by a native helper, have spent fifty-four days. The time spent by a helper alone has been four and a half months. "We now find some to welcome us," it is reported, "in every village." The station has employed six helpers, but "the native agency needs reinforcement." The sales of books have been more than double those of any previous year. Dr. West has had many patients, with much opportunity for imparting religious instruction, in connection with the medical dispensary, and has still six medical students under his instruction. Five of these are now Protestants, and two, it is hoped, are pious men.

#### Out-stations.

At *Tocat*, seven members have been excommunicated from the church, which now numbers 23. The native preacher sent from

Sivas, is very acceptable, and will probably receive a call to become the pastor. "This church and community seem to be in a better state than they were a year ago." The Sabbath congregation numbers about 30, and the day school is flourishing, with 40 pupils. The sale of books has much increased of late. *Gurun* is one of the largest and most important out-stations, where "in proportion to the labor expended, there has been more progress than at any other place in the field." The Protestant community numbers 51; the school, 15. *Zara* has seven Protestant families, making a community of 25, but for want of a suitable man to send, it has been without a helper for the year. The missionaries have visited the place frequently, the people meet every Sabbath for reading the Scriptures and prayer, and the chapel, which they were building, was nearly ready for use when the report was written. *Karahissar*, a flourishing town on the Pontus, the natural centre of a large number of villages, has been occupied by a good helper and his wife since September, 1862. There has been much opposition, but labor, it is believed, has not been in vain, and the field is regarded as quite important.

#### Cesarea.

At this station the year has been one of general prosperity. The work of the Papists, who were there in force at the commencement of the year, seems to be retrograde. The Protestant native preacher has the confidence and respect of the people, and his influence is excellent. There have been several additions to the Protestant community, yet so many have removed to other places that the congregation is hardly increased and the strength of the community seems rather diminished. Sixteen members have been received to the church, which now numbers 72, but 20 are absent from Cesarea. The school has increased from 25 to 90 pupils, and the people have erected for it "a nice stone building," which "not only affords a good school room, but is also a fine place for the weekly lectures and other meetings."

At the *Yozgat* out-station, progress has been more rapid than at Cesarea. The Protestant community numbered, in December, 123, but of late "a spirit of jealousy has sprung up, and is doing much to hinder the good work." "The people have done well for the support of their own institutions," and "the school has enjoyed a prosperity never known before." It had increased to 110 in January, when, by earnest effort on the part of opposers, 40 or 50 were driven away. But



the number continued to be as many as 60, and by the first of May last had again risen to 98. Eight members have been added to the church. *Moonjasoon* is still "one of the most interesting out-stations," and the school is larger than ever before. At *Germir* the school has now 32 pupils, and for some months has experienced no opposition. In *Everek* the work makes no progress. *Nigdeh* is expected to be taken in charge by the Central Turkey mission. "Instead of being abandoned, it should be more efficiently occupied." "The work in *Gemerek* has continued to be very encouraging throughout the year." In the winter, when the people had leisure, the room of the helper was thronged night and day. A school, opened in November, has 15 pupils, but the helper has too little time to devote to it. At *Sungurlu*, where, a few years since, there was some encouragement among the Armenian Gypsies, there is less of promise. "With the exception of a very few upon whom the truth seems to have made a salutary impression, the Gypsies have drawn off." The helpers at *Saru Hamzalu* and *Ingirle* seem to be usefully employed.

The importance of touring through the whole field is spoken of as more and more evident, and in this work some of the helpers have been very efficient and useful. The average attendance on Sabbath services, at all the preaching places of this station, has increased during the year from 309 to 409; the whole number of Protestants in the field from 380 to 479; the number of pupils in the schools from 123 to 251; and the contributions, for different purposes, from 3,631 piasters to 7,310.

#### Marsovan.

The report of this station says: "The following statements indicate the development of the work mainly within a period of less than three years. One missionary, one native preacher, one male and three female teachers, and five uneducated native helpers, comprise the force employed. There are seven out-stations, (no two of which are at a distance of less than twenty-five miles from each other,) six schools, an evening school for artisans who cannot afford to study by day, and three depositories for Bibles and tracts, which supply smaller depositories in the surrounding districts. About 20 women also receive lessons daily at their homes.

"During the past year our work has been peculiarly delightful. We felt that God was with us and was crowning the year with his goodness. In Marsovan, and in some of the

out-stations, there has been unusual attention to divine things, a growing zeal for knowledge, and a growing *missionary spirit*. The meetings have generally been sustained with interest, and in the inquiry meeting, young converts have wept and prayed and rejoiced together. Three persons have been admitted to the church, and of others we have hope. One, a young woman belonging to a wealthy Armenian family, is prevented by a fanatical husband from celebrating the Saviour's death, though the evidence of her conversion is remarkably clear. Her conviction of sin was deep and long, and now her joy in Christ is like a fountain. She stripped the wreath of gold from her brow and distributed it to the poor, and bought books for poor school children. She goes about doing good, but for a long time she could come to our meetings only at the price of great suffering."

The Protestants are advancing in effort for the support of their own institutions, and some are manifesting a very commendable zeal in carrying the gospel to surrounding villages; leaving their shops for days at a time to engage in this work, without expecting or receiving pecuniary recompense. The Sabbath school embraces the entire congregation, numbering from 100 to 150.

Changes have been made in the day schools, transferring the smaller children to district schools, while the missionaries themselves aid the native teacher in instructing others in the higher branches; thus aiming to fit young men for a theological course "while they reside at their own homes." Twenty-five pupils are thus instructed, and a high school for girls, conducted on a similar plan, numbers 26; pupils from abroad being boarded among the people, at the expense of their friends. The report says: "It is a cheering spectacle in this country, to see girls and young women belonging to Armenian families of wealth and honor, breaking through the barriers of custom which have so long enslaved the female sex, and coming to sit at the feet of a young teacher, in an unfurnished and unattractive school-room, that they may learn to read and understand the word of God; and then, as they return at night, dropping in to give a lesson to some less enlightened neighbor."

Miss M. A. West, who has been most of the year at Marsovan, has assisted in the care of the schools.

The heaviest part of the work, it is said, relates to the out-stations, but the details would not be of special interest to the readers of the Herald. "In *Iladik* the beginning of a gospel work has been made by a shoemaker

from the church in Marsovan. Taking a sack of Bibles, and another of shoes, he would expose them together for sale during Saturday, (the market day,) and then preach and pray with as many persons as he could collect in a coffee shop, on the Sabbath. This work he continued without compensation, going and returning twenty-five miles, through deep snow, in the most severe winter weather. The opposition and scorn which he at first encountered were soon withdrawn, and an attentive audience of from 10 to 20 souls heard the word gladly."

#### Adrianople.

The report of this station refers to the murder of Mr. Meriam as having probably done more towards spreading abroad the truth than he could have done had he lived, while the execution of three of his murderers, and the violent death of the other two, have impressed all minds as an instance of signal divine retribution, and have done much to put a stop to the brigandage which was so prevalent. There has been a marked change for the better in public sentiment towards American missionaries, among various classes of the people, so that now "a great door and effectual" seems opened. One of the missionaries, Mr. Morse, left this place in September, 1862, to occupy a new station at Sophia. The Sabbath services have been attended by about thirty-five persons on the average, and a weekly Bible class by not far from twenty. Many callers have occupied a large part of the time of the single missionary, who has needed help.

#### Philippopolis.

The year at this station "has been one marked by the blessing of God upon the mission work, and by sustaining grace amid severe bereavements, in the sudden removal of associates by the hand of violence." The average attendance on Sabbath preaching has been but about 12, and at the Sabbath school, 8. An informal Sabbath evening service has brought in many young men who would not attend during the day. "An increasing degree of cordiality [towards the missionary] has been shown by individuals of different nationalities, and prejudices against Protestantism are rapidly breaking down;" but "the Bulgarians still manifest little readiness to take the Bible as God's word, and to seek salvation through the Redeemer." "The desire to be known as a distinct nation seems, especially among the educated classes, so to fill the vision as to shut out everything divine." The conduct of the young men in

the school has been such as to encourage hope that some of them have experienced the renewing work of the Spirit. They have been employed as colporters, at times, and with one exception proved themselves trustworthy. They sold 652 volumes, mostly of the Scriptures, had no fear of being called "Protestants," but felt it an honor, and "seemed to labor sincerely, and according to their ability," though in some cases meeting much opposition.

Owing to the circumstances of the station, no efforts have been made to increase the school. The number of pupils is seven. Charts, globes, apparatus, and especially a more suitable building, are needed. The missionary has recently been called to make journeys and tours, to a total extent of more than 900 miles, "which have been accomplished with safety and comfort." In April and May he visited 25 towns and villages around Philippopolis, accompanied, a part of the time, by one of the pupils, and speaks of the following facts as impressed upon his mind: (1.) The field is extensive. (2.) The condition of the Bulgarians, political, moral, and intellectual, is improving, though the starting point was a low one. They are much oppressed and very poor. (3.) There has been a gradual yet great change of feeling towards the missionary and his work, affording him much greater facility than heretofore for free intercourse with the people and for personal religious conversation. (4.) The native agency is of much importance.

#### Eski Zagra.

No spiritual awakening can be reported at this station, but there are "more facts than usual of a hopeful character." The attendance upon Sabbath services, though still very small, has been larger than in any previous year; "a vast amount of prejudice has been lived down, and the way thus prepared for future usefulness;" and an Armenian colporter has been quite successful in his work. From the first of October, 1862, to the time of reporting, (in May,) he had visited 163 towns and villages, and had sold books to the amount of 9,500 piasters. "There is reason to believe that, to some extent, the Bulgarians are beginning to search the Scriptures." The school for girls, for which a teacher was asked and had been sent out from America, has been successfully commenced by a young woman, a Bohemian Catholic by birth, who had been for some time in the family of Mr. Clarke at Philippopolis, where she was admitted to the church, giving, apparently, good evidence of piety. She opened the

school on the 1st of January last. After a few weeks it was suspended, in consequence of false reports and opposition, but was again opened in March, and when the report was made, numbered 20 pupils, was patronized by several of the most influential families, and was regarded with increasing favor by the better class of citizens. The speedy arrival of the teacher from America was earnestly desired.

#### Sophia.

In accordance with action taken by the mission at the annual meeting in 1862, Mr. and Mrs. Morse removed from Adrianople to Sophia, where they arrived October 10. They were joined in December, by Mr. and Mrs. Haskell, new laborers from the United States. Sophia, situated upon an extensive plain, has a population of about 30,000, one-third of whom are Bulgarians. In past years, Turkish soldiers have been extensively quartered upon the inhabitants, which has kept them poor, and the city has generally a mean appearance; but the Bulgarian portion of it is now rapidly improving. The missionaries have met with encouragement in their work, to some extent, among individuals who have the Scriptures, are dissatisfied with their old religion, and seem more or less prepared to receive a better faith. At *Samokave*, "a beautiful town, nine hours south-east of Sophia, with a population of 15,000, of whom probably 10,000 are Bulgarians, the work has opened with encouraging indications." Many books have been sold there, some persons have been anathematized because they are Protestants, one of Mr. Clarke's students, (from Philippopolis,) has been stoned, and another man and his family have suffered severe persecution. A few others call themselves Protestants, and still others are known to sympathize with them.

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### Central Turkey.

#### A D A N A.

LETTER FROM MR. GOSS, JUNE 4, 1863.

THE arrangement of the mission for the removal of Mr. Goss to Adana, has been already referred to in the pages of the Herald. This is his first letter from his new field, and the fact reported, that pastors have now been ordained at that station and its out-station, affords new ground for the hope that he will find it a field of much usefulness.

At our last meeting in Aintab, it was proposed that I take up my residence in

Adana. I was happily situated in Oorfa, and enjoyed the work there too much to leave it without strong reasons; yet, in view of the fact that this field was without any missionary, I willingly accepted the proposition of the brethren. And since coming here, instead of regret, there has been occasion for joy. Here the work is fresh, no missionary having ever resided at the place save the lamented Mr. Coffing, for about six months; and the present condition and future prospects of the work are encouraging.

#### Pastors Ordained at Adana and Tarsus.

May 14th and 17th were happy days for us, for on those days pastors were given to the churches in Adana and Tarsus. Astronomers watch with interest for the return of comets which appear only once in centuries. May we not suppose that the inhabitants of heaven had been looking forward to the time when churches and pastors, like those in Apostolic days, should again appear on the plains of Cilicia? Perhaps those pure spirits experienced, last month, a joy far higher than our own. The friends of Christ at home, too, will be glad to participate in the songs of gratitude and praise which we feel it a privilege to offer.

#### The Services at Adana.

Adana being quite isolated, and distant from the other stations, and the friends from abroad whom we invited, only Mr. Schneider, from Aintab, found it convenient to be present. Rev. M. Garabed, a native of this place, was ordained over the church here, and in several respects, his ordination was specially gratifying. His call, from both the church and congregation, was unanimous; he accepted it with a hearty good will; his examination, in the presence of a respectable audience, continued about two hours, and showed a thoughtful acquaintance with the fundamental doctrines of the Bible, and corroborated the favorable testimony re-

specting him, of his teacher at Aintab; his relation of Christian experience was highly satisfactory, giving evidence of an experimental acquaintance with a corrupt heart, and the joy springing from pardon and communion with God, through our Lord Jesus Christ; the sermon of Dr. Schneider, showing Christ to be the "foundation and corner-stone" of religion, was very appropriate; a wakeful attention was proof of real interest in the exercises on the part of the audience; and after the benediction by the new pastor, the brethren assembled around their newly appointed shepherd, and, taking him by the hand, or throwing their arms around his neck, prayed for God's blessing upon him, thus furnishing fresh evidence of their mutual love. We cannot doubt that this evangelical relation, formed under such favorable auspices, will receive the divine blessing, and be the means of lasting good to this city.

#### *Armenian Ordinations.*

That you may better appreciate the impression made upon the people here by an evangelical ordination, let me describe briefly an ordination in the Armenian church. In the first place, the exercises are all performed in an unknown tongue—the old Armenian. The Bishop sits at one end of the church, the candidate for ordination enters the other, walking on his knees, and thus proceeds to the altar. The skirt of the Bishop is thrown over his head and the examination begins; but the candidate has little part in it. The Bishop asks a few general questions which are answered by a third person, either priest or deacon. They are such as these. "Does this man understand the Scriptures?" "Is he the child of a lawful marriage?" &c. An affirmative reply is given, when perhaps the man cannot read, and has never had a Bible in his hands. The candidate is then asked if he is a disciple—not of Christ, but of certain church fathers. He says, Yes,

Also, if he will pronounce the "Anathema maranatha" upon all heretics. Of course he is willing. Then Arians, Nestorians, and other heretical sects are mentioned, and the sweeping question is put—"Will you pronounce all accursed who do not acknowledge Mary to be the mother of God?" The candidate repeats the names of these sects and curses them all. Then follows the rebaptism with the sacred oil, according to the Armenian custom with infants. These exercises being closed, the hands of the new priest are bound together and oiled, and he is made to stand outside of the church, when the congregation come, and kissing his hands, put their *paras* on a plate which is on a stand near by to receive them. The priest is then imprisoned forty days in the church, with the sleeves of his robe and his trowsers sewed close to his limbs, and forbidden to give his body comfort by so much as brushing off a flea or fly, or touching it for the purpose of quieting any unpleasant sensation. He cannot change his clothes during the whole time, and his food is of the coarsest quality. His wife passes through a similar ordeal in her own house. When the forty days are ended, the congregation assembles. The priest, for the first time in public, reads the Testament over the head of his wife; but she is on no account to hear a word, for if she does she will die. Cotton is therefore stuffed into her ears, and she places her hands over them, to prevent the entrance of any sound. But I will not weary you longer with an account of such senseless ceremonies. These, and many other like directions are found compiled with the liturgy of the Armenian church. This much will suffice to show that the exercises at our ordination must have appeared exceedingly rational and appropriate to all present.

The man installed at Tarsus on the 17th, Rev. Dolman Ogloo Adadour, was ordained at Adana, as an evangelist, about seven years ago.



## ANTIOCH.

LETTER FROM MR. MORGAN, JUNE 7,  
1863.

*Other Ordinations.*

THE general letter from this mission, published in July, stated that the churches of Adana, Bitias, and Antioch were waiting to have pastors ordained, while several others were ready to call and settle pastors as soon as the right men could be found. It is gratifying to learn, that already ordinations have taken place at these three, and also at one of the other places.

Mr. Morgan writes from Kessab, that on the 20th of May he met Messrs. Schneider and Goss at Antioch, and the next day the candidate for the pastorate there, Baron Polat Sarkis, was examined. He writes:

The examination was conducted in the presence of our little church and congregation, with a number of friendly Armenians and Greeks, and was well sustained. Perhaps, in thoroughness, it did not come up to the standard in American Presbyteries and Associations, but it produced a profound impression on some Greeks present. They said: "If our priests were compelled to pass such an ordeal, they would turn about and run away; saying, 'Take your church and your priestly office; let them be yours; we don't need them at all.'"

The ordination took place on Friday, the 22d, and on Saturday, the missionaries went to Bitias, where the candidate for the pastoral office sustained a very satisfactory examination in the evening, the congregation giving most earnest and interested attention. The ordination services were on the Sabbath, the right hand of fellowship being given in a very touching manner by Baron Sarkis, the newly ordained Antioch pastor. After the third

service, a meeting of the church was held, at which appropriate remarks were made by the missionaries and pastors, and then brethren of the church expressed their thanks for the blessings of the day. "The effect of all upon the minds of the young pastors was most striking. Their hearts seemed overflowing with love and gratitude." Mr. Morgan writes:

Both Mr. Schneider and Mr. Goss were, I think, deeply impressed with the appropriateness of the settlement of these young men over the two churches. My own previous correspondence is testimony to my convictions, in this respect. I have high hope of good results from these new relations. A note since received from the pastor at Bitias, says: "I greatly rejoice at my having become pastor of this people. You know that to conduct a current of water from one place to another they make use of troughs. Now in order that the mutual love of me and this people might be increased, this relation has been formed between us, like a trough for our love to flow through. If you had asked me before, if I loved the Bitias people, I should have said, yes; but now I see that I did not love them at that time. I hope that I do now. This tender bond has greatly affected both me and the people." I surely need not bespeak the prayers of Christians in America, that these hopes may not be disappointed. I trust you will also see, in these ordinations and those in the Adana field, and others already or soon to be accomplished, an evidence that we of this mission have "a settled purpose to assign the native churches to the care of a native ministry."

## PROCEEDINGS OF OTHER SOCIETIES.

## (ENGLISH) CHURCH MISSIONARY SOCIETY.

THE following extracts are from the Report presented at the last annual meeting of this Society, held at Exeter Hall, May 5, 1863.

*Financial Statement.*

## INCOME.

|                                                                     |          |    |    |
|---------------------------------------------------------------------|----------|----|----|
| <i>General Fund</i> — Associations, Benefactions, Legacies, &c. . . | £127,309 | 4  | 0  |
| <i>Fund for Disabled Missionaries, &amp;c.</i> . . . . .            | 1,731    | 14 | 6  |
| Total Ordinary Income, . . .                                        | £129,040 | 18 | 6  |
| <i>Special Fund for India,</i> . . .                                | 2,177    | 4  | 11 |
| Total received at home, . . .                                       | £131,218 | 3  | 5  |

|                                                            |          |    |   |
|------------------------------------------------------------|----------|----|---|
| EXPENDITURE, . . . . .                                     | £136,252 | 10 | 3 |
| On account of expenditure charg'd to India Fund, . . . . . | 6,200    | 0  | 0 |
|                                                            | £142,452 | 10 | 3 |

|                                    |          |    |   |
|------------------------------------|----------|----|---|
| Ordinary Income of the year, . . . | £129,040 | 18 | 6 |
| Surplus, 1861-62, . . .            | 4,947    | 7  | 1 |
|                                    | £133,988 | 5  | 7 |
| Ordinary Expenditure, . . .        | 136,252  | 10 | 3 |
| Deficit, 1862-63, . . .            | £2,264   | 4  | 8 |

The Local Funds raised in the missions, and expended there upon the operations of the Society, but independently of the General Fund, are not included in the foregoing statement. They amount to about 20,000*l.*; making a grand total, from all sources, of 151,218*l.*

*Extracts from the Report.*

In the last Annual Report the Committee had the satisfaction of announcing a balance in hand of nearly 5,000*l.* At the same time they warned their friends that the expenditure of that year had been, from exceptional causes, below the average, and that the balance could not be regarded as an available sum until it should be ascertained that these exceptional causes did not involve an additional expenditure in the following year.

This caution was not unnecessary, for, in the year just closed, the income has fallen below, and the expenditure has risen above, those of the preceding year.

The total ordinary income has been 129,040*l.*, which is 7,857*l.* below that of the preceding year. This deficiency has arisen from a falling off, partly in legacies, and partly in the sums received from Associations. The deficiency from Associations, the main sinews of the Society, is 5,600*l.* But yet the Committee cannot complain or be discouraged at this

result, in a year of such unexampled distress in many parts of the country, and of such noble efforts to relieve it in all parts.

The special fund for India has received during the year an increase of 2,177*l.* The total income, therefore, from all sources, may be stated as 131,217*l.*, besides about 20,000*l.* received and expended in the mission field.

The expenditure of the year from the general fund, after deducting special grants from the Indian fund, has been 136,400*l.*, which has not only absorbed the balance in hand at the commencement of the year, but has left a balance against the Society of 2,413*l.*

*Conclusion of the Report.*

With divine encouragements to an onward progress, feelings of humiliation are mixed with those of joy, when the Committee revert to the facts of a diminished income and a diminished staff of European laborers. Long has the Church put up the cry, "Awake, awake, O arm of the Lord!" and now the Prophet's reply comes home to us, "Awake, awake, O Jerusalem!" Surely the spirit of slumber is upon us if our hearts are not stirred by the proofs which the missionary fields afford that the Lord has gone out before us,—that He has made bare his arm in the sight of the heathen,—that a great crisis is drawing near, especially in the empire of British India. For the pecuniary means necessary to support a greatly increased band of missionary laborers, the Committee confidently rely upon their friends, who have never yet seen the Church Missionary Society in straits for funds without lifting her up to a higher position than ever.

It is therefore for MEN that the Committee make their chief appeal at this Anniversary. They need an increased supply of students for our Islington Training College; they need young clergymen or students from the Universities, who are prepared at once to go forth with the advantage of a complete education, or the weight of a few years' experience in the ministry; they need men of educational power to guide and instruct the promising native students in Africa, India, and China, whose awakened intellects, feeling their way through two vast regions of thought, the native and the European, need and invite as guides, men of discernment—men who can grasp the idea of the education of a nation, adapted to its own national habits, and to the special mental endow-

ments which God has bestowed upon each race of man.

Upon young men who feel their obligation to the Saviour of the world, the Committee would put the solemn question, Why should not you go? The command is universal to all who have no providential hindrance, Go ye. Why should not you go?

But words and arguments from a Missionary Committee may seem words of course, and carry little weight. They abstain, therefore, from this style of address, and point to facts—to great facts, which their very position as a Missionary Committee enables and emboldens them to make known. There, and there, and there the Lord is calling, and the work is waiting for laborers.

There, in South India, an Evangelist, blessed with large successes, invites his brethren to come and fill their bosoms, as his is filled, with ripe sheaves. There, in China, a noble-hearted brother, who has sacrificed all at home to obey the call of Christ, is fainting for want of help. There, at Peshawur, two missionaries have fallen at their post in the van of the battlefield, in the prime of their days; and the statesman and the soldier, and the brethren in the ministry, as they stood beside the graves, sent a message to the Committee of this Society, which had the honor of sending out two faithful men; and the Committee have reserved, for their concluding appeal, the words of that message.

“The Peshawur Committee desire to draw attention to the lives and deaths of these two missionaries, in the hope that the mercies and the faithfulness of God which were manifested to them may stimulate and encourage many others to devote themselves to that work for which they gave their lives. There was no fear of death in their last hours, no anxiety on behalf of themselves or others, no doubt of acceptance or of the forgiveness of their every sin, no regret that they had ever become missionaries. On the contrary, it will be heard with thankfulness that they were able to feel that calm, quiet assurance of faith and hope, which one of them appears to have received at the time when he first devoted himself to the missionary work, and which he considered to be one of the ten thousand blessings which fall especially to the missionary's lot. Even in the pangs of death he could thank God that he had been a missionary.

“The Peshawur Committee trust that instances like these will weigh much with those persons who are now balancing in their minds the question of going forth themselves as missionaries to the heathen, and that thus the death-beds of these two missionaries may prove the means, in God's hands, of the sending forth of many others.”

# (ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

THE *Wesleyan Missionary Notices*, for May, states:

The holy solemnities connected with the Anniversary of the Wesleyan-Methodist Missionary Society, have been celebrated with a high degree of comfort and success. The sermons preached before the Society by the Rev. William Arthur, A. M., by the Rev. Richard Roberts, by the President of the Conference, and by the Rev. John Stoughton, were each distinguished by an excellence peculiar to itself. Never before, perhaps, was there so large an attendance at the China Breakfast Meeting, as on the morning of Saturday, May 2. On Sunday, the 3d, the congregations of the principal Wesleyan chapels in London were delighted and edified by the ministrations of the eminent men who had engaged to take part in the Anniversary, and who, by a good Providence, were all enabled to fulfill their engagements; and on Monday, the meeting at Exeter Hall, was, as usual, very numerously attended. Thus, for seven successive days, the interests of the missions were the subject of the thoughts and prayers of the great body of the Methodist people in London, and of the numerous friends from the country who visited the metropolis to attend the several services.

## *Financial Statement.*

The receipts of the Society for the year ending 31st of December, 1862, have amounted to £141,638 17s. 1d., being more than the receipts reported in any former year, and exceeding those of the year 1861 by the sum of £4,357 2s. 6d. The particulars are as follows:

| HOME RECEIPTS.                                                                                  |  | £.      | s. | d. |
|-------------------------------------------------------------------------------------------------|--|---------|----|----|
| Mission-House and Home Districts, including England, Wales, Scotland, and Zetland, . . . . .    |  | 77,455  | 16 | 4  |
| Hibernian Missionary Society, (exclusive of Christmas Offerings, £1,578. 16s. 7d.) . . . . .    |  | 3,561   | 19 | 2  |
| Juvenile Christmas and New Year's Offerings, . . . . .                                          |  | 7,846   | 4  | 5  |
| Legacies, . . . . .                                                                             |  | 11,904  | 5  | 2  |
| Contributions for the Paris Chapel, Dividends on Property funded to secure Annuities, . . . . . |  | 2,784   | 11 | 10 |
| Interest on Centenary Grant, . . . . .                                                          |  | 960     | 15 | 10 |
| Annuity lapsed during the year, . . . . .                                                       |  | 450     | 0  | 0  |
|                                                                                                 |  | 250     | 0  | 0  |
| Total Home Receipts, . . . . .                                                                  |  | 105,213 | 12 | 9  |
| FOREIGN RECEIPTS.                                                                               |  |         |    |    |
| Affiliated Conferences and Mission Districts, 33,108 12 3                                       |  |         |    |    |
| Colonial Grants for Schools, . . . . .                                                          |  | 3,316   | 12 | 1  |
| Total Foreign Receipts, . . . . .                                                               |  | 36,425  | 4  | 4  |
| Total Receipts, Home & Foreign, £141,638 17 1                                                   |  |         |    |    |

On a comparison of this statement with that of the former year, it appears that there is a decrease in the ordinary receipts from the Home Districts, occasioned by the distress prevailing temporarily in Lancashire, and by the special efforts made for the relief of that distress. It is an occasion of joyful surprise, that in existing circumstances the contributions under this head should have suffered so little diminution, and of confident hope that, when the pressure occasioned by the war in America should be removed, the resources of the Society will be made more nearly commensurate with its opportunities of usefulness.

## PAYMENTS.

|                                                                                                       | £.       | s. | d. |
|-------------------------------------------------------------------------------------------------------|----------|----|----|
| General Expenditure, including the cost of the Canton Mission, and of the new Mission in Italy, . . . | 145,537  | 10 | 3  |
| Grant towards the erection of the Chapel in the Boulevard Malesherbes, in Paris, . . . . .            | 1,000    | 0  | 0  |
| Making a total of . . . . .                                                                           | £146,537 | 10 | 3  |

Being £4,898 more than the Receipts, which, added to £1,531 3s. 6d., the balance of last year, leaves an amount of £6,429 16s. 8d. due to the General Treasurers.

Twenty-nine missionaries and seven wives of missionaries were sent out during the year. Twelve missionaries and four wives of missionaries were removed by death. The following is a summary of the missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.

|                                                                                                                                            |        |
|--------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Central or Principal Stations called Circuits, . . . . .                                                                                   | 183    |
| Chapels and other Preaching-Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained, . . . . . | 1,210  |
| Ministers and Assistant Missionaries, including three Supernumeraries, . . . . .                                                           | 284    |
| Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c. . . . .                                                           | 784    |
| Unpaid Agents, as Sabbath-school Teachers, &c. . . . .                                                                                     | 3,987  |
| Full and accredited Church-Members, . . . . .                                                                                              | 67,668 |
| On trial for Church-Membership, . . . . .                                                                                                  | 4,546  |
| Scholars, deducting for those who attend both the Day and Sabbath-schools, . . . . .                                                       | 49,319 |
| Printing Establishments, . . . . .                                                                                                         | 5      |

## BERLIN MISSIONARY SOCIETY.

FROM the thirty-ninth annual report of this Society, it appears that its receipts, during 1862, amounted to 46,667 thalers. Of this sum, 2,850 thalers were contributed by the friends of missions residing in Berlin, the King having given 100 thalers, the Queen Dowager, 50, the Crown Prince, 5, the Crown Princess, 10, &c. The expendi-

tures amounted to 43,568 thalers. Among the items are the following:—The *personnel* of the Mission House, 2,943 thalers; support of pupils in the Mission House, 3,999 thalers; pensions, 600 thalers; cost of missionary publications, 2,727 thalers; cost of the missions, 28,607 thalers.

The subjoined table embodies the most important facts in regard to the operations of this Society—

| Stations.                      | Commencement. | Cong'n. | Comm'ts. |
|--------------------------------|---------------|---------|----------|
| <i>Cape Colony:</i>            |               |         |          |
| Amalienstein, . . . . .        | 1856          | 476     | 249      |
| Lady Smith, . . . . .          | 1857          | 40      | 38       |
| Anhalt Schmidt, . . . . .      | 1860          | 45      | 30       |
| <i>British Kaffraria:</i>      |               |         |          |
| Bethel, . . . . .              | 1837          | 70      | 50       |
| Wartburg, . . . . .            | 1855          | 49      | 25       |
| Petersberg, . . . . .          | 1857          | 43      | 24       |
| <i>Orange Free State:</i>      |               |         |          |
| Bethany, . . . . .             | 1834          | 175     | 100      |
| Paardekuil, . . . . .          | 1860          |         |          |
| Pniel, . . . . .               | 1847          | 120     | 40       |
| <i>Natal Colony:</i>           |               |         |          |
| Emmaus, . . . . .              | 1847          | 30      | 10       |
| Christienburg, . . . . .       | 1854          | 120     | 72       |
| Stendal, . . . . .             | 1860          | 2       | 2        |
| Wartburg, . . . . .            |               |         |          |
| <i>South African Republic:</i> |               |         |          |
| Gerlachshoop, . . . . .        | 1860          | 18      | 6        |
| Khalatlolu, . . . . .          | 1861          | 30      | 20       |

The whole number of European laborers, ordained and unordained, is thirty-two.

## RHENISH MISSIONARY SOCIETY.

THE following account of this Society, (otherwise called *The Rhine Mission*,) and its operations, is abridged from a statement by a Special Commissioner published in the June number of the *Christian Work Throughout the World*.

This excellent and highly-blessed institution obtained fresh life when the Rev. Mr. Fabri, a Lutheran clergyman from Bavaria, became its "Inspector" in 1857. The mission had just then entered a critical period. The three parties into which the Protestant population of Rhenish Prussia, and especially of the Wupper district, may be divided, viz., the Lutheran, the Calvinistic, and the Friends of the Union, were in a state of strife. Some fear was entertained lest the Lutheran party, which, perhaps, is the most numerous and influential, would withdraw its support and start a mission of its own. Mr. Fabri succeeded in dispelling the threatening clouds. The mission now stands upon a basis of confederacy. It is neither exclusively Lutheran, nor Calvinistic, nor Unionist. Each missionary is permitted to keep and maintain his own creed, and so are the churches founded by them among the heathen, especially in the Cape Colony. Some are Lutheran, some Cal-



vinistic, but they are all united under one synod, and exercise fellowship in the Lord's Supper.

### *The Mission House.*

The mission house at Barmen is a large three-storied building, some twenty windows broad. Its situation is truly charming. It stands on the slope of a hill that runs down to the valley of the Wupper, where the thriving towns of Elberfeld and Barmen lift up their slender spires and the roofs of their gigantic mills. The interior of the building is lofty, spacious and simple. The ample lobby leads to an assembly-room capable of containing about two hundred persons. To the left are the dining and college-rooms, to the right the offices of the mission. The first floor is chiefly occupied by the officers and their families. There are three of them: the Rev. Mr. Fabri, inspector; the Rev. Mr. Von Rhoden, second inspector; and the Rev. Mr. Och, teacher of the classical languages. The other branches of instruction are taught by the two inspectors, especially by the second, as Mr. Fabri has the general superintendence, more particularly of the Foreign mission. Numerous bed-rooms and study-rooms fill up the second floor.

Close to the establishment is a separate building. It is the *Kinder-haus*, a boarding house for children of missionaries. Some twenty children, whom their parents have sent to Europe to obtain a training which is impossible among a heathen population, are supported and educated here at the expense of the mission.

The mission house has twenty-four pupils at present. Four of them are destined for America. There are three Protestant bodies in the United States which are in correspondence with the mission for the supply of Evangelical preachers, viz., the Evangelical and Lutheran Synod of Wisconsin, the Reformed Synod of Wisconsin, and the Evangelical Church Union of the West. Christian young men in Germany who desire to preach the gospel in America in their own tongue, here find an excellent opportunity of acquiring the training which is required for that purpose. The amount of knowledge which is here imparted to them of course is far below the standard of the university training. On the other hand, the practical teaching is far superior to anything of the kind at the universities; and practical knowledge and experience are just what is wanted in America. The result of this training is a proof of its excellence. Applications from America are always more numerous than can be granted. The American German churches are always glad to receive the young preachers whom the mission sends them. After having duly passed a final

examination in the mission house, they are again examined in America before their respective synods, then ordained. The mission only ordains preachers for the heathen. Thus, while sending out a noble band to attack the foe in the regions delivered up to idolatry, it at the same time sends a few pastors now and then to more blessed quarters of the globe.

The pupils are divided into three classes, according to age and progress. The instruction commences at 8 A.M., and finishes at 5 P.M. They all look healthy and vigorous, and buoyant with enthusiasm for their destiny. Nor is this to be wondered at. The life in the mission house is that of a family. The law never sounds its thunder, but grace and love whisper their suggestions, their admonitions, their solemn warnings. A considerable portion of the week is also devoted to practical exercises. Many a poor family is visited in the neighborhood, and many a prayer or Scripture-reading meeting is held in the adjoining districts.

### *The Missions—South Africa.*

The Mission supports at present forty-two ordained missionaries, of whom two are Dutchmen, three Russians, and the rest Germans. By far the greater number, namely, twenty-nine, labor in South Africa; three in Borneo, four in China, and six in Sumatra. The African missionaries are spread over nineteen mission stations, of which ten are situated within the pale of the Cape Colony.

The South African mission was the first work of the Rhenish Society. As early as the year 1799, Christian friends in the Wupperthal held special meetings to pray for the conversion of the heathen. True love is not content with mere praying. The desire of starting a work of Christian sympathy among the heathen for whom the prayers were being offered up, increased with such a power that several small missionary societies sprang up at different places, viz., Elberfeld, Barmen, Cologne, Wesel, &c. They found that a union was necessary in order to bring about something substantial. This was consummated in the year 1829, and from that year dates the history of the Rhenish Mission.

Thirty-four years have elapsed since then. They were years of great trial and of great joy for the mission, but, above all, they were years that may stand as so many witnesses of the faithfulness of Christ, who on one hand helped the mission out of difficulties which to the human eye seemed insurmountable, and, on the other, blessed it with a prosperity which such a rocky and sterile field seemed to be entirely incapable of. The annual reports of the mission form, up to the present time, a series of thirty-two volumes,

(1829-1861,) which no person can peruse without wondering at the amazing power with which Christian love, often destitute of means, but always rich in prayerful energy, is invested.

Statements respecting the several stations of the mission in South Africa must be omitted here. At one place, *Stellenbosch*, near Capetown, the mission church "contains not less than 1,200 members, all converted from the darkness of idolatry." *Saron* "contains a church of between 500 and 600 baptized individuals, and its school is attended by 350 children." At another station, commenced in 1854, there are 250 communicants.

#### *Borneo.*

The mission at Borneo is still in a distressed condition, since the murder of the seven martyrs in May, 1859. The contents of that bloody page in the history of the Rhenish Mission are still fresh in the recollection of the friends of God's kingdom. Nor should the names of those noble heroes and heroines of Christ ever be obliterated from our memory. F. Rott, F. Wigand and his wife, Frida Nordstek, W. Kind and his wife, Marg. Steinfarz, were baptized with a bloody baptism on the 7th of May; E. Hofmeister and his wife, Emma Kau, on the 10th. Their work in the Lord's vineyard, carried on for upwards of eight or ten years among the Dajaks, at length seemed to be crowned with the most surprising success. Many a time their lives had been in danger from the bloodthirsty savageness of those utterly demoralized idolaters. But the living God had protected them, and it would seem as if at length the lovely gospel sun was beginning to melt the icy crust of the heart of that ignorant people. Already two new stations were added to the old ones, and the establishing of several others was a matter of daily conversation. Many new plans were being organized. A seminary for training native catechists was to be started; an orphanage for foundlings to be built; German colonists and artisans were to be invited to immigrate, in order to teach the baptized Dajaks. Female teachers were to come from Europe, and one had already arrived. At nearly all the stations the number of the baptized ones increased in a surprising measure. Even at Kajahan, where the missionary Hofmeister had for years been ploughing the rocks, a little church sprang up, and the chief of the tribe himself joined it by baptism. Thus everything seemed to hold out the most heart-rejoicing prospect, when, on a sudden, the heathenish population, stirred by the fanatic Mohammedans, rose against the Christians. Wigand, Kind and Rott, with their wives,

were in their house at Tanggohan. Mr. Rott rose at the peep of day to go out. No sooner had he opened the door than a spear was thrust into his left breast. He started back into his room, where his wife caught him, bleeding, in her arms. Two hundred armed people surrounded the house. The brethren came out and addressed the band. It was in vain. "It is true," cried some of the mob, "you never did us any harm, but our Rajah has ordered us to kill you, and we must obey." The brethren then asked a safe retreat, agreeing to leave all their property behind. This was apparently granted. They proceeded towards the river to step into their boat. It was pushed off. Poisoned arrows then were shot at them. No choice was left. They all plunged into the water, which, colored with their blood, soon covered their bodies. They died without a cry or a groan. While the arrows were flying and the mob was shouting furiously, Rott's child, a little girl of five, asked her mother, with a smile, "Are we going to the Lord Jesus now, all of us together?" Mrs. Rott and this child were the only ones that were rescued. One of the murderers pulled her, child in arms, out of the water. \* \*

Borneo shall not be abandoned. Here a Church of Christ *must* spring up, for here the seed of the Church, the blood of the martyrs, is sown. The brethren, Barnstein, Zimmer, Van Höfen, and Dietrich, at Banjarmassing, are waiting for the arrival of new companions to start a fresh work among the Dajaks. Meanwhile they have assembled the greater portion of the baptized Dajaks from other stations to Banjarmassing. The Society intends to send them a fresh supply of fellow-laborers in 1864. May the Lord speed this good purpose!

#### *Sumatra.*

Most interesting is the mission which the Rhenish Society has commenced among the Battas in Sumatra. This extensive island, which, after Borneo, is the largest of the Indian Archipelago, contains about eight millions of people on an area of about 140,000 square miles. The population is divided into two tribes, the *Malays* and the *Battas*, which, from religious and political causes, stand in hostile opposition to each other. The Malays, who inhabit the eastern and south-eastern part of the inland, are Mohammedans of the most fanatic kind. The Battas, who are scattered through the interior of the highlands, are heathen and averse to Mohammedanism. Those of the Battas who inhabit the southern coast districts are subject to the Dutch Government. The inhabitants of the northern mountain districts are a free people, and very jealous of their independence. They are a very

remarkable nation. They have attained a considerable amount of civilization. They are possessed of a written language, in which several documents are composed, and are skilled in many arts and trades. That there should be such a people hid in the interior of Sumatra, is very strange. When a papyrus roll, written with Batta characters, happened to fall into the hands of the great Von Humboldt, some thirty years ago, he, and all the linguists whom he consulted, took it for some kind of old Runic writing. No wonder they knew nothing of it. The Battas have for centuries shut themselves up, as it were, hermetically. No foreigner could ever approach the interior of their country without risking his life. This was sadly experienced by the missionaries Munson and Lyman, who in 1834 were sent out by the American Board to resume the work among the Battas, which the English Baptist missionary Burton (the first missionary that labored among them) was compelled to stop. They were cruelly murdered; for those people are cannibals, in spite of their civilization. They must, however, have adopted that horrible custom in later times, as it is pretty certain that they were not cannibals two hundred and fifty years ago. As it is quite certain that the Malays are the aborigines of Sumatra, there can be no doubt that the Battas must have immigrated from the eastern islands, such as Borneo, and perhaps from the back parts of India. There is a great similarity between their language and that of the Dajaks at Borneo. The structure of their skull, the form of their body, their light-brownish color, and the richness and softness of their brown hair, make them much more similar to the European or Caucasian race than the Malays. Their language, also, approaches the Aryan, or Indo-German class. Mr. Fabri, the inspector of the Rhenish Mission-house, was quite amazed when, on a visit to Amsterdam, in 1859, he learnt all those particulars about that remarkable people. This was to Mr. Fabri, as it were, a hint from the Lord. "I now know where we ought to pitch our mission tent," he exclaimed. A letter was soon dispatched from the mission-house to Borneo. In 1861, three missionaries of the

Society, Klammer, Heine and Denninger, arrived at the shore of Sumatra, and a fourth, Nommensen, soon afterwards joined their company. They found two Dutch brethren, Betz and Van Asselt, who, under the care of a pious clergyman in Holland, of the name of Witteveen, had been led to devote themselves to the work of the Lord among the heathen, and were laboring among the Battas as missionary artisans. These had no objection to enter the service of the Rhenish Society, and thus a band of six missionaries are engaged now in the good work which that excellent institution is trying to carry on among the Battas. They divided the field of labor into two parts. Three of them went to *Lipirok*, one of the districts of the Dutch Batta colony; the other three traveled across the mountains to *Pangalowan* and *Sigompulan*, two provinces of the land of the free Battas. It is scarcely a year since they commenced operations. Their reports are looked forward to with prayerful interest. A letter of the missionary Heine was published in January last, which gives most interesting accounts of the character, manners and customs of the Battas, and shows that this seems to be a people which is ripe for the reception of the gospel.

#### *China.*

The four missionaries of the Society laboring in China, who during the war were residing at Hong Kong, chiefly worked in the neighboring district of Sanon. The Lord has blessed their work so as to enable them to start two small Christian churches in Sanon, a few schools, and a seminary for native preachers. The Directors of the Society, however, have resolved to transfer the seat of the China mission to Canton, this being a central place, and more suitable for the operations of the missionaries.

"The balance-sheet of the last published Report of the Society extends from September 1, 1860, to December 31, 1861; consequently over one year and a quarter. The income during that period amounted to 61,974 thalers (9,297*l.*); the expenditure was 61,596 thalers (9,239*l.*)."

## MISCELLANIES.

### THE REVOLUTION IN MADAGASCAR.

Much feeling of painful surprise and disappointment has been awakened by the announcement of a revolution in Madagascar, and the violent death of King Radama, who as Prince, during his moth-

er's life, and as sovereign since he came to the throne, had done so much to befriend the native Christians and to encourage the efforts of Christian missionaries. It now appears that the public at large had been by no means fully informed in regard to



the character of Radama. Though distinguished by many amiable qualities, and an instinctive hatred of cruelty, he not only had never avowed himself a Christian, or expressed any intention to become such, but he had many and great weaknesses. An impulsive and excitable temperament exposed him to certain evil influences thrown around him, he was inclined to superstition, and he had of late "given himself up to habits of intoxication, and acted more like a drunken madman than like the ruler of a kingdom." He was also, it is said, a time-server by policy, siding at one time with the pagans, at another with the Papal, and again with the Protestant missionaries, and endeavoring, by exciting the jealousies and self-interests of various parties, to concentrate all power in his own hands. He was, therefore, it would appear, in many respects, a fit subject to be acted upon by crafty and unprincipled favorites.

These remarks may serve to prepare the way for the following statements of the events connected with his assassination, taken mostly from a letter from Rev. William Ellis, dated Antananarivo, May 16, 1863.

Seldom has the instability of human affairs been more strikingly and, in some respects, tragically manifested, than in the events of the last few days in this city. Within that period, the reign of Radama II. has closed with his life; a successor has been chosen by the nobles and accepted by the people; a new form of government has been inaugurated, and it is arranged that the legislative and administrative functions of the Sovereignty shall hereafter be discharged by the Sovereign, the nobles, and the heads of the people jointly. \* \* The death of Radama, the offer and acceptance of the crown, and the proclamation of the present ruler as Queen, all occurred on Tuesday, the 12th instant.

Within the last two or three months extraordinary efforts have been made to bring the King's mind under the influence of the old superstitions of the country, and these have succeeded to an extent which has resulted in his ruin. Within this period a sort of mental epidemic has appeared in the adjacent provinces and in the capital. The subjects of this disease pretended to be unconscious of their actions, and to be unable to refrain from leaping, running, dancing, &c. These

persons also saw visions, and heard voices from the invisible world. One of these visions, seen by many, was of the ancestors of the King, and the voices they heard announced the coming of these ancestors to tell the King what he was to do for the good of the country. Subsequently a message was brought to him, as from his ancestors, to the effect that, if he did not stop "the praying," some great calamity would soon befall him. To the surprise of his best friends, the King was exceedingly interested in this strange movement, seemed to believe the pretended message from the world of spirits, and encouraged the frantic dancers, who daily thronged his house, and declared that the disease would continue to increase till "the praying" was stopped. It is generally reported that these movements were prompted by the guardians of the idols, and promoted by his own *Mena maso*,\* who bribed parties to come as sick persons in large numbers from the country, in order to continue the delusion.

It was then proposed to assassinate a number of Christians, as a means of stopping the progress of Christianity, and also to kill the chief nobles who opposed the King's proceedings. With a view of increasing the influence of this fanatical party, the King issued an order that all persons meeting any of the so-called sick should take off their hats, and thus show them the same mark of respect as was formerly given to the national idols when they were carried through the city. With the view also of shielding the perpetrators of the intended murders, the King announced his intention to issue an order, or law, that any person or persons wishing to fight with fire-arms, swords or spears, should not be prevented; and that if any one were killed, the murderer should not be punished. This alarmed the whole community. On the 7th inst. Radama repeated before his Ministers, and others in the Palace, his determination to issue that order; and among all the *Mena maso* present, only three opposed the issuing of the order; many were silent, the rest expressed their approval. The nobles and heads of the people spent the day in deliberating on the course they should pursue, and the next morning the Prime Minister, with about one hundred of the nobles and heads of the people, including the Commander-in-Chief, the King's treasurer, and the first officer of the Palace, went to the King, and remonstrated against his legalizing murder, and be-

\* *Mena maso*, literally, red eyes. These are not the acknowledged ministers of the King, but a sort of inquisitors, supposed to investigate and search out everything tending to the injury of the Government, and to give private and confidential intimation to the King of all occurrences, as well as advice on all affairs; and their eyes are supposed to be red with the strain or continuance of difficult investigation.



sought him most earnestly not to issue such an order. It is said that the Prime Minister went on his knees before him, and begged him not to issue this obnoxious law; but he remained unmoved. The Minister then rose and said to the King, "Do you say before all these witnesses, that if any man is going to fight another with fire-arms, sword, or spear, you will not prevent him, and that if he kills any one he shall not be punished?" The King replied, "I agree to that." Then said the Minister, "It is enough; we must arm;" and turning to his followers he said, "Let us return." \* \* At daybreak on the 9th, some two thousand or more troops occupied Andohalo. The ground around the Prime Minister's house, on the summit of the northern crest of the mountain close by, was filled with soldiers, while every avenue to the city was securely kept by the Minister's troops. The first object of the nobles was to secure upwards of thirty of the more obnoxious of the *Mena maso*, whom they accused of being the advisers and abettors of the King in his unjust and injurious measures. A number of these were taken and killed, a number fled, but twelve or thirteen remained with the King. These the nobles required should be surrendered to them. The King refused, but they threatened to take them by force from the Palace, to which the King had removed. Troops continued to pour in from adjacent and distant posts; and, as the few soldiers with the King refused to fire on those surrounding the Palace, the people, though pitying the King, did not take up arms in his defense. He consented at length to surrender the *Mena maso*, on condition that their lives should be spared, and that they should be confined for life in fetters. On Monday, the 11th, they were marched by Andohalo, on their way to the spot where the irons were to be fixed on their limbs.

In the course of the discussion with the nobles, the King had said he alone was sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the opposers of his will. This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning, within the Palace.

In the course of the forenoon, four of the chief nobles went to the Queen, with a written paper, which they handed to her, as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that if she consented to govern according to these conditions, they were willing that she should be the Sovereign of the country, but that if she objected or declined, they must seek another ruler. The Queen, after reading the doc-

ument, and listening to it, and receiving explanations on one or two points, expressed her full and entire consent to govern according to the plan therein set forth. The nobles then said, "We also bind ourselves by this agreement. If we break it, we shall be guilty of treason, and if you break it, we shall do as we have done now."

According to this document, among other things:

The word of the Sovereign alone is not to be law, but the nobles and heads of the people, with the Sovereign, are to make the laws.

Perfect liberty and protection are guaranteed to all foreigners who are obedient to the laws of the country.

Protection and liberty to worship, teach, and promote the extension of Christianity, are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

The following incidents, mentioned in a letter from Dr. Davidson, for some time Court Physician at Madagascar, throws additional light upon the temper of the King and the reasons for his assassination:

The fact that the English refused to obey this absurd law in regard to lifting of hats, was no doubt urged against them to their prejudice and that of Christianity. The King began to think the Christians disloyal. His second wife—the one who was really regarded as his rightful one—had been long attached to Christianity, and began to associate herself with the Christians. He demanded of her to give up praying—said he had no enemies but the Christians, and even struck her because she had dared to say that she loved Christ Jesus above Radama. For the same offense he also, and on the same day, struck Ramiketaha [one of the *mena maso*]. Mary, for such is the name of his second wife, remained firm, and replied,—“I was once a poor slave girl and carried firewood. I would rather become a slave again—nay, I would rather die, than give up praying. I wish to live with God after my body is dead.” This affair between him and his favorite—Mary—soon got abroad, every one interpreting it as he liked.

On Sunday, Ramiketaha, who had formerly been a Christian, said to the King, “When this matter is at an end, and the kingdom again in your hands, then let the preachers and deacons of the churches be killed. Tell the English to go home, and if they will not do so kill them, and let all the Christians pay, if they are rich, fifty dollars, but if poor and beautiful, we will

take them to be our slaves." The King was glad at this saying, and danced with joy. It was also proposed to the King that if this happened, the Prime Minister and all his companions should be degraded, to which he agreed. But the Prime Minister and the nobles had these sayings reported to them, were very angry, and ordered the soldiers to surround the palace, which they did.

#### THE ROCK SMITTEN IN HOREB.

Mr. Hurter, of the Syria mission, sending to the Missionary House a copy of the following letter, written by him to one of the professors at Andover, expresses much confidence that "this is the identical rock from whence flowed the stream which quenched the thirst of the thousands of Israel;" and says "future travelers will probably confirm this opinion."

*Beirut, Syria, May 23, 1863.*

Having recently returned from a visit to Mount Sinai, I thought you would be interested in the discovery of a spring of water under the east side of Mount Horeb, which I cannot learn has been noticed by any traveler who has written on Sinai, but which is so striking, that had it been seen, it would certainly have been mentioned. Travelers generally go to the Convent and lodge there during their sojourn at Sinai; and those who prefer to remain outside the Convent, pitch their tents on the usual camping ground at the entrance of Wady Shu'eib, near the east side of the Wady, and under or close by a little hill, where we also encamped. Travelers almost always take dragomen with them, and never attend to the supply of water for the prosecution of their journey. Not having a dragoman with us, we had to attend to the filling of the barrels ourselves. In coming towards Mount Horeb we took the road followed by Dr. Robinson, by Wady er-Rahah. On page 89 of the first volume of his *Researches*, he says: "On the left of Horeb, a deep and narrow valley runs up south south-east, between lofty walls of rock, as if in continuation of the south-east corner of the Plain. In this valley, at the distance of nearly a mile from the Plain, stands the Convent." On the east side of this valley, and at its entrance, is a small hill separated from the mountain by a road about one hundred feet across, which travelers follow in going to the Convent from Wady es-Sheikh, while those who go to the Convent by Wady er-Rahah pass on the west side of the hill. On the south side of this hill is the camping-ground, and in getting to it we made a short circuit of five min-

utes' ride to avoid a precipitous bank. On arriving at our camping-ground, we requested our cameleers, before dispersing to their homes, to fill our barrels with water. They said they would take two of them to a spring where there was a reservoir, into which they would place them. They pointed out to us the direction, on the west side of the valley, under Horeb, and we perceived a few trees at that place. Towards evening I told my party that I would go and see whether they had filled and sunk the barrels in the pool. The direction of the spring was straight across the valley from the camping-ground. After leaving the tents, in about two minutes I ascended the ground where we made the circuit, then passed down a slight declivity, after which the ground gradually rose until I reached the spring, in about ten minutes, by a rugged path over large boulders of Sinaite granite. Here I was surprised to find a fine spring of pure water issuing from a rent in the rock. The rent was in an oblique direction, the highest part of it on the left, and sloping down towards the right. The lowest part of the fissure was as high as a man's head from the ground. The surrounding rock is the solid red granite of Sinai, smooth on its face, and unbroken by fissure or seam. The fissure is about six feet long, four inches wide, five inches deep at the bottom, and twelve at the top, and runs down into the rock parallel with the perpendicular side of the mountain. The water seems to issue about two feet above the bottom of the rent, flowing over the lowest part of it in a stream about the thickness of a man's finger. The reservoir is about twelve feet long by five feet in width, and four feet deep, and was nearly full when I reached the place. When full, the water is let off to irrigate some twenty or more fruit trees. As I was the first (as far as I am aware) to observe this singular "rent" in the "Rock of Horeb," and am unable to find any allusion to it in the books of Burckhardt, Robinson, Stanley, or other travelers, I have thought it my duty to inform the public of the fact, in order that future travelers may not fail to see it. Could we suppose that Moses had a rod about six feet long, and that, raising the lower end of it as high as his head, he struck it obliquely against the granite cliff, and that a wedge-shaped cavity was thus miraculously formed, this rent would meet the conditions exactly.

I would simply state that I made the above discovery on the 26th of February.

#### A HINT FOR MISSIONARIES.

A friend in Ohio, writing to the Treasurer of the Board, says: "Pardon me for a suggestion not exactly in your line, and

which may have been made before, viz., that as many incidents connected with the schools as may prove interesting to Sunday school children, be noticed by missionaries in their communications for the Herald. I read to my own school, last Sabbath, from the July Herald, Mr. Samuel Jessup's account of the anniversary of the Syrian Missionary Society. It was listened to with marked interest, and I doubt not such incidents as are there brought to light, are often the means of inciting not only children, but adults, to greater activity and sacrifice in our glorious work."

#### DEATHS.

Rev. D. O. ALLEN, for many years a missionary of the American Board at Bombay, died suddenly, of congestion of the lungs, at Lowell, Mass., July 19. Mr. Allen went to India in 1827, where, for a full quarter of a century, his services were of eminent value to the missionary cause, specially in connection with the press and the translation of the Scriptures. His health having become seriously impaired, he returned to his native land in 1853, and finding that he was not likely to be able to resume his work at Bombay, he soon asked and received a release from his connection with the Board. In 1856, he published a valuable octavo volume, of about 600 pages, on "India, Ancient and Modern."

At Constantinople, Turkey, July 2, EMMA LOUISA, daughter of Rev. Elias Riggs, in the 17th year of her age. She died in the full hope of salvation, and the delightful anticipation, above all else, that she was "to see Jesus, and be perfect—free from sin."

#### ANNUAL MEETING OF THE BOARD.

The American Board of Commissioners for Foreign Missions will hold its next Annual Meeting at Rochester, N. Y., (in the church of Rev. Dr. Shaw,) commencing on Tuesday, October 6, at four o'clock in the afternoon. Rev. E. L. Cleaveland, D. D., of New Haven, Conn., is the appointed preacher for the occasion. The sermon will be delivered Tuesday evening.

## DONATIONS.

### RECEIVED IN JULY.

#### MAINE.

|                                                |              |
|------------------------------------------------|--------------|
| Cumberland co. Aux. So. H. Packard, Tr.        |              |
| Brownfield, Cong. ch. and so.                  | 3 00         |
| Portland, La. ben. so. Mrs. Thomas, Tr.        | 51 50        |
| Standish, Cong. ch. and so.                    | 4 03         |
| West Auburn, do.                               | 45 00        |
| Westbrook, Rev. Mr. Southworth, 10; friend, 1; | 11 00—114 53 |
| Kennebec co. Conf. of chs.                     |              |
| Augusta, Cong. ch. and so. add'l,              | 30 00        |
| Hallowell, A friend,                           | 3 00         |
| Waterville, Cong. ch. and so.                  | 3 10—36 10   |
| Lincoln co. Aux. So.                           |              |
| Warren, Benev. so.                             | 12 00        |
| Penobscot co. Aux. So. E. F. Duren, Tr.        |              |
| Bangor, A student,                             | 2 00         |
|                                                | 164 68       |
| Skowhegan, Rev. T. S. Goodwin,                 | 4 00         |
| South Paris, Cong. ch. and so.                 | 45 00—49 00  |
|                                                | 213 68       |

#### NEW HAMPSHIRE.

|                                                                          |               |
|--------------------------------------------------------------------------|---------------|
| Cheshire co. Aux. So. George Kingsbury, Tr.                              |               |
| Fitzwilliam, W. 10; C. 3;                                                | 13 00         |
| Gilsum, Cong. ch. and so.                                                | 28 00         |
| Hinsdale, do.                                                            | 10 50         |
| Marlboro', do.                                                           | 8 13          |
| New Alstead, do.                                                         | 8 10          |
| Westmoreland, do.                                                        | 18 85—86 58   |
| Grafton co. Aux. So.                                                     |               |
| Campton, Jno. Pulsifer, 10; M. S.                                        |               |
| Pulsifer, 10;                                                            | 20 00         |
| Orford, "Joshua,"                                                        | 10 00         |
| Plymouth, Cong. ch. ann. coll. 46;                                       |               |
| m. c. 24; wh. with prev. dona.                                           |               |
| cons. A. McQUESTEN an H. M.                                              | 70 00         |
| South Haverhill, Cong. ch. and so.                                       |               |
| for Mahratta mission,                                                    | 72 16—172 16  |
| Hillsboro' co. Aux. So. E. S. Russell, Tr.                               |               |
| Amherst, Cong. ch. and so. m. c.                                         | 29 69         |
| Bennington, Cong. ch. and so.                                            | 10 92         |
| Greenfield, do. 5; evan. ch. and so. 10;                                 | 15 00         |
| Lyndeborough, Cong. ch. and so.                                          | 37 85         |
| Manchester, Cong. ch. and so.                                            |               |
| 98,68; Mrs. N. Moore, 10;                                                | 108 68        |
| Mason, Rev. D. Goodwin and fam.                                          |               |
| 12,05; cong. ch. and so. 6,05;                                           | 18 10         |
| Pelham, Miss Abiah Cutter, wh. with prev. dona. cons. ABEL GAGE an H. M. | 50 00—270 24  |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                  |               |
| Concord, South cong. so. to cons.                                        |               |
| Mrs. NANCY WEBSTER an H. M.                                              | 100 00        |
| East Concord, Mrs. LUCINDA E. EASTMAN to cons. herself an H. M.          | 100 00—200 00 |
| Rockingham co. Conf. of chs. F. Grant, Tr.                               |               |
| Candia Village, Richard H. Page,                                         | 10 00         |
| Exeter, Cong. ch. and so. m. c.                                          | 7 64          |
| Greenland, Mrs. L. P. Weeks,                                             | 10 60         |
| Hampton, Cong. ch. and so.                                               | 11 41—39 05   |
| Strafford Conf. of chs. E. J. Lane, Tr.                                  |               |
| Gilmanton, H. M.                                                         | 10 00         |
|                                                                          | 778 03        |

|                                                                       |               |
|-----------------------------------------------------------------------|---------------|
| Legacies.—Canterbury, Mrs. Mary Greenough, by George H. Harvey, Ex'r, | 498 75        |
| Temple, Mrs. Mary Maynard, by Herman Buss, Ex'r,                      | 100 00—598 75 |
|                                                                       | 1,376 78      |

#### VERMONT.

|                                            |       |
|--------------------------------------------|-------|
| Caledonia co. Conf. of chs. E. Jewett, Tr. |       |
| McIndoe's Falls, Cong. ch. and so.         | 15 00 |
| Peacham, m. c.                             | 20 00 |

|                                                                                    |               |
|------------------------------------------------------------------------------------|---------------|
| St. Johnsbury, Friends of missions,<br>200; South ch. m. c. 39,72; East<br>ch. 18; | 257 72—292 73 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                                          |               |
| Hinesburgh, Cong. ch. and so.                                                      | 11 00         |
| Franklin co. Aux. So. C. B. Swift, Tr.                                             |               |
| Georgia, Cong. ch. and so. m. c.                                                   | 14 50         |
| St. Albans, G. Merrill and wife to<br>const. JAMES CUSHING MER-<br>RILL an H. M.   | 100 00—114 50 |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.                                          |               |
| Derby, Cong. ch. and so.                                                           | 6 00          |
| Glover, do.                                                                        | 11 00         |
| Holland, Cong. ch. and so. 5; Mrs.<br>M. Montgomery, 10;                           | 15 00         |
| West Charleston, Cong. ch. and so.                                                 | 1 00—33 00    |
| Rutland co. Aux. So. J. Barrett, Tr.                                               |               |
| A donation from S. H. H.                                                           | 25 00         |
| Castleton, W. C. Guernsey,                                                         | 5 00—30 00    |

481 22

*Legacies.*—Essex, Nathan Lothrop, by B. B.  
Butler, Ex'r,

39 00

520 22

## MASSACHUSETTS.

|                                                                                                                 |                |
|-----------------------------------------------------------------------------------------------------------------|----------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                         |                |
| A widow, 1; premium, 30c.;                                                                                      | 1 30           |
| South Dennis, Mrs. Nickerson,                                                                                   | 1 00           |
| Yarmouth, 1st cong. ch. and so. to<br>cons. JAS. B. CROCKER an H. M.                                            | 150 00—152 30  |
| Berkshire co. Aux. So.                                                                                          |                |
| Great Barrington, 1st cong. ch.<br>and so.                                                                      | 233 48         |
| Lee, Cong. ch. and so. gent.<br>213,40; la. 108,80; m. c. 79,18;                                                | 401 38         |
| South Egremont, Cong. ch. and<br>so.                                                                            | 23 00          |
| Stockbridge, Cong. ch. and so.                                                                                  | 96 27          |
| West Stockbridge, Benjamin Cone,<br>250; Mrs. Benjamin Cone, 250;                                               | 500 00         |
| Williamstown, South cong. ch.<br>and so.                                                                        | 13 00—1,267 13 |
| Boston, (Of wh. fr. a friend, 50; do. 30;<br>do. [of Essex st. ch.] 10; a friend, 5;<br>prem. on silver, 1,17;) | 265 55         |
| Brookfield Asso. W. Hyde, Tr.                                                                                   |                |
| Ware, Orrin Sage,                                                                                               | 400 00         |
| Warren, Mrs. Betsey Bliss, dec'd,                                                                               | 30 00—430 00   |

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|------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Essex co.                                                                                                                                      |               |
| Andover, S. K. 5; Chapel cong.<br>83,75; wh. with prev. dona. cons.<br>Rev. A. P. LOOMIS, Rev. D.<br>DENISON, and Rev. C. GOOD-<br>RICH H. M.; | 88 75         |
| Lynn, Tower Hill chapel,                                                                                                                       | 8 00          |
| Methuen, A friend,                                                                                                                             | 25 00         |
| Salem, Mrs. J. H. Thayer,                                                                                                                      | 200 00—321 75 |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                                                      |               |
| Georgetown, Cong. ch. and so.                                                                                                                  | 7 70          |
| Haverhill, Centre cong. ch. and<br>so. to cons. Mrs. GEORGE W.<br>KELLEY an H. M.                                                              | 100 85        |

|                                                                                                                                                                                                                     |               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Newburyport, Mrs. T. C. Tyler,<br>25; Whitefield cong. ch. and<br>so. to cons. Miss M. LIZZIE<br>COFFIN, Mrs. JOANNA BART-<br>LRT, Mrs. TABITHA KNAPP,<br>GEORGE ROLFE, and Mrs. RE-<br>BECCA N. OSGOOD, H. M. 550; | 575 00—683 55 |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                                                                                                                      |               |
| Gloucester, Evan. cong. ch. and so.                                                                                                                                                                                 | 181 10        |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.                                                                                                                                                                          |               |
| Amherst, L. Hallowell, 1; coll. ch.<br>m. c. 7;                                                                                                                                                                     | 8 00          |
| Granby, Rev. James Bates,                                                                                                                                                                                           | 4 67          |
| Middlefield, A young lady,                                                                                                                                                                                          | 5 00          |
| Northampton, Nathan Sears,                                                                                                                                                                                          | 25 00         |
| South Hadley, 1st cong. ch. and<br>so. m. c.                                                                                                                                                                        | 23 00         |
| Southampton, Friend of missions,                                                                                                                                                                                    | 10 00—75 67   |

|                                                           |        |
|-----------------------------------------------------------|--------|
| Middlesex co.                                             |        |
| Brighton, A friend,                                       | 30 00  |
| Cambridge, "Two," 2; Shepard<br>cong. ch. and so. 184,05; | 186 05 |
| Charlestown, A friend,                                    | 1 00   |
| East Cambridge, Evan. cong. ch.<br>and so. m. c.          | 5 41   |

|                                                                                                                                                        |                |
|--------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Lowell, 1st cong. ch. and so. 148;<br>Kirk st. cong. ch. and so. (100<br>of wh. fr. S. W. Stickney to<br>cons. Mrs. MARY H. STICKNEY<br>an H. M.) 863; | 1,011 00       |
| No. Chelmsford, Cong. ch. and so.                                                                                                                      | 2 00           |
| Tewksbury, Cong. ch. and so.                                                                                                                           | 90 00—1,325 46 |
| Middlesex Union Conf.                                                                                                                                  |                |
| Assabet, Cong. ch. and so. m. c.                                                                                                                       | 7 77           |
| Fitchburg, Calv. cong. ch. m. c.                                                                                                                       | 35 00          |
| Leominster, Evan. cong. ch. and<br>so. to cons. Rev. HORACE PAR-<br>KER an H. M.                                                                       | 66 12—108 89   |

## Norfolk co.

|                                                                                                                                                                                                                                         |                |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Dorchester, 2d cong. ch. and so.<br>la. 507,57; gent. 827,10; m. c.<br>54,07; prem. on silver, 46; of<br>which from Nathan Carruth to<br>cons. BARZILLAI FAINE an H. M.<br>103;                                                         | 1,389 20       |
| East Medway, 1st cong. ch. and so.<br>wh. cons. C. H. FITTS an H. M.                                                                                                                                                                    | 125 08         |
| Franklin, Cong. ch. and so.                                                                                                                                                                                                             | 36 00          |
| Medfield, Mrs. Harding,                                                                                                                                                                                                                 | 1 00           |
| Medway, Village ch. and so. wh.<br>with previous dona. cons. Mrs.<br>MARY FISHER an H. M.                                                                                                                                               | 2 00           |
| Roxbury, Eliot ch. and so. gent.<br>(of wh. fr. E. B. Huntington to<br>cons. Miss MARY L. HUNTING-<br>TON an H. M. 100;) 271; la.<br>42,70; m. c. 11,90; E. W. Bum-<br>stead, 10; Vine st. ch. and so.<br>m. c. 43,41; E. W. Noyes, 10; | 389 01         |
| West Roxbury, Evan. cong. ch.<br>and so. m. c. 53,32; L. A. T.<br>20;                                                                                                                                                                   | 73 32—2,015 61 |

## Old Colony Aux. So.

|                                                                                              |              |
|----------------------------------------------------------------------------------------------|--------------|
| Middleboro' 1st cong. ch. and so.<br>81,50; Central Cong. ch. and so.<br>35,40; m. c. 21,15; | 138 05       |
| Rochester, Cong. ch. and so. la.<br>13; m. c. 9;                                             | 22 00—160 05 |
| Palestine Miss. So. E. Alden, Tr.                                                            |              |
| South Abington, Cong. ch. and so. to<br>cons. O. J. HEALY and Miss C. H.<br>WHITMAN H. M.    | 200 80       |
| Taunton and vic.                                                                             |              |
| New Bedford, Pacific ch.                                                                     | 200 00       |
| Norton, Trin. cong. ch.                                                                      | 10 95—210 95 |
| Worcester co. North, C. Sanderson, Tr.                                                       |              |
| Ashburnham, C. F.                                                                            | 10 00        |
| Worcester co. Central Asso. W. R. Hooper,<br>Tr.                                             | 33 35        |

7,442 16

|                                                                                       |            |
|---------------------------------------------------------------------------------------|------------|
| Chelsea, Broadway ch. and so. m. c.<br>12,38; Winnisimmet ch. and so.<br>m. c. 29,61; | 41 99      |
| Edgartown, C. Coffin,                                                                 | 4 00—45 99 |

7,488 15

|                                                                                        |        |
|----------------------------------------------------------------------------------------|--------|
| <i>Legacies.</i> —Otis, Mrs. Anna Walcott, by S.<br>W. Carter, Ex'r, (prev. rec. 150;) | 150 00 |
|----------------------------------------------------------------------------------------|--------|

7,638 15

## CONNECTICUT.

|                                                                                                                                                                                                                                             |             |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Fairfield co. West, Aux. So. C. Marvin, Tr.                                                                                                                                                                                                 |             |
| Stamford, 1st cong. ch. and so.                                                                                                                                                                                                             | 90 00       |
| Fairfield co. East, Aux. So.                                                                                                                                                                                                                |             |
| Brookfield, Cong. ch. and so.                                                                                                                                                                                                               | 23 50       |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                                                                                 |             |
| Colebrook, Cong. ch. and so.                                                                                                                                                                                                                | 35 00       |
| Terryville, do.                                                                                                                                                                                                                             | 5 00—40 00  |
| Middlesex Asso. J. Marvin, Tr.                                                                                                                                                                                                              |             |
| Old Saybrook, Mrs. Phebe Lord,                                                                                                                                                                                                              | 10 00       |
| West Chester, 1st cong. ch. and<br>so.                                                                                                                                                                                                      | 40 05—50 05 |
| New Haven City, Aux. So. F. T. Jarman, Agent.                                                                                                                                                                                               |             |
| North ch. m. c. 7,56; Yale college, offi-<br>cers and students, 830,50; m. c. 4,45;<br>united m. c. 9,01; Davenport chapel,<br>m. c. 5,83; Centre ch. a friend, 50;<br>do. 1; do. to cons. ERNEST ROBIN-<br>SON an H. M. 100; Mrs. R. H. 5; | 1,013 35    |
| New Haven co. West Conso. W. Atwater, Tr.                                                                                                                                                                                                   |             |
| Seymour, Cong. ch. and so.                                                                                                                                                                                                                  | 17 20       |
| Waterbury, 1st do. m. c.                                                                                                                                                                                                                    | 26 17—43 37 |



|                                                                                                              |          |
|--------------------------------------------------------------------------------------------------------------|----------|
| New Haven co. East, F. T. Jarman, Agent.                                                                     |          |
| Northford, Gent. asso. reported last month as from N Haven, 11.                                              |          |
| West Meriden, Rev. H. C. Hayden, 10 00                                                                       |          |
| Whitneyville, Cong. ch. and so. 5 04—15 04                                                                   |          |
| New London and vic. and Norwich and vic.                                                                     |          |
| C. Butler and Lewis A. Hyde, Trs.                                                                            |          |
| New London, A member of the 1st cong. ch. 50 00                                                              |          |
| Norwich, 1st cong. ch. and so. m. c. 8,78; 2d cong. church and so. 11,50; Mrs. and Miss Huntington, 2; 22 28 |          |
| Sprague, Cong. ch. and so. 9,26; m. c. 9,09; 18 35—90 63                                                     |          |
| Tolland co. Aux. So. E. B. Preston, Tr.                                                                      |          |
| Andover, Cong. ch. and so. 39 90                                                                             |          |
| Rockville, 2d do. 124 06                                                                                     |          |
| Vernon, Cong. ch. and so. m. c. 9 00—172 96                                                                  |          |
| Windham co. Aux. So. G. Danielson, Tr.                                                                       |          |
| Brooklyn, Cong. ch. and so. la. asso. 45,27; m. c. 9,20; 54 47                                               |          |
| Willimantic, Cong. ch. and so. m. c. 18; S. G. Willard, 20; 38 00—92 47                                      |          |
|                                                                                                              | 1,631 37 |
| <b>Legacies.</b> —Clinton, Elizabeth Buckingham, by Anthony Lane, Ex'r, 190 00                               |          |
| New Haven, John B. Barnard, by N. T. Bacon, Ex'r, (prev. rec'd 18,384,32,) 1,620 1,810 00                    |          |
|                                                                                                              | 3,441 37 |

## RHODE ISLAND.

|                                           |  |
|-------------------------------------------|--|
| Providence, Richmond st. cong. ch. 242 38 |  |
| Tiverton, Cong. ch. and so. 20 00         |  |
| Westerly, do. 18 00—280 38                |  |

## NEW YORK.

|                                                                                                                                                                                                          |          |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Buffalo and vic. H. Stillman, Agent.                                                                                                                                                                     |          |
| Buffalo, A friend, 300 00                                                                                                                                                                                |          |
| Geneva and vic. Aux. So. W. H. Smith, Agent.                                                                                                                                                             |          |
| Canandaigua, Henry W. Taylor to cons. JOHN TAYLOR, of Bruce, Mich., an H. M. 100 00                                                                                                                      |          |
| Monroe co. and vic. E. Ely, Agent.                                                                                                                                                                       |          |
| Rochester, A. Champion, 1,000; Plymouth ch. m. c. 25; Central pres. ch. m. c. 139,57; 1,165 57                                                                                                           |          |
| New York and Brooklyn Aux. So. A. Merwin, Tr.                                                                                                                                                            |          |
| (Of wh. fr. Geo. S. Cox, 50; Jno. Slade, 100; S. B. Chittenden, 1,000; Z. S. Ely, 1,500; Rev. Stuart Dodge, 25; Mrs. E. P. Dodge, 25; for support of a girl in Miss West's school at Marsovan,) 2,867 85 |          |
| Oneida co. Aux. So. J. E. Warner, Tr.                                                                                                                                                                    |          |
| Boonville, 1st pres. ch. to cons. Rev. MORGAN B. GILLETTE an H. M. 50 00                                                                                                                                 |          |
| Steuben, Cong. ch. 21 11                                                                                                                                                                                 |          |
| Utica, 1st pres. ch. bal. 57 06—128 17                                                                                                                                                                   |          |
|                                                                                                                                                                                                          | 4,561 59 |

|                                                                                          |  |
|------------------------------------------------------------------------------------------|--|
| Albany, State st. pres. ch. (of wh. fr. John Guffin, 10;) 115; 4th pres. ch. 100; 215 00 |  |
| Bellport, Cong. ch. 3 62                                                                 |  |
| Brasher Falls, Pres. ch. m. c. 1 50                                                      |  |
| Busti, Rev. S. D. Taylor, 2 00                                                           |  |
| Clinton, Houghton seminary, 32 00                                                        |  |
| Cornwall, Pres. ch. 14 86                                                                |  |
| Coventryville, Cong. ch. 17 05                                                           |  |
| Deposit, Pres. ch. 19 00                                                                 |  |
| East Stockholm, J. Road, 10 00                                                           |  |
| Elmira, 2d pres. ch. 59 36                                                               |  |
| Essex, Pres. ch. and so. 22 35                                                           |  |
| Fairport, 1st cong. ch. and so. 40 00                                                    |  |
| Flushing, do. 30 69                                                                      |  |
| Franklin, do. 33 00                                                                      |  |
| Governor's Island, Fort Columbus, Col. G. Loomis, 4 00                                   |  |
| Harpersfield, Joseph Hubbard, 4 00                                                       |  |
| Havana, Pres. ch. 27 00                                                                  |  |
| Holley, Mrs. Olive C. Bushnell, 10 00                                                    |  |
| Hornersville, Pres. ch. m. c. 27 00                                                      |  |
| Hudson, CHARLES PAUL, wh. with prev. dona. cons. himself an H. M. 50 00                  |  |

|                                                                                    |          |
|------------------------------------------------------------------------------------|----------|
| Irvington, Pres. ch. of wh. fr. J. T. Terry, 250; 430 50                           |          |
| Ithaca, Pres. ch. 60 78                                                            |          |
| Junius, do. 13 00                                                                  |          |
| Kinderhook, Two ladies, 25 00                                                      |          |
| Keswille, Cong. ch. and so. 91 00                                                  |          |
| Malone, Pres. ch. (of wh. from WILLIAM KING to cons. himself an H. M. 100;) 135 00 |          |
| Manlius, Mrs. Z. Smith, 10 00                                                      |          |
| Moravia, Cong. ch. m. c. 10 50                                                     |          |
| Morrisania, 1st cong. ch. 19 55                                                    |          |
| Naples, Pres. ch. and so. 30 00                                                    |          |
| New Brighton, A friend, 10 00                                                      |          |
| New Hartford, Pres. ch. 41 00                                                      |          |
| New York Mills, do. 11 29                                                          |          |
| Nineveh, do. 35 65                                                                 |          |
| Nyack, C. K. Morrison, 11 00                                                       |          |
| Oswego, 1st pres. ch. 100 00                                                       |          |
| Owego, do. m. c. 49 15                                                             |          |
| Sherburne, Cong. ch. bal. 5 00                                                     |          |
| Spencer, 1st cong. ch. 12 50                                                       |          |
| Unionville, Pres. ch. 23 00                                                        |          |
| Whitehall, 1st pres. ch. 61,54; J. H. H. Parke, 50; m. c. 56,46; 170 00            |          |
| Wilson, Pres. ch. 29,17; fem. miss. so. 13,20; U. M. asso. 2,50; 44 87             |          |
| Windham Centre, Pres. ch. m. c. 4 25                                               |          |
| Yonkers, 1st pres. ch. 120 05—2,085 52                                             |          |
|                                                                                    | 6,647 11 |

|                                                                       |          |
|-----------------------------------------------------------------------|----------|
| <b>Legacies.</b> —Buffalo, Jabez Goodale, by H. Shumway, Ex'r, 560 00 |          |
| Springfield, B. Rathbun, div. 50 91—610 91                            |          |
|                                                                       | 7,258 02 |

## NEW JERSEY.

|                                                                                 |  |
|---------------------------------------------------------------------------------|--|
| Elizabeth, A few friends, 50; pres. ch. 40; 90 00                               |  |
| Morristown, Mrs. Joanna Woodruff, 8 00                                          |  |
| Newark, Roseville pres. ch. to cons. Rev. CHAS. T. HALEY an H. M. 100 00—198 00 |  |

## DELAWARE.

|                                               |  |
|-----------------------------------------------|--|
| Middletown, Pres. ch. m. c. 4 42              |  |
| Wilmington, Hanover st. ch. m. c. 76 65—81 07 |  |

## PENNSYLVANIA.

|                                                                                                                    |        |
|--------------------------------------------------------------------------------------------------------------------|--------|
| By Samuel Work, Agent.                                                                                             |        |
| Cambridge, Pres. ch. 3 00                                                                                          |        |
| Germanatown, Market sq. pres. ch. 70 00                                                                            |        |
| Gravel Run, Pres. ch. 5 00                                                                                         |        |
| Philadelphia, J. D. L. 10; for Bebek student, 6; for exchange, 4; Walnut st. ch. West Philadelphia, 326,18; 346 18 |        |
| Reading, Pres. ch. 75 30—499 48                                                                                    |        |
| Easton, Rev. A. H. Kellogg, 1 00                                                                                   |        |
| Honesdale, 1st pres. ch. 240 33                                                                                    |        |
| Pittsburg, Cong. West ch. 27 37                                                                                    |        |
| Susquehanna Depot, Pres. ch. m. c. 3 00                                                                            |        |
| Union Mills, 1st pres. ch. 12 00—283 70                                                                            |        |
|                                                                                                                    | 783 18 |

## MARYLAND.

|                                                                                                                |  |
|----------------------------------------------------------------------------------------------------------------|--|
| Board of For. Miss. in Ger. Ref. ch. Rev. Elias Heiner, D. D., Tr. (200 of wh. for the Aintab mission,) 700 00 |  |
|----------------------------------------------------------------------------------------------------------------|--|

## DISTRICT OF COLUMBIA.

|                                  |  |
|----------------------------------|--|
| Washington, 4th pres. ch. 100 00 |  |
|----------------------------------|--|

## OHIO.

|                                                                                                          |  |
|----------------------------------------------------------------------------------------------------------|--|
| By G. L. Weed, Tr.                                                                                       |  |
| Berlin, Pres. ch. 15 00                                                                                  |  |
| Cincinnati, 3d pres. ch. to cons. Rev. WILBUR MCKAIG, Mrs. H. M. MCKAIG, and D. H. BALDWIN, H. M. 332 03 |  |
| College Hill, Pres. ch. m. c. 4 00                                                                       |  |
| Delaware, 2d pres. ch. 55 00                                                                             |  |
| Genoa, Pres. ch. 10 00                                                                                   |  |
| Morrow, do. m. c. 1 00                                                                                   |  |
| New Philadelphia, Pres. ch. m. c. 3 00                                                                   |  |
| Oxford, 2d pres. ch. 67 34                                                                               |  |
| Sharonville, Pres. ch. m. c. 1 00                                                                        |  |
| Trenton, Pres. ch. 11 00—499 37                                                                          |  |

|                                                                                                                                |             |
|--------------------------------------------------------------------------------------------------------------------------------|-------------|
| Columbus, Rev. B. Talbot, 10; 2d pres. ch. m. c. 5,21;                                                                         | 15 21       |
| Dayton, 3d st. pres. ch. to cons. Rev. S. G. SPEES, D. D. an H. M. 134 59                                                      |             |
| Jersey, Rev. C. M. Putnam, 10; m. c. 12,85;                                                                                    | 22 85       |
| Kelloggsville, Franklin Stoddard;                                                                                              | 5 00        |
| Mt. Gilead, Rev. Henry Shedd,                                                                                                  | 2 00        |
| Newark, Benjamin Ells,                                                                                                         | 50 00       |
| Oxford, A friend, 1; teachers and pupils of the Western fem. sem. to cons. Miss ANNA KUMLER, and Miss CLARA CALVERT H. M. 225; | 226 00      |
| Ravenna, Cong. ch. and so. m. c.                                                                                               | 10 44       |
| Richfield, Mrs. Mary Oviatt, 5; H. Smith, 2;                                                                                   | 7 00        |
| Streetsboro, A. M. Weatherbee,                                                                                                 | 1 00        |
| Wayne, S. Jones, 10; L. H. Jones, 5; others, 5;                                                                                | 20 00       |
| Windham, m. c.                                                                                                                 | 5 00—499 09 |
|                                                                                                                                | 998 46      |

## INDIANA.

|                                                                  |            |
|------------------------------------------------------------------|------------|
| By G. L. Weed, Tr.                                               |            |
| Bedford, L. K. B. prem. on gold,                                 | 2 10       |
| Indianapolis, 2d pres. ch. m. c.                                 | 10 00      |
| Jacksonville, Charles French, deceased,                          | 1 00       |
| Mishawaka, Pres. ch. m. c.                                       | 5 50       |
| Rockville, Rev. J. Hawks,                                        | 8 25       |
| Terre Haute, Baldwin pres. ch. m. c.                             | 10 00      |
| Toronto and Clinton, Pres. ch.                                   | 6 00       |
| Zoar, P. L. Davis,                                               | 1 00—43 85 |
| Plymouth, Collection,                                            | 8 00       |
| Rising Sun, Rev. E. Black, avails of two weather indicators,     | 6 00—14 00 |
|                                                                  | 57 85      |
| Legacies.—Connersville, Beniah G. Roots, balance, by G. L. Weed, | 775 00     |
|                                                                  | 832 85     |

## ILLINOIS.

|                                                                                                       |                |
|-------------------------------------------------------------------------------------------------------|----------------|
| Aurora, Thomas Pierce,                                                                                | 10 00          |
| Bradford, A friend,                                                                                   | 5 00           |
| Brighton, L. P. Stratton,                                                                             | 50 00          |
| Camp Point, A friend, by Rev. J. L. Jones,                                                            | 5 50           |
| Cayuga, Rev. B. J. Bettelheim,                                                                        | 5 00           |
| Chicago, H. Z. Culver, 50; 2d pres. ch. 700; a member of the 3d pres. ch. 12; Olivet pres. ch. 40,25; | 802 25         |
| Clifton, Cong. ch. and so.                                                                            | 3 75           |
| Decatur, 1st pres. ch.                                                                                | 8 80           |
| Farmington, Matthew Simpson,                                                                          | 10 00          |
| Jacksonville, Westminster pres. ch. 342,95; m. c. 53,60;                                              | 396 55         |
| Knoxville, Pres. ch. m. c.                                                                            | 5 25           |
| Monticello, Pres. ch.                                                                                 | 81 32          |
| Princeton, Mrs. M. Keyes and daughters,                                                               | 5 00           |
| Quincy, A pilgrim,                                                                                    | 1 25           |
| Rushville, C. H. L. V. Brown,                                                                         | 10 00          |
| St. Charles, Cong. ch. and so.                                                                        | 13 48—1,413 15 |
| Legacies.—Chicago, Jabez Barber, 125; John High, by George M. High, Ex'r, 798;                        | 923 00         |
|                                                                                                       | 2,336 15       |

## MICHIGAN.

|                             |             |
|-----------------------------|-------------|
| Detroit, Fort st. pres. ch. | 125 00      |
| Grand Rapids, 1st pres. ch. | 22 00       |
| Kalamazoo, C. L. H.         | 1 00        |
| Lansing, 1st pres. ch.      | 5 00—153 00 |

## WISCONSIN.

|                               |             |
|-------------------------------|-------------|
| Geneva, Pres. ch.             | 11 00       |
| Jefferson, 1st do.            | 3 35        |
| Pardeeville, Pres. ch.        | 5 00        |
| Reedsbury, Timothy Williston, | 10 00—29 35 |

## IOWA.

|                                |           |
|--------------------------------|-----------|
| Atalissa, Pres. ch.            | 2 75      |
| New Hampton, Cong. ch. and so. | 2 25      |
| Scott, Pres. ch.               | 1 65—6 65 |

## MISSOURI.

|                             |       |
|-----------------------------|-------|
| Independence, L. R. Pixley, | 20 00 |
|-----------------------------|-------|

## MINNESOTA.

|                                |             |
|--------------------------------|-------------|
| Minneapolis, H. D. Cunningham, | 10 00       |
| Stillwater, 1st pres. ch.      | 14 35—24 35 |

## TENNESSEE.

|                               |            |
|-------------------------------|------------|
| Jonesborough, Pres. ch. m. c. | 25 50      |
| Nashville, I. H.              | 5 00—30 50 |

## KANSAS.

|                              |            |
|------------------------------|------------|
| Manhattan, Cong. ch. and so. | 21 00      |
| Wyandotte, do.               | 7 00—28 00 |

## OREGON.

|                                       |      |
|---------------------------------------|------|
| Forest Grove, Cong. ch. and so. m. c. | 7 00 |
|---------------------------------------|------|

## GEN. GRANT'S ARMY.

|                                     |      |
|-------------------------------------|------|
| Soldier of 72d Illinois volunteers, | 2 00 |
|-------------------------------------|------|

## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                        |       |
|----------------------------------------|-------|
| Alleghany mission church,              | 10 00 |
| Manchester, Eng., Mrs. A. S. Thornton, | 61 77 |
|                                        | 71 77 |

## MISSION SCHOOL ENTERPRISE.

|                                  |       |
|----------------------------------|-------|
| MAINE.—Foxcroft and Dover, s. s. | 13 00 |
| NEW HAMPSHIRE.—Lyme, s. s.       | 13 00 |
| VERMONT.—Sheldon, s. s.          | 10 00 |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |        |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| MASSACHUSETTS.—Boston, A friend for schools in Oroomiah, 25; Young ladies of Essex street church, for support of girl in Miss Ashley's sch. 16,56; Billerica, cong. ch. s. s. for schs. in Madura, 13; Methuen, cong. ch. s. s. for schs. in India, 25; Newburyport, Miss H. F. Tyler for sup. of a sch. in Madura mission, 25; Shelburne Falls, cong. ch. s. s. for Miss Fisk's sch. Oroomiah, 18; Sudbury, cong. ch. s. s. for schs. in care of Rev. H. J. Bruce, 25; | 147 55 |
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|-------------------------------------------------------------|------|
| RHODE ISLAND.—Providence, Beneficent cong. ch. s. s. class, | 2 00 |
|-------------------------------------------------------------|------|

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|------------------------------------------|------|
| CONNECTICUT.—Washington, cong. ch. s. s. | 5 00 |
|------------------------------------------|------|

|                                                                                                                                                                                                                                                          |        |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| NEW YORK.—Bellport, Cong. ch. s. s. 3,50; Brooklyn, Mrs. Wm. C. Bowers, for the Bowers sch. Madura, 30; Clinton, s. s. asso. 50; Le Roy, s. s. for fem. schs. of Oroomiah, 49,75; Washingtonville, 1st pres. ch. s. s. 7; Wilson, pres. ch. s. s. 10,13; | 150 38 |
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|---------------------------------------------------|-------|
| NEW JERSEY.—Bloomfield, s. s. of German pres. ch. | 42 00 |
|---------------------------------------------------|-------|

|                                                                                                                                                                                     |       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| PENNSYLVANIA.—Reading, Pres. ch. s. s. wh. with prev. dona. cons. HENRY MANGER an H. M. 60; West Philadelphia, Walnut st. ch. s. s. 20; Indian Orchard, Bible class and s. s. 9,67; | 69 67 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|

|                                                                                                                                                                                                                                                                                           |       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| OHIO.—Athens, s. s. for schs. in Turkey, 10; Cincinnati, 1st German pres. s. s. 7; Cleveland, 1st pres. s. s. for schs. in Syria, 50; Hudson, young la. for Madura mission, 15; Mt. Gilead, s. s. infant class, 25c; Oxford, pres. s. s. 10; Walnut Hills, Miss Hubbard's Bible class, 7; | 69 25 |
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|                                                 |       |
|-------------------------------------------------|-------|
| ILLINOIS.—Jacksonville, Westminster pres. s. s. | 27 50 |
|-------------------------------------------------|-------|

|                                         |      |
|-----------------------------------------|------|
| TENNESSEE.—Jonesborough, Juv. miss. so. | 5 60 |
|-----------------------------------------|------|

574 96

|                             |           |
|-----------------------------|-----------|
| Donations received in July, | 22,799 18 |
|-----------------------------|-----------|

|           |          |
|-----------|----------|
| Legacies, | 4,906 66 |
|-----------|----------|

\$27,705 84

|                                                       |              |
|-------------------------------------------------------|--------------|
| ✶ TOTAL from September 1st, 1862, to July 31st, 1863, | \$333,455 75 |
|-------------------------------------------------------|--------------|

THE  
MISSIONARY HERALD  
OF THE  
AMERICAN BOARD.

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VOL. LIX.

OCTOBER, 1863.

No. 10.

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THINGS NEEDFUL TO SUCCESS.

(Communicated for the Herald.)

IF we would have success in the missionary work abroad, that work must be well sustained at home. The long arm of the lever of power in this service, is in Christian lands; and is, in some sense, *more* important than that which acts directly upon the heathen world. This last derives its efficiency from the other, so far as it is connected with human agency.

Noticing a few things that I regard as essential to success, I will limit myself to the difficult matter of raising funds. If it were asked, What is needful in order that our missionary treasury may be kept full and overflowing, my reply would be,—There is need, first, of *principle* in this thing. No reliance can be placed on the charities of the church, except so far as they are the outgrowth of principle. That which is given by impulse, or by constraint, is inconstant and uncertain; and no calculations can be safely based on fluctuating contributions. Christian enterprise will not prosper till it takes hold upon the confidence and hearts of men. Benevolent action must be grounded on understood and acknowledged obligations. The reasons for such action must be perceived and felt.

True benevolence is disinterested. Christ referred to it when he said, It is more blessed to give than to receive. The giving that comes from the heart, though it will amount to sacrifice, is not *in the way* of sacrifice so much as of pleasure. With true disinterestedness, the real sacrifice would be in *not* giving. It is the rain that comes, not from the transient cloud, driven by the wind, but from the full heavens, that beautifies the earth.

It should be the aim of those who have the care of these things, to cultivate the *principle* of benevolence in the church. This is essential to religious growth,—to progress in the individual graces. And there will be need of line upon line and precept upon precept here. The moral condition

of man without the gospel, including the physical and social condition of the heathen, should be often and faithfully depicted; and also the responsibility of each one, with reference to the salvation of the perishing; founded on the redeeming work of Christ, and his command to go and evangelize all nations.

Specific growths in the natural world require specific culture, and so it is in the spiritual kingdom. Christian charity cannot be looked for as a spontaneous production. It comes of spiritual enlightenment, and of patient, faithful culture. But the ministry cannot afford to lose this power of Christian principle in the church, brought out in benevolent action. Its reflex influence upon the body of Christ, as promoting the growth of *all* that is beautiful, valuable and efficient, will be felt at home, while it is indispensable to the success of the missionary work abroad.

I would say, in the second place, there is need of *system* in this work of raising funds for missions. Principle always works best in the form of efficient organization. Piety has need of prudence and discretion. Without some kind of system, the principle of benevolence would be likely to decay and disappear. *Systematic benevolence*, next to Christian principle, is the present want of the church. If her great resources, of faith and love and means, were brought out into active and continuous exercise, how soon would the entire world be made to feel the power of the gospel! But there is great loss to the church and the missionary cause, in the want of some system, to develop the graces and call out the charities of individual Christians. There is need of organized and systematic effort that shall reach *all* in the church and the parish; taking in the little children, cherishing and directing their sympathies with tenderness and care. Let *every one of you* lay by him in store, for this purpose, as God has prospered him. The effort should be prompt, equal and regular, energetic and thorough in its working. The plan should be such as will bring this subject before the people *often*, with the best helps, presenting the best methods, motives and reasons for giving. It may be varied to meet circumstances, but it must not be allowed to run out, or run down.

Let us hope soon to see some such system brought to bear on the churches and Sabbath schools of our land, for we can have no strong hope that the missionary work will extend rapidly in the world, until *systematic benevolence* is more fully inaugurated.

One thing farther may be mentioned as essential. There is danger, in this selfish world, of losing our interest in good things. We are apt to be forgetful of our duties,—to lose our sense of obligation to others and our zeal for the things that are invisible; so that the best system is in danger of running down. The system may also become stereotyped or petrified; may fail of that elasticity which the times and Christian enterprise require. There will be need of *patience*, and watchful *perseverance*. A pastor leaves, or the superintendent of the Sabbath school is changed, or some controversy springs up in the church. Then, especially, the old order of things is in danger, and must be looked after. There is scarcely a church or Sabbath



school in the land that has not at some time, under certain influences, *started* well in the good work of benevolence ; but alas, it did not *run* well. The great danger in the church, with reference to Christian enterprise is, that there will not be “patient continuance in well doing.”

The missionary work languishes now, for the want of these three things,—*principle, system, perseverance*. How are we to respond to the calls of our brethren in Syria, and double the missionary force there ; and to those of brethren in Turkey, India and China, sending out reinforcements at once, unless there be more, far more, of active, available benevolence in the churches ? We live in the time of great events ; and that such a time may be turned to its true account in the world’s history, let us seek to do great things for Christ, the church, and the world ; and to do them quickly.

W. W.

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## THE MISSIONS IN TURKEY.

### LETTER FROM MR. RIGGS.

THE following extracts from a letter from Mr. Riggs, of Constantinople, written soon after his return from his recent tour to Egypt and Central and Eastern Turkey, present views and impressions which the readers of the *Herald* will be glad to see.

“My recent visit to the fields of the missions to Central and Eastern Turkey, has deepened my impressions as to the extent and value of the gospel work in these regions. No doubt, among those who come in a measure under the influence of divine truth, as in all ages so now, we must expect to find some who endure only for a time, and, when trouble arises because of the word, turn away and perish. Still, the work goes forward ; others are awakened ; the blessed word of the gospel has the same power to renew and save as always and every where ; and the evidence is renewed, which has been given in so many ages and lands, that it is from God, and is his chosen instrument for the salvation of men. I sympathized deeply with the brethren of the Eastern Turkey mission in their inability to provide at once for the occupation of Van.

“On my return to Constantinople, it was my privilege to visit the stations of Kharpoot, Arabkir, Sivas, Tocat and Marsovan. At Kharpoot and Sivas, communion seasons were held. At the former place, on these occasions, many come in from the villages, so that the place of worship is crowded. I suppose 500 were present on the Sabbath which I spent there. The work in the villages around Kharpoot is specially interesting, as forming part of the systematic training of the theological students. It is, in fact, a gradual introduction to the very work to which they intend to devote their lives.

“At the other stations the congregations were smaller, varying from 80 to 250, but in all I saw evidence of advance. At all I gave brief addresses, stating the most interesting facts which had come under my observation in Egypt and in the fields of the missions to Central and Eastern Turkey, and communicating the friendly greetings of the churches to each other.

“As the principal facts relating to the regions which I visited have already reached you in the reports of the stations, and in the doings of the two annual

meetings, it will be unnecessary for me to add more than a few general observations.

“One most obvious remark is, that the places where least progress appears in the gospel work are those most under the influence of trade. Doubtless the temptation to let the world usurp the place of God exists in all parts of the world, and affects men in all states of life and all employments. But the demands of *business*, specially so designated, seem to be most inexorable; and it remains as true as ever, that no man can be at the same time a servant of Christ and a *slave* of mammon. Men who earn their bread by daily labor seem much more likely to yield to the claims of the gospel, than those who are beset by the temptation to resort to means of making gain, often of doubtful morality and sometimes clearly sinful. Still, this difficulty must not discourage effort for the evangelization of the great commercial cities. On the contrary, it should be regarded as a motive for increased effort to conquer such places for Christ. When strong churches are once established in the great commercial centres, their power for good will be greater than that of equally large churches in other places.

“Another remark, almost equally obvious, is that the gospel is frequently disseminated through the movements of commerce. I found in Cairo, natives of Arabkir, who had come under evangelical influence before leaving home, and now are exerting a similar influence in the place of their temporary sojourn. So in several interior places, I heard of individuals who had come to this great capital indifferent to spiritual religion, but had here become enlightened, and had gone back to exert an evangelical influence in their native places. Such facts deepen our impressions respecting the importance of labor for the floating population of large towns.

“Sabbath schools I found flourishing at all the stations, and I regard them as among the most powerful means used for the promotion of the missionary work. In most places, some will come to the Sabbath school who are not yet sufficiently under evangelical influence to attend on preaching.

“The increase in the number of native pastors, and the increasing efforts of the churches to sustain them without aid from abroad, are decided grounds of encouragement. During the month of May, five native pastors were ordained, and one installed, within the region under review. Four or five more, it is hoped, will be ordained during the year. This will naturally lead to the organization of Associations or Presbyteries, (it matters little by which term we designate them in English,) and to the more complete development of the resources of the churches in the work of evangelization. All the friends of the Redeemer should remember, in earnest supplication, these infant churches and their newly ordained pastors.”

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### ITEMS OF INTELLIGENCE.

**EASTERN TURKEY.**—The report of the Diarbekir station, for the year 1862,—not received when an abstract of other station reports was given in July,—has recently come to hand. It speaks of quite a number of conversions and additions to the church, and of a spirit of inquiry in the early part of the year, which resulted in convincing several others that the truth is with the Protestants, and in leading them to become hearers of the word at the mission chapel. There has been progress towards making the institutions of the gospel self-supporting. The congregation at the Cutterbul out-station had increased, and that at Hinee had been much larger than formerly. Garabed, ordained by Bishop Gobat at Jerusalem,

opened a chapel at Diarbekir, near the close of the year, openly declaring that the American missionaries not having been ordained, (by any of the apostolical succession,) had no right to baptize or administer the Lord's supper; whereas the priests and bishops of the old churches had. Quite a number attended his services, many of them, doubtless, attracted by curiosity.

GREECE.—Dr. King wrote, July 31: "We are now quiet, though we dare not go out into any of the villages on account of robbers." If the foreign ministers had not interfered, at the time of the incipient civil war, it is thought "all would have been in great danger, and Athens might have been, to considerable extent, destroyed."

MAHRATTAS.—Mr. Harding wrote from Sholapoor, June 17: "I am encouraged to hope that the Lord will prosper our work in this new field. Already we observe a spirit of inquiry, not only in Sholapoor, but in several of the near villages. In a town five miles to the east of us, there is a very decided interest among the Mahars, and in a village still nearer, there are other favorable indications."

NORTH CHINA.—Mr. Blodget writes, April 21, that they have been constrained to exclude from fellowship another member of the little church at Tientsin,— "Old Lioh,"—who proves to have been "a liar and a cheat from the first." The excommunication of Su, Mr. Blodget's teacher, had been before reported, and he says "the wickedness of these two men, and the state of society brought to light by examining into that wickedness, are shocking. We were sent forth as sheep among wolves, and we have been bitten and fleeced; but the Great Shepherd has now delivered us out of their power." Another member, an aged woman, has also been suspended, and the case of still another must soon come before the church. Mr. and Mrs. Chapin arrived at Tientsin, April 18.

## LETTERS FROM THE MISSIONS.

### Zulu Mission.—South Africa.

#### UMVOTI STATION REPORT.

A REPORT of the Umvoti station, for the year ending with May last, has been forwarded by Mr. Grout, most of which will interest the readers of the Herald.

#### *Congregation and Sabbath School.*

My Sabbath congregation has averaged about 250, usually the same persons. I have confined my own labor to the home congregation, but members of the church have held services away from the station, sometimes at one, sometimes at two, and again at three places. I have encouraged this, for it will most certainly do our members good to labor in this way, and it may also do others

good; though I confess I have not yet seen such results following lay effort as I hoped for. After a few weeks or months of labor of this kind, the congregations dwindle down almost to nothing, when we feel obliged to suspend for a time.

Our Sabbath school, numbering usually about 135, has been regularly and profitably taught, as in years past. The members have studied the Tract Primer faithfully, and have just finished it. The school has occasion to thank the Tract Society for printing for us that valuable little book, and also to thank the children of the Aintab Sabbath school for presenting each pupil with a copy of it.

*The Church—Apostasy.*

The church now numbers sixty-five, having received two into communion, and cut off one. The members have generally maintained a good Christian deportment, and have manifested at times a commendable degree of tender feeling. They have regularly sustained the sunrise prayer-meeting, which has usually been attended by a goodly, and some of the time by a large number. As might be expected under such circumstances, quite a number,—sixteen or or seventeen,—are now candidates for church membership.

The case of the individual we have been called upon to cut off, has been to us most painful and unlooked for. It was that of Umgiko, the second convert under my labors, and received to communion in April, 1848. After maintaining a good standing in the church for fifteen years, being for all that time, one of our leading men,—our most able man, always selected for the most difficult service,—having preached much at out-stations, and often at the stations of other missionaries as well as my own, suddenly, not a month after I saw the first indication that all was not right, away he went, leaving his wife, three grown and several younger children, (one was born two weeks after he left,) taking a heathen woman, who abandoned for him a husband dying of consumption, and residing with her in a heathen kraal. This case swells to fifteen the number of those whom we have been called upon to cut off since the church was formed,—out of eighty-three whom we have received. Three have died in the faith, two of those cut off have penitently returned, and are now lights among us. Two others have returned to the station sick of heathenism, and Umgiko himself, after a trial of only six weeks, has come back again to the station, and to his family, disgusted with his heathen wife and a heathen kraal. May God give him repentance unto life.

*School.*

Our day-school has not been in session for the last six months, partly from want of a competent teacher, and partly from want of means to support such a teacher as we require. The people would raise about £50 a year for the school, but that will not pay a good English teacher, and we must have other help, or I do not know what we can do. We have seventy scholars; and a few of the best boys and girls, with a season of proper instruction, would become most promising helpers in our work. They have a desire to become such. They now read, spell, write and cipher with facility, are beginning to speak and are learning to read in English.

*Chapel—Benevolence.*

We have not yet raised our chapel on the foundation which I reported last year as laid, but the doors, windows and roof are procured, and our bricks are so nearly ready that we propose to begin the work of erection soon. We have already incurred an outlay for materials amounting to £450,—£400 of which we realized from sugar sold last year. The people gave the canes for twenty tons of sugar, and the Lieutenant Governor very kindly manufactured it for us without charge. We have pledges, this year, for nine tons more to carry on the work.

The chapel promises to be such an one as we could not possibly have built in any other way. Having been helped in their business, the people freely gave back a goodly part for its erection. I say freely, for I never saw money given more readily. Many of them gave two tons each, realizing £23 the ton.

Other contributions are mentioned, making the whole sum given by the people for chapel and benevolent objects during the year, £425 7s.—about \$2,125.

*Improvements.*

Our people are very grateful to His Excellency, the Lieutenant Governor, for the gift of a sugar mill, and are



making commendable efforts to carry out the objects he had in view in putting it up for them. Their first crushing last year yielded sixty or seventy tons of sugar, and their plantations are being increased each year. Improvements in many important respects are going forward. Six new houses are now building. One is being erected of burned bricks, with a roof of good sawn timber, and with panel doors and glass windows, hung with weights. Two of the rooms have board floors.

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### Gaboon Mission.—West Africa.

LETTER FROM MR. WALKER, JUNE 22,  
1863.

#### *Many Cares—Palavers—Slavery.*

THIS letter presents first, in few words, a statement of the varied cares of a missionary at the Gaboon, and then, in graphic form, a painfully interesting view of some of the fruits of slavery which he is compelled to witness. But in this particular, it is not alone what are admitted to be 'the dark places of the earth' which are 'full of the habitations of cruelty.'

Our work does not change. If you read my last letter, you will see about all that I can write here. Preaching, teaching, visiting, working at every conceivable employment, going to the towns to set palavers, taking care of the boys and girls, &c. &c.—these are our occupations. We have also the job of putting up one or two buildings, and re-thatching two or three more.

But the palavers,—what of them? They are legion. One man gives trust to the Bushmen, and takes a little slave as a pawn. After a few months he sells the slave to the *traders*. Some man from the village where the pawn was received goes into the bush country. He is caught and put in the stocks. The people then say: 'We want that boy.' After months of sitting in the stocks, a boy is bought, or begged, or stolen, and returned. So ends that palaver.

A boy comes in breathless haste, saying, 'Oh! A. has stolen that boy O. from his brother R., and sold him. Make haste to go and stop him.' A hurried walk of ten minutes brings one to the parties, wrangling and ready to fight. 'A., why did you sell that boy? Do you not see that your brother is a cripple from leprosy, and can neither walk or work? Now he has no one to bring water or wood, or kindle a fire. But if you have no mercy, by what right or law did you sell that boy?' 'I sold him because he was mine and I wanted the money.' 'How came he to be yours?' 'You ask me that? Do you not know that R. is younger than I am, and I own him and all he has?' 'Where is the boy?' 'Gone. If you go to the beach you can see the canoe far off. Now what are you going to do?' 'If the boy is not brought back to-morrow, you will be complained of to the authorities and prosecuted to the extreme. You know what that is. Good day.'

You will read this in two minutes, but it cost more than three hours of hard talk to learn about the case, and be sure that all was secure. The next day the boy was brought back, to his own infinite joy. 'Good! good!' But wait a bit. He was as dirty, idle, thieving a little reprobate as you would wish to set your eyes on, or send a poor fellow his dinner by; and there was given in exchange for him, a neat, bright-eyed little girl, about ten years old, whom the drunken brute *did own*, '*according to the Constitution!*'

You might write a tragedy of horror every week in Gaboon, and not want for a subject. 'It is a horrid place.' No. All people acquainted with the coast call it a paradise, compared with any other place they know. It is but recently, too, that that slave could have been brought back here. There are slaves of this same man, members of the mission church; and one slave woman will be received at our next communion.

## Sandwich Islands.

### GENERAL LETTER.

THE Hawaiian Evangelical Association met at Honolulu on the third of June. Thirty members, including nearly the whole company of missionaries, and five corresponding members, among whom was Rev. Dr. Anderson, Secretary of the American Board, were present. It is remarked: "For many years, even in this highly favored mission, so large a number of its members have not been permitted to meet together, and rarely, if ever, have we met in circumstances of so much health and comfort." Two missionaries, however, were unable to be present,—Mr. Thurston, now in California, with little prospect of ever being able to resume the labors in which he had been engaged for more than forty years, and Mr. Lyons, prevented from attending by sickness. The General Letter from the Association presents a summary view of the missionary work and prospects at the Islands, a considerable portion of which should find a place in the Herald.

### *State of Religion.*

From the report of the watchmen on the walls of our Hawaiian Zion, our hearts are not cheered with accounts of the conversion of sinners and revivals of religion, as in years gone by. The past has not been a year of revivals and spiritual harvests. On the contrary, many of the reports speak of a great want of interest among the churches and people in spiritual things. Some have forsaken their first love, and, Laodicea-like, are neither cold nor hot; while others, like the heath in the desert, have been inaccessible to all divine and spiritual influences. A larger number than usual have been subjects of church discipline, and from some churches not a few have been excommunicated. The impenitent and unconverted among us have been more hardened in sin, and have manifested more determined opposition to the truth than ever before. Still, while we mourn over the desolations of Zion, and weep over perishing sinners who reject and despise the great salvation, we do not

feel that we have labored in vain or spent our strength for nought. As in the natural world, so in the spiritual, we have seed-time and harvest, summer and winter, storm and tempest;—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Temptations, in a great variety of forms, have multiplied throughout the Islands. The spirit of the world and of fashion, rational infidelity from Christian lands, the increase of foreigners bearing the name of Christ but destitute of the form of godliness, these and many other new things from the old world, have had a very great influence upon our churches and people. They have been fanned and sifted, and many unstable souls have gone over to Satan. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

All these adverse influences and temptations have had a tendency to drive our best people nearer to the Saviour, to examine more carefully the foundations. The good seed also has been sown, and some have believed our report. God hath not left himself without witness. Some precious souls have been converted, and others are inquiring the way to Zion, with their faces thitherward. The whole number received to the churches on profession is 244.

On the whole, we believe the churches are growing in knowledge and in grace. There never was a time when we had more decided evidence of genuine piety, or a larger number who would suffer persecution, and death, if need be, for the name of our Lord Jesus Christ.

### *Visit of Dr. Anderson.*

We would acknowledge the good hand of our Divine Lord in sending to our Islands our revered and beloved friend and brother, the Rev. Dr. Anderson, Senior Secretary of the American Board of Commissioners for Foreign Missions, with his wife and daughter.

\* \* \* In all our intercourse and conferences, both private and public, on such a variety of topics, with such complicated interests, we are led to wonder at the unanimity and harmony with which all questions of importance have been settled. With our venerable brother we have been permitted to take a delightful survey of this good land which the Lord hath given us, and which He has so much blessed. We have looked over the Christian community of our Islands, with all the great interests pertaining to the kingdom of Christ; and in all our deliberations, by his wise counsels and suggestions, after such large experience of the working of missions in other lands, we have received timely and most essential aid, and have been led harmoniously, and we trust by the good Spirit of our Divine Lord and Master, to such conclusions as it is hoped will be for his glory and the best interests of his cause in the Pacific. The Secretary has gone around our Hawaiian Zion, counted the towers thereof, marked well her bulwarks and considered her palaces, that he, with us, may tell it to the generations to come.

### *A Great Change.*

Brief allusion is here made to the notice which would be found in the minutes of Association, (not yet received at the Missionary House,) of various topics discussed at the meeting, and of changes which had been agreed upon as a future basis of operations; in regard to which it is remarked: "We believe that the great Head of the church, by his spirit and providence, has been leading us in a way we knew not, but in the right way. The results have been more than satisfactory,—far beyond our most sanguine expectations." The brethren then say:

A great and marvelous work has been done by the American Board in these Islands. A whole nation of the most degraded, naked, savage idolaters of earth, in a single generation civilized, Christianized, and now standing on a level (in many respects) with the most favored nations of the world! The

people are all decently clothed, from the highest to the lowest. They have a written language, with schools, and books on science, literature, and religion, and with the whole Bible in their mother tongue. The law of marriage is every where recognized. The public worship of God is attended as regularly as in most Christian countries. The observance of the Sabbath is more general, strict and consistent than in most parts of the United States. Intemperance, except among foreigners, is more rare than in any other part of the world. In connection with the Government, which is a Constitutional Monarchy, we have good and wholesome laws, as well enforced as in the most enlightened and Christian nations of the earth.

Native Hawaiians, educated in our common and higher schools and seminaries, fill some among all the most important, responsible and trust-worthy offices, both in church and state, from the President of the Board of Education to the teacher of the humblest district school, and from the lowest magistracy to the highest judicial bench. They are also representatives in our legislative chambers, influenced and guided, it is true, to a greater or less extent, by foreign minds. Thus looking at the past, while we are humbled in view of our own imperfections, and feel more deeply than ever before our utter unworthiness, we would yet derive new strength and courage in view of the marvelous grace of God, which has crowned our very imperfect services. "Not unto us, O Lord, not unto us, but unto thy name give glory."

### *Schools.*

We are grateful for the ability to report substantial progress in the work of education during the past year. The operation of the whole school system has gone on as usual. The district schools have been regularly sustained; the qualifications of teachers have on the whole been better than before, and

the school-houses have somewhat improved. The education imparted in the common schools is necessarily imperfect. Many of the children come from abodes of ignorance and degradation, and many are naturally low in intellect. The teachers are more or less deficient in skill to govern and instruct their pupils. Yet, while many of the pupils barely acquire the rudiments of knowledge, a considerable number are effectually elevated and enlightened, and started on the upward path of education. In most of these schools the New Testament is the principal reading book.

Of higher schools, for the training of teachers, we may mention first, that at Waioli, under the care of Mr. Wilcox, which has gone on with its usual success during the year, save the serious disaster of the destruction by fire of the thatched building. This occasioned the school to be conducted temporarily in the meeting-house; but a plain wooden building has been erected, the materials for which were furnished by the Government.

The Hilo boarding school has been favored with its usual prosperity, and has met with no disaster. From this institution, a good number of competent teachers for the district schools upon the island of Hawaii, and other islands, go out yearly, as well as candidates for Lahainaluna Seminary.

A small select school has been for many years maintained by Mr. Bond, at Kohala, which has been peculiarly successful in forwarding the training of suitable teachers.

#### *Lahainaluna Seminary — The Fire — Rebuilding.*

The Lahainaluna Seminary is the oldest of these training-schools, as well as the highest in rank. The most complete education imparted in the native language is given here. To this institution we look for our best qualified teachers, and for those who may become preachers and pastors. Hence it was with general pain and dismay that we

heard, last July, of the total destruction by fire, of the principal seminary building.

But this disaster only served to reveal the strong hold which this institution has upon the hearts of the people and the Government. A liberal appropriation was at once made by the legislature, then in session, with the hearty approval of the King and his counsellors. The school was directed to be continued with such temporary arrangements as could be made; the materials were provided as quickly as possible; within three months buildings were commenced, and soon completed; and now, the site of the former commodious but somewhat ungraceful structure is occupied by three elegant and convenient buildings, the form and position of which strongly remind us of some New England colleges. Liberal contributions have also flowed in from graduates of the school and from the churches, which have aided to furnish the new buildings. In the fitness, the beauty, the comfort of the new, all regret for the destruction of the old is lost.

#### *English Schools.*

There are a number of select schools maintained by the Government, for the instruction of Hawaiians in the English language. These are generally under the care of competent and faithful teachers, by whom their scholars are profited in many ways. Commendable progress is made in the acquisition of English; yet with all the time, and labor, and skill expended, there are exceedingly few who attain to such a knowledge of the foreign tongue as is of any practical benefit, either in business or in the pursuit of knowledge. Experience convinces us that the useful acquisition of English is, with few exceptions, impracticable for this people, and that while a few choice minds, or those with unusual opportunities in white families, may gain a profitable knowledge of it, the sole medium through which the masses are



to be taught and addressed, is that language wherein they were born.

It is mentioned as a fact, that, contrary to the impressions of some, nearly everything which has been accomplished for the elevation of the Hawaiians, has been through the medium of their own language, and the urgent need of more Hawaiian literature is dwelt upon.

#### *Family Schools for Girls—Oahu College.*

The family schools for young female children have increased and prospered, and are doing a valuable work in giving a virtuous, and in every way saving education, to the higher class of native and half-white children,—a class peculiarly beset by temptations and prone to ruin, and yet, if saved, adapted to exert the most important influence upon the whole native character and mind.

Oahu College, the highest seminary in these Islands, has continued its work of imparting a thorough Christian education to the English-speaking youth of both sexes. The efficiency of this school has not diminished under its present excellent teachers. An education is here given as complete as any in our early college days, while its thoroughness is attested by the high rank taken by several of the pupils who have subsequently graduated at the principal American colleges. The improvement in the female department of this institution is especially gratifying.

#### *Foreign Missions.*

Allusion is made to continued prosperity in Micronesia, and the letter then states :

The Marquesas mission has been in existence ten years, and has been supported entirely by funds from the Sandwich Islands. It has received no direct aid from the American Board except the services of the "Morning Star," and the six missionaries now laboring there are all Hawaiians. The Directors of the Hawaiian Missionary Society, under whose patronage they have labored, will doubtless send a full report of the mission ; and it is only necessary for us

here to speak of the reflex influence of these missionary operations on the Hawaiian churches. This influence we believe has been salutary. It has awakened a deep interest in the minds of the natives, and stimulated them to deeds of Christian benevolence. The announcement that letters have been received, or that a missionary brother has returned from the Marquesas, or from Micronesia, is sure to make a sensation in a native audience. And rarely do we hear a prayer offered by an Hawaiian, without at least one petition for his brethren who have gone to carry the gospel to other islands.

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#### *North China Mission.*

LETTER FROM MR. STANLEY, JUNE 10, 1863.

#### *Trials and Hopes.*

MR. STANLEY, whose arrival at Tientsin, on the 13th of March, has been previously noticed, expresses the feeling that there is great reason to be hopeful respecting the work at that place. He adverts to the two cases in which it had been necessary to excommunicate members of the little church, and to the wickedness,—the systematic deception and extortion,—which the examination of these cases brought to light, and says :

All these things are, of course, discouraging to our outward vision ; but there is much to encourage us. The church is stronger in itself than before, on account of this very trial through which it has passed. Every member has been tried as to his ability to resist the temptation of a bribe from these men. While some have shown that they were more or less under their power, though not wholly corrupted by the corrupters, others have stood the test most nobly. I may mention in particular our school teacher, who is also a helper, so far as other duties will allow. The most careful watching has thus far proved him to be scrupulously honest and truthful. Outsiders speak of him thus, since his connection with the

church; and not a few reproach him for forsaking their customs, in that he does not "squeeze" us (foreigners) when he has so fair an opportunity to do it. He has also been turned out of doors by his mother, on account of his adherence to Jesus. He says he fears no man, not even the teacher, (Mr. Blodget.) If he did not fear his mother when she required him to forsake his Master, why should he fear man! He fears none but God. May his life prove the truth of this language.

The moral power of the church is also much increased by the prompt action taken in these cases. So completely had these wicked men kept their evil deeds from coming to the ears of Mr. Blodget, by means of bribes or fear, and to such an extent had they carried their money-making plans, that many of the people began to think this was the only business of the church. It was a money-making institution; the doctrines were very good indeed, but after all they meant nothing. A different feeling is now spreading among them. They begin to realize that the doctrines not only *say* good, but *mean* good; and in this way, especially, we feel that our apparently deep affliction will, by the blessing of God, be for our enlargement and for the glory of his name.

#### *Another Baptism.*

Last Sabbath Mr. Blodget baptized a man who has been a constant hearer for about a year. He was examined the day previous. So careful—almost suspicious and even skeptical concerning Chinese honesty—has our late experience made us, that he has been put off from time to time, and his conduct carefully noted. Seeing no reason for longer delay, he was admitted to examination. We were much surprised at the amount of scriptural knowledge he has acquired, and at the readiness and appropriateness with which he answered the questions. Our school teacher said the Holy Spirit had taught him; for he was naturally

stupid. He says he will serve Jesus if he has to beg. While we move on with trembling, we yet dare not stand still when God himself has said, "Go forward." He has most signally thrown us back upon our foundation of faith in him; and I trust that, by this experience, he is making it stronger and firmer in Christ Jesus.

We need more faith to go in and possess the land. Every day our chapel is full of attentive listeners, for the most part; and not unfrequently do persons desire a more full and particular explanation on various points, than can be given in the sermon. I long to have my tongue loosed, that I may tell them of Jesus's love.

#### *Openings.*

The field is opening all about us. Peking is now occupied by several societies, but not by ours, simply because Mr. Doolittle's return to Fuh-chau necessitated Mr. Blodget's return here. There are also innumerable other places, all about us, ready to receive the gospel when the men can be found to carry it to them. Scarcely an excursion for preaching and distributing books is made by any of the missionaries, which does not bring to our notice one or more town or village, where the people ask for a teacher to come and live among them. 'They love to read the books, but how can they understand these wonderful things unless they have one to explain them?' This is their question of appeal; and in their name I put it to the churches at home. And I ask them, How will you meet it? Will it be by giving of your abundance to save these perishing souls, that you may have treasure in heaven? May the Lord provide men and means for the reaping of these fields, already white unto the harvest!

Mr. Stanley speaks of Mr. Blodget as having almost entirely recovered his health, while "his whole heart is in the missionary work;" so that there is no present prospect that he will soon return to the United States.

*Fuh-Chau Mission—China.*

LETTER FROM MR. PEET, JUNE 3,  
1863.

*Out-station at Chongloh—Opposition.*

IN a previous letter Mr. Peet reported the commencement of an out-station at Chongloh, about fifteen miles from Fuh-chau, where there was some encouragement. He now writes that the interest at first manifested by some old men continued, and says :

But such interest in the truth of Christianity soon called forth opposition on the part of its enemies. One of the principal men caused a large number of placards to be posted up in all parts of the city, representing Christianity as contrary to their customs and prejudicial to their interests, and calling upon the leading men in each district to meet at a certain temple, on a specified day, for a feast, and to take measures to expel the foreign religion from their borders, peaceably if practicable, by violence if necessary. This emboldened certain lewd fellows of the baser sort to assail our premises and threaten to tear them down, and do other acts of violence, if we did not remove altogether from the place.

Our chapel-keeper sent us word of these proceedings, and it was judged best that we obtain a letter of introduction from our Consul to the principal Mandarin of that city, and lay the case before him. The Mandarin gave orders to the neighborhood officers (Potions) to see that no injury should be done to us or to those with us. The order has thus far been obeyed as fully as we could desire. The threatenings of our enemies have been overruled for good. The wrath of man has, in this case, been made to praise the Lord.

*A Church Organized.*

A few weeks ago, the aged man who had given up his idol, requested baptism, for himself, his wife, and his son, who is fifteen years old. He said he

had "cleaned his house from idols," and now wished to obey the command of the Saviour. Others united with him in the same request. Last Saturday, Mr. Baldwin, myself and three native brethren of the church in Fuh-chau, went down to Chongloh for the purpose of forming a church in that city, if it should be thought best after examining the candidates. We examined three on Saturday afternoon, and four others Sabbath morning, who could not so well attend the night before. The examinations seemed to be quite satisfactory, to the native brethren as well as to ourselves. Having presented their request in writing, to be formed into a church, and having assented to the articles of faith and the covenant, they were baptized, and acknowledged by the native brethren from Fuh-chau and ourselves, to be thus constituted a church of Christ. The sacrament of the Lord's supper was then administered. The whole time which we spent together was a season of great solemnity. We did not open the doors to admit others, lest some irregularity might occur from ill-disposed persons, and do injury to the cause rather than good. One recent inquirer, a physician, a man of considerable influence in society, was present, and seemed deeply impressed with what he saw and heard. He states that there are many in the circle of his acquaintance who are in a similar state of mind with himself. They believe in the truth of Christianity so far as they understand it, but are still afraid to confess Christ before men.

We hope this little church may prove to be of the Lord's planting. It now consists of four old men, one of whom has a wife and son who are also members, and another lad, of heathen parents, about fifteen years of age.

From the first, the keeping of the Sabbath has been much dwelt upon by the brethren there. No one is considered a proper inquirer until he has resolved to keep that day. The reading of the New Testament in the colloquial,

(an edition of which has just been published by a vote of the mission,) has apparently been much blessed to the good of souls. The oldest man baptized, being now over 76, says that he never went to school a day in his life. Yet he now has so far learned, that he is able to read the colloquial alone, and call most of the characters. None of the others have been taught to read in the classical style, to any extent, but they have all learned to read the colloquial New Testament since they were converted; and now seem to be growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, through this medium.

### Madura Mission.—India.

#### MANDAPASALIE.

LETTER FROM MR. TAYLOR, APRIL 4,  
1863.

THE different portions of this letter from Mr. Taylor are encouraging, presenting indications of progress in the diffusion of Christian light, the raising up of Christian teachers, and the planting of Christian institutions, in what was so recently a land of entire darkness. The account given of operations at a station in Tinnevely, may be instructive and useful to other missionaries, as observations made in the field were to Mr. Taylor himself.

#### *Silent Progress.*

I have no striking events to record since the writing of my last, but striking events are not always the most edifying. Silent growth, though not so much observed, is the divine method of production; and I am more and more satisfied that the time of rich harvest is drawing near, and that it is good policy to sow the seed of the word broadly. If we cannot reap as much as we desire, we can labor; and it is certain that, at least, others will enter into our labors; and then, we and they shall rejoice together. Not the words of Christ alone, but also recent observation and comparison, have impressed this on my mind.

I recently visited a remote corner of my field, where I had never been but once before, and that about fifteen years ago. I felt, when there, that the people near the station had learned some things which those thus far away had not, but that still great progress towards the light had been made even by them. For instance; they could hardly believe,—as those unacquainted with missionaries seldom can,—that I would not deceive them. When my small supply of tracts and books was exhausted, many would not believe it, but insisted that I could yet supply them, “if I wished to do it.” The marks of progress were chiefly two. Though I was there at a weekly bazaar, so that many gathered around, no one opposed me,—no one reviled. All heard with respect, and generally appeared to be desirous of information; and the impression seemed to be very general among them that the truth is with us, and that opposition will be in vain. I found also, that the amount of information which they possessed on the subject of Christianity was considerable. The majority seemed to be acquainted with somebody who had embraced this religion, and to have learned something about our ways. It was encouraging also to hear frequent inquiries for particular books and tracts, which we have been accustomed to circulate, or to have taught in our schools, and to find that the people were not altogether ignorant of their contents. Our first catechism, —Spiritual Milk,—was repeatedly called for.

I met there again a Mohammedan,—the chief man among Mohammedans in that region. I was much interested in conversation with him fifteen years before, and have since often related the substance of that conversation to both Mohammedans and heathens. I had remembered him well, but hardly expected to see him press through the crowd, as he did, and take his seat again by my side.

He was less talkative now than on



the former occasion, but he remembered that visit, asked for the portion of the Scriptures containing the history of Christ, and was glad to receive the Gospel by Matthew. I cannot say that I expect his conversion, but I have faith that the gospel, understood, will have an influence even on the almost immovable Mohammedan mind.

### *Learning from Another.*

Mr. Taylor had visited the station of Rev. Mr. Meadows, of the Church Missionary Society, in North Tinnevely, and states that he had been "instructed and strengthened by observation of the work there, and specially impressed with the importance of *system* in the working of a missionary station." He writes:

Though the station has an area of 1,400 square miles, and "just about the same number of villages," and though Mr. Meadows has not more helpers than I have, yet provision is made that every village shall be cared for. First, he has a large map on which the name and exact locality of each village is given. Next, having three native pastors, his field is divided into four divisions, one of which he takes, and his native pastors severally take the other three. Then the villages of each division are again so divided that every one shall be visited with considerable regularity, the gospel preached in it, and its state known by reports given. I saw one helper to whom had been assigned, under this plan, more than a hundred villages, in six of which there were a few Christians, (all of whom meet, however, in two congregations on the Sabbath,) and he assured me that he was able to visit and preach in them all, about twice in a year, aside from his stated instructions to the Christians. To complete the outline of his plan, I must state that he does not meet his helpers monthly, at the station; but that each division meets separately, once a week, with its head, for study, and for reports from each helper; and that all come together once in two months, and then spend three whole

days receiving instruction, and in religious exercises; some special exercise being previously assigned for each part of the three days.

### *Following a Good Example—Want of Books.*

I returned from the visit encouraged, and after consultation with my helpers, found most of them ready for a somewhat similar division of this station-field among themselves. Such visitation of all the villages accords with the command to preach the gospel to every creature; it is more like sowing beside all waters; the talents of the native helpers are put in a way of development; and if all are faithful in preaching the word, we may reasonably hope for an increase of converts from all parts.

This attempt at a systematic method of entering the whole field, served to bring into stronger light our want of tracts and Scriptures. On dividing my stock among some twenty helpers, to whom distinct parts of the field were assigned, we found that though they would have an average of from thirty to forty villages each to visit, I could put into the hands of each only three or four small portions of Scripture, as many of our larger tracts, and only one hundred copies each of our mere hand-bills. I am grateful for this small number, but the feeling of all seemed to be, as they looked at their distinct fields and then at their portion of tracts and books,—  
"What are these among so many?"

### *Ordination.*

*April 16.* I have the pleasure to inform you now, of the ordination of Vathandiahram, the fourth native pastor in this station-field. He was examined and approved by the mission, but the ordination was at the direction of the Sangkam at this station. The sermon was by Mr. Chester; the ordaining prayer by the missionary of the station; the right hand of fellowship by pastor Zilva; the charge to the pastor by

pastor Christian ; and the charge to the people by pastor Yasardian. The sermon was imbued with the spirit and doctrine of the text,—2 Tim. ii. 15. The parts of the native brethren seemed each a little too brief, but studied, evangelical, and appropriate in every particular. The newly ordained pastor, in making the closing prayer, was affected to weeping, and some other eyes also were not dry. It was a simple pouring out of his soul, and had really but three parts in it: "I, O Saviour, am weak and ignorant; but thou hast called me to this work; and I ask only that thou wilt dwell in my heart." My best desire for him is, that his prayer may be answered; and for the people, that they may labor together with him in the same spirit.

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TIRUPUVANUM.

LETTER FROM MR. CAPRON, APRIL 25,
1863.

MR. CAPRON commences his letter with allusions to the abundant rains which had succeeded to the drought of the previous year, so that great plenty had already followed the former scarcity. But the people did not seem ready to acknowledge in this the goodness of the true God, but rather to feel that now their false gods were propitious, and that it was no time to seek another religion. Referring to stations which had been under his care, and to the field which he is to occupy at Mana Madura, he thus speaks of

Plans for the Future.

In my anticipations of future labor, the plan of personally preaching the gospel to the heathen, far and near, is the only one which rises definitely in prospect. My time cannot be occupied with the care of congregations, for there is but one congregation in the [Mana Madura] district, and there are but three remaining in the station-district of Sivagunga. There are no schools in either district now, excepting a station-school. But there are heathen and Romanists, by tens of thousands, and villages by hundreds, which have not been visited, and the call of duty with reference to them

is plain. If the Lord will grant me a small but faithful band of helpers, and send with me his Holy Spirit, I shall enter upon this difficult work with courage and hope.

In the stations of Mana Madura and Sivagunga I find, in the review, two events which have been special trials to me; and in Tirupuvanam, two facts which are encouraging.

Trials.

In the little congregation of Sundiur, which I have often spoken of as the one lamp of the Mana Madura station,—always reliable, always burning steadily,—one of the members, a woman, has fallen into sin, and brought dishonor upon the family and upon the congregation. I am relieved to find, by an examination of the Tirupuvanam church records, that she is not, as I had been told she was, a member of this church.

In the Sivagunga congregations, where I have represented that nearly all had left us of whose sincerity I had much distrust, and where I thought I discovered, at the lowest point, a turn of the tide, I am sorry to report that the tide is ebbing still. A catechist, in whose sincerity and piety I had and still have great confidence, has allowed himself to come into conflict with the members of the congregation, who are also his relatives, and has thus exposed them to the temptation of going back to Romanism. He is one of whom I have spoken before as having suffered severe persecution, and the persecution has impelled him to seek redress on some points, at the law.

Encouragements—Schools Improved.

In Tirupuvanam, where the village schools had been declining for several months, partly on account of the famine, but partly from the inefficiency of two of the schoolmasters, I have broken up one school, and organized the others so that we have now a larger attendance, and more efficiency than at any previous time since they came into my charge.

In one of the schools, a lad who had been sent away to a distant village by his father, because he refused to rub ashes, has returned, and is as firm in his convictions as ever. I hope to send him to the seminary at the first opportunity for receiving a new class.

An Inquirer.

A young man of Tirupuvanum, a Vellala by caste, lately called on me to ask for baptism. He has long been acquainted with the truth, having been instructed to some extent by the missionaries, but much more influenced, apparently, by a graduate of the Pasumalie Seminary—not a catechist, but a writer in the district court. The young man said that he had long been convinced of the truth, but had rubbed ashes occasionally, in order to lull the suspicions of his friends. He felt the sinfulness of such a course, and on this account he wished to commit himself irrecoverably to the Christian religion, by the bold step of publicly receiving baptism. He knew that this would be the signal for persecution, but his mind was prepared to meet it, in the expectation that the time would soon come when its violence would be spent, and he might live in comparative peace.

I felt a strong sympathy for him, and should have been glad to throw around him, for his security, the good influences which are connected with the reception of baptism and an enrollment among the people of God. But I was obliged to say that the good of the church forbade haste in so important a matter; that I must give him an opportunity to prove his sincerity by acknowledging himself a Christian before the community, and by regular attendance on the means of grace; and that I wished to see also, with his mental conviction of the truth, evidence that his heart had been changed by the Holy Spirit. I have been glad since, to see him in church on the Sabbath, and have had conversations and prayer with him.

Mr. Scudder.

In the letter from which the preceding extracts are taken, Mr. Capron referred to the death of Mr. Scudder, and the very great loss which the mission had thus sustained. In another letter, dated June 22, he again recurs to this and writes:

It seems to me that his loss to us as a mission is irreparable. I am amazed at what I hear, since his death, of the amount of his missionary labor and of his studies, of the breadth of his plans for the future, in the midst of pressing duties, and the amount of his correspondence. He was never idle. But not only so, he accomplished more than most men could in the time devoted to various objects. He was far advanced in studies which have reference to the philosophy of the Hindoos and the antiquities of India, and it was on this account that the older missionaries, who had not yet become very well acquainted with him, had still begun to be proud of him, as one whose oriental scholarship would become widely known.

Nestorian Mission.—Persia.

LETTER FROM MR. LABAREE, JUNE 2,
1863.

New Opposition from the Government.

THIS letter from Mr. Labaree, giving intelligence of a movement on the part of the Persian Government, opposed to the interests of the mission, would seem to have been detained on the way. It reached the Missionary House at the same time with the letter from Mr. Perkins, dated one month later. But the publication of the two together, may have some advantages, diminishing the solicitude which might perhaps have been excited by the first alone. It will be seen, that while there is occasion for earnest prayer that threatened evils may be averted, there is not, in the opinion of the missionaries, reason for very serious apprehension, but rather occasion to pray with hope. Mr. Labaree writes:

During the past month, not a little suspense and anxiety have been excited in our minds, by information received of

a new blow threatening to descend upon our mission, aimed by the Persian Government, instigated by those faithful stewards of the mysteries of Satan, the Papists. We had heard of the appointment of a new Governor for the Christians of Azerbaijan, whose agent, acting under his orders, was expected to arrive soon, to make another effort, in form at least, to check the rapacious Khans in their oppression of the Nestorians.

In the meanwhile we received a confidential letter, informing us of the nature of the orders given to the agent, the facts respecting which the writer had learned privately. The animus of these instructions as regards our mission,—“in great measure aimed at it,”—will be evident from the following abstract given us in this letter.

“The Government states, that it recognizes no other Christian sects in Persia than Armenians, Nestorians, and Catholics; [Chaldeans;] that proselyting from one sect to another is forbidden, and no new creed is to be introduced; that you, gentlemen, did not come to proselyte, preach or exhort, but to educate the children of Armenians and Nestorians, and teach them the sciences. If you proselyte, preach, or exhort, the agent is to put a stop to it, and report to Teheran. By firman, the number of schools in Oroomiah is not to exceed 30, and the pupils 150. No departure from this is to be allowed, and the superfluous schools are to be suppressed. Pupils of these schools are not to be allowed to go to other villages to instruct. There is no permission to open schools in Salmas, or in the village of Khosroabad. Neither the priests (so it is put) of America, nor those of France, are to be allowed to proselyte amongst the subjects of Persia. Any one going to Khosroabad on the part of the Americans, to preach, proselyte or exhort, is to be prevented. Printing of books is not to be allowed without express permission of the agent. No foreigners in these parts are allowed to become own-

ers of landed property. Ringing of church bells is forbidden. Rebuilding churches, and repairing them also, without permission, are forbidden. It is observed that you, gentlemen, have laid out much money at Oroomiah, and have put much into the pockets of the Christians. The Government hears that it is from love of God, but wishes to know in what way the money is expended.”

These instructions, if literally obeyed, would strike a fatal blow at the root of many of our most important operations. They would arrest us in the most fundamental of all our labors as missionaries of the cross of Christ; suspending the carrying out of our great commission to preach the gospel to every creature. They would compel us to abandon the most sacred of all our privileges, and become mere scientific instructors and educators of children; at the same time limiting the number of pupils who may attend upon our instruction, to one hundred and fifty. They place our press under the censorship of a Mussulman agent, ignorant of the Syriac language, who might, if he should choose, appoint a Papist as supervisor of our books. They would at once smother the little fire kindling in Salmas, which we watch over with such tender and affectionate interest.

The limitations in regard to Salmas and Khosroabad in particular, the headquarters of the Lazarists, sufficiently indicate the originators of this hostile plot. The spirit of the Papacy is the same now that it was three hundred years ago, and in Persia that it is in Spain. Its intolerance and its baseness are alike immutable. Grant the power, and it is just as wicked and destructive as in its palmiest days of temporal sovereignty.

Orders not Likely to be Fully Executed.

Had not long experience proved that any and every order issuing from the present Persian Government, for either good or evil, enjoys only a transient du-

ration of power, we should have serious reason to be alarmed at the destructive orders thus fulminated against us. But the same enemies have often before combined against us, and the Lord has laughed their wicked devices to scorn; so that we have only the stronger assurance that, waiting patiently on Him, we shall see their present designs frustrated.

Mr. Abbott, [English Consul at Ta-breez,] to whom we are under great obligations, thinks he will be able to secure a revocation, or qualification of the firman, so far as it affects our labors.

The agent, while on his way here, had repeated interviews with our helpers in Salmas, where he spent several days. He made particular inquiries in respect to their employments, and, in obedience to his orders, directed that our only school there (for Armenian girls) should be closed, and that one of our helpers should cease from his house-building. We have learned, however, since beginning this letter, that he intimated to them that things might go on as before, so soon as he should leave.

Since coming here he has expressed himself in very friendly terms, and, while alluding in general to the orders, has stated that he hoped nothing would occur which would disturb the most pleasant relations. He promises that the person he may appoint, to make him acquainted with the contents of our publications, shall be one of our approving. On the whole, we think we shall not be seriously troubled by him, owing to the somewhat enlightened and liberal views he entertains.

Mr. Labaree refers to "great want among the peasantry," owing to the high price of grain and the low rate of wages for labor, and to the appearance of young locusts in swarms, threatening to do great damage; but states that notwithstanding these distracting influences, there were some favorable religious indications, and the work of the Lord seemed "not stationary."

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LETTER FROM MR. PERKINS, JULY 1,  
1863.

*The New Agent and his Orders.*

ONE month after the date of the foregoing letter from Mr. Labaree, Mr. Perkins wrote as follows:

Nothing has transpired worthy of record, since our last monthly letter, in regard to the new civil head recently sent here for the Nestorians. Our schools being dismissed for the summer, he fortunately has not the chance to make any demonstration against them at the outset, however strong might be his disposition to do so. He intimated to us, soon after his arrival, that he had orders respecting our work, which he would gradually make known, not being aware that we were in possession of the contents of those orders sometime before he came. On this general subject it is difficult to refrain from giving utterance to deep feelings of indignation at the abusive mockery practiced on the part of the Persian Government, toward the poor, patient, suffering Christians, in thus *pretending* to send them a protector, but one especially charged to deprive them of the privilege of listening to the gospel and having schools for their children,—in accordance with orders, however, which have far more a French and Papal, than a Persian and Mohammedan origin.

While we report these things, as matters of history, we would caution you against being overmuch troubled in regard to the result of them. We have seen too many moral tempests here subside harmlessly, or in fertilizing showers, to anticipate any other result in this instance; while there is just sufficient cause for apprehension to admonish us to "walk circumspectly," and to call us and our patrons to fervent prayer, that the wrath of God's enemies may be overruled for his praise, in the furtherance of the gospel. We are not of those who would turn chronic croakers, though clouds pass over us.

*The Harvest—Locusts.*

There is a fair prospect of a good harvest, notwithstanding the visitation of the locusts, which are now disappearing from the district. The wheat crop is remarkably fine, and only a limited portion of the country has been devastated. The scourge bears very heavily on the villages thus visited; but there will be no lack of bread-stuffs in the country. Yet they are sold at a very high price, and the poor must be sadly pinched. The moral effects of this scourge will, we trust, prove salutary. All hearts are thus made sensible of their dependence on God, and when his judgments are abroad in the earth, the people learn righteousness. One of our helpers writes me thus: "Last Tuesday was observed as a day of fasting, humiliation and prayer, under the scourging hand of the Almighty. It worked with powerful effect on the village. Many who do not attend our preaching, united with us in prayer and fasting. I think, if the village had been previously notified, almost every family would have attended." The people of this village have mostly given up their old superstitious system of periodical fasting. Other villages have in like manner recently observed seasons of fasting and prayer, under God's afflicting hand.

The arrival of a new Prince Governor, within the month, is mentioned—a man from whom no improvement in the administration of affairs is to be expected. This frequent change of rulers, it is said, so far as the people are concerned, "is only changing the men and keeping the pain." A Khan had also arrived, who, "to keep his exchequer from exhaustion, grinds, without mercy, the peasants of his numerous villages, of which Geog Tapa is one." Mr. Perkins then adverts to another topic,—

*Persian Opinions on American Affairs.*

A very common impression in Persia, in regard to the war in America, is that the Americans were rapidly becoming the most formidable nation on the globe—embarked on the career of universal

dominion—and that God has taken this method to break that power in pieces, in mercy to mankind. The source of this impression is found in the European embassies and their journals, at the capital, these giving tone to the only Persian weekly paper in the Empire. The Persians are deeply affected by the war, as the prices of cotton, cotton cloths, and calicoes, have been doubled in consequence of it. The importance of America, as a power in the earth, has thus been greatly enhanced here and elsewhere, as one result of the war, however much at the expense of its moral position. Our missionaries are still the only American representatives in the country, and we trust we shall not dishonor the land of our kindred. The Persians are at least now in a fair way to understand, that that distant country is not altogether "a kingdom of priests."

*The Mission Press—Communicants.*

Our press has been engaged, during the last six months, in printing an interesting work of about four hundred pages, on Pastoral Theology and Homiletics, prepared by Mr. Cochran; and several smaller works, one of them, *The Shorter Catechism*. We now have on hand a small and simple, but able medical treatise, prepared by Dr. Young, which promises to be very acceptable and useful, in preventing, as well as mitigating, the common diseases of the country. Mr. Rhea is preparing his Commentary on Matthew. We hope, before long, to publish Baxter's Reformed Pastor. Our scores of native preachers greatly need a fresh unction from the Holy One; and we know of no human production so well suited as that work to lead them to feel their need, and to seek such a blessing.

Our ordinary labors are steadily prosecuted, and with encouraging indications. Most of the communion seasons, in the numerous places where the ordinance of the Lord's supper is now observed, witness accessions to the number

of the communicants, we trust, of such as shall be saved.

### *Mohammedan Expectations.*

As has long been the case, the Mohammedans around us are looking for great changes, affecting their religious system, as near at hand. One of the highest nobles of this part of the country, while visiting me the other day, on alluding to the changes and commotions abroad in the world, very thoughtfully said, "Do you know what these things mean? I do; Jesus Christ is about to come."

The common theory of the Mohammedans is, that their own system is soon to fall and be superseded by Christianity; but that, ultimately, Mohammedanism will revive and triumph. This belief may do much to prepare the way for the early prevalence of the gospel among them. Indeed, a feeling of despondency, resulting from that belief, gives a sombre tinge to many of their views and feelings. The period of *Moharrem*, just passed, for example,—a season hitherto of solemn ceremony, as commemorative of the struggle between their revered Imams, the sons of Aly, and their antagonists, for the successorship to their prophet,—was hardly observed here this year. To the question of a member of our mission, "Why is it so?" a Persian Meerza replied, "Who has a heart for such observances, in the fallen state of our country." Individual cases of more or less religious interest exist among the Mohammedans. This is true of a Persian scribe, who teaches the Persian language in our seminary, and who is apparently very artless and eager for religious instruction. A few days ago, while reading the New Testament with a member of the mission, a melting wave of feeling seemed suddenly to come over him. "My heart burns," said he, as he dropped instantly upon his knees, and sought relief in a fervent, impromptu prayer. The scene was one not soon to be forgotten. One of our

helpers reports, that in the village where he labors, which is partially inhabited by Mohammedans, a Mussulman woman comes to religious services, and weeps as she listens to the words of Jesus.

The steady but strong light of so many scores and hundreds of living Christians, scattered over this part of the country, cannot fail to exert a powerful influence for the truth, on the Mohammedans as well as on their own people; and not only in this province, but also, more or less directly, elsewhere.

It is stated that some of the Nestorian mendicants in Russia, having found their way to St. Petersburg, constituted themselves a committee for their people, and sent a petition to the Emperor, asking for them civil relief. The Emperor referred the case to a bishop, who met it squarely, with the declaration that the Nestorians, as a body, must become members of the Greek church, in order to obtain the desired assistance. If they will do this, the Emperor can extend over them his protecting hand; but this condition, it is believed, the enlightened portion of the Nestorians, at least, will be slow to accept.

## Eastern Turkey.

### KHARPOOT.

LETTER FROM MR. BARNUM, JULY 22,  
1863.

### *Visit to Kuzzelbash Koords.*

MR. BARNUM, when he wrote, had recently returned from a brief visit to Ali Gako, and the Kuzzelbash Koords in the vicinity of Chemishgezdek. He writes to give some account of what he saw, and of his impressions respecting that people and the prospect of accomplishing good, by missionary effort among them. The letter is too long to be published in full, but the more important portions will be given. The helper Hadji Hagop accompanied him on the excursion. The first night was passed at an Armenian village, Ashvan, where they saw few persons, all being busy with harvesting, but those whom they met seemed friendly, which was not the case a few years since.

*Chemishgezek.*

Next day, crossing the Euphrates, they reached Chemishgezek, "a city of gardens," a little after noon. "The place was occupied last winter," Mr. Barnum writes, "by one of our helpers, and I soon discovered that a very perceptible change had been wrought since my last visit there. We have considered it one of the hardest places in all our field, but it now looks as though it might, after faithful culture, be as fertile as many others. Quite a number of men call themselves 'brethren,' and appear intelligent and wide awake. It is an important place in itself, and important from the fact that the gospel has not been planted in any part of that whole region." Next morning, after a short ride, they breakfasted with a Koord who calls himself a Christian, and seems sincere in this, though very ignorant, and the same day came to the tents of Ali Gako, often mentioned, heretofore, in the Herald. "The Koords all leave their villages in the summer, and go, with tents and flocks and herds, to some place where they can find water and pasture. The country is very mountainous, and only a patch of land here and there is capable of cultivation. Every such spot in the neighborhood of a village is appropriated to the raising of grain, and pasture must be sought in the regions beyond."

*Ali Gako—Ignorance of the People.*

I was much disappointed in not finding Ali Gako at home. We were, however, cordially welcomed by his family, and as it was Saturday, we could do no better than to spend the Sabbath, according to our original intention. It did not seem much like the Sabbath. Some light has entered this Koordish clan, but not enough to secure the observance of the Lord's day, especially at a busy season of the year, like the present. Whether it was the result of our presence I cannot say, but there was less than the ordinary amount of work going on during the day. Ali Gako's wife is evidently a very worldly-minded woman. She appeared in three different silk dresses during the day. They have eleven children, and the father greatly desires to educate them. One of the sons reads Turkish tolerably well, and some of the others can read a very

little. I saw no other Koords who can read, though I heard of some who are said to do so. The priesthood among the Kuzzelbashas is a distinct line of succession, like the Levitical office of old, and these religious teachers are held in great esteem. The office they regard as a most sacred one, and yet the old priest whom we saw, was one of the most ignorant and unthinking men I met among the Koords. I presume that not one in a hundred of these priests knows how to read. There is a great diversity of feeling among the Kuzzelbashas, as I infer from all that I have been able to learn from them and from others. Most of those with whom we conversed said that they believed in Christ, as the Son of God and the Saviour of men, but when asked how a sinner was to be reconciled to God, the general reply was, "By repenting of sin;" though some said that Christ availed as an intercessor. Nearly the whole burden of our talk with them was to exhibit the nature of sin, and, in the simplest language possible, to show how the sinner may be saved through Christ. I determined to know nothing among them during my short visit, but Christ and him crucified.

*Religious Prospects among Them.*

You will wish to know what are the prospects in regard to the evangelization of this people. My own mind is not sufficiently made up, to enable me to express a decided opinion. Of one thing, however, I feel fully persuaded,—that in Ali Gako's clan the gospel has already accomplished much towards outward reformation. The testimony of nearly every man with whom I conversed was substantially as follows: "We used to kill and steal and do just what we liked, until our Agha received the gospel, five or six years ago. Since that time he opposes our doing any thing bad. He all the time tells us that we must not steal, must try to live in peace with others, and do to others what we wish them to do to us. We have not left off



all our iniquity, but there is nothing like what there used to be among us." I do not know enough of Koordish nature, of the power of conscience among them, of their susceptibility to deep spiritual impressions, to be able to express a decided conviction that the preaching of the gospel here would be attended, at present, with marked results in the way of soul-saving. This, of course, is the work of the Holy Spirit; but the extent of the harvest depends largely upon the character of the soil in which the seed is sown. The people have been trained to deception, lying, theft, robbery, war and murder. This is their trade; and this mode of life, this training, has had the effect, apparently, of deadening the moral nature.

Ali Gako, it is said, opposes the old custom of the people to take private revenge, and insists upon seeking justice in the courts; but a recent instance is mentioned to illustrate the character of the people, in which a young man regarded himself, and was regarded, as a hero, because he had killed the relative of a murderer, thus taking satisfaction according to the *lex talionis*. Our brother continues:

The Koord of whom I wrote some months ago, as having come to talk with Hadji Hagop in regard to his salvation, was away. We inquired after him, and all said that up to the present time he has led an honest life. But all this does not answer the question as to the prospect of making the gospel a saving power among this strange people. On the one hand, they appear indifferent and unimpressible under the presentation of religious truth. On the other, they profess to be very anxious to have the gospel preached to them. They certainly are not *opposed*; and as they know something of the truth, this readiness to hear it is an encouragement not to be thoughtlessly disregarded; especially as they are nominally Mohammedans, and their acceptance of it might be the entering wedge towards giving the gospel to the Turks. I have considerable hope that they will accept

Christianity in very deed, though it may be only after very persevering labor. Yet this can be determined only by actual experiment.

#### *Political Condition.*

There are, however, some serious difficulties in the way of making the experiment at present, the chief of which is the unsettled state of the Koords themselves. They are divided into clans, each with its own chief and possessions, something after the fashion of the feudal systems of the middle ages. Each clan has a separate organization, and a government within itself. Theoretically, they do not acknowledge the right of the Government of the land to interfere in their concerns. Some voluntarily, and others through fear, have returned to submission, while the majority still maintain their independence of Turkish authority. I was told that, ten years ago, it would have been simply impossible for me to make the tour which I have just made among them. Ali Gako strives for peace, and the fact that he is unwilling to fight, encourages a neighboring, hostile clan to prey upon him.

After leaving his tents, Monday morning, I met him on his way home. He had heard that I had come, and was hastening to see me. We spent nearly two hours together, and he told me some of his trials. He is resolved to try, by every expedient, to secure the protection of Government; but if he does not succeed, he says he shall be obliged to resort to his old argument with his enemies—the sword—in self-defence. Every man carries a gun, or sword, or both, even when going to the fields to work. They all said they would rejoice to live in peace with their neighbors, and throw aside their weapons, but this would be the signal for their enemies to rush upon and plunder them. Ali Gako has under his control twelve or fourteen villages, and can put about 500 men under arms. This is about the

ordinary strength of the clans in that region, but some of the more distant ones are said to be able to call 1,000 men into the field. We sent a helper to this clan, two or three months ago, but the whole region was in such an unsettled state that it was not considered best for him to remain. It was my intention to go about somewhat extensively among the Kuzzelbashs, but finding that nearly all the chiefs in the region were away from home, I concluded to wait for a more favorable opportunity.

I feel that a great weight of responsibility rests upon us in regard to the Koords, especially the Kuzzelbash portion of them; since they are accessible, to some extent at least, to missionary labor. We inquired of Ali Gako's men as to the number of clans in that one region, and they counted forty-six, and said there were probably more which they did not then think of. These are all Kuzzelbashs, and according to the representations of these men, the fifty or more tribes contain a population of more than 100,000 souls. In other parts of our field there are other Kuzzelbash tribes, though much less in number, besides large numbers of the regular Koords. They live among the mountains, many of them in places almost inaccessible. It would not surprise me to learn that there are 300,000 in all, within the bounds of this station alone. Oh, how black, as midnight, is the darkness resting on these mountain regions! God grant that the day of redemption may speedily dawn upon them.

### *Perchenj—Emigration to Russia.*

Our helper Bedros, and his family, have been spending two or three weeks at Perchenj, one of the out-stations on the plain. They came back yesterday, rejoicing greatly at the opportunity which they had had of declaring the truth to the Turks, of both sexes. Bedros had almost daily opportunities for conversing with the men, and there was

much inquiry as to the faith of the Protestants. His wife, too, was treated with a good deal of respect by the women.

There is great excitement here at present, among the Christians, in regard to going to Russia. I suppose there are Russian agents secretly at work, persuading the people to emigrate. At this distance from the seat of government, Christians do not get equal justice with the Turks, and they have been led to believe that they will be the special favorites of the Russian Government, receiving land free, and having no taxes to pay. The present season, too, is one of unusual scarcity. For some months there has been a sort of panic, and breadstuffs have borne almost famine prices. For these reasons, large numbers of the rayahs are making their arrangements to go, and a goodly number have gone already. Some of our village Protestants, I learn, are on the move, and others in the city would be, but for our influence against it. I do not know whereunto this thing will grow, or how it will affect the gospel work.

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### ERZROOM.

LETTER FROM MR. POLLARD, JUNE 6, 1863.

MR. POLLARD writes from Trebizond, where he was spending a few weeks, but with special reference, first, to another out-station, Melikan, which had been occupied for about six months. A teacher, Harootune, was sent there in December, in accordance with an earnest request sent from the place by letter. Several families in the village are openly Protestant, but in another village near, there were those who were much displeased at the presence of the teacher, and endeavored, in various ways, to cause him to leave; and at length resorted, or at least designed to resort, to violence.

### *The Persecutor Disarmed.*

Mr. Pollard writes:

One Sabbath, after the morning meeting, and after H. had taken his break-

fast, he returned to his room and found a stranger sitting there,—a tall, stout fellow, with an instrument in his hand, resembling an ancient battle-axe. He was much surprised at his conduct, and began to suspect that he had come for no good purpose. This was soon made evident, since the man, whom he describes as a regular “Goliath” in appearance, began to pour forth a torrent of abuse upon him and the Protestants generally. The owner of the house and some other brethren coming in, and hearing this, were unable to endure it, but began to reply in a similar manner. Both sides becoming much excited and angry, H. saw that they were likely to come to blows. He therefore stood between the parties, and begged the brethren to desist from further controversy, saying, It is now time for our meeting. Then turning to the man, he requested him to wait a little, until they had had time to read the Word of God, sing, pray, &c. “After that,” he said, “you may do what you please. Even a robber Koord, if he is about to kill a man, and he begs for a little time to pray and call upon his God, will he not grant it? Of course he will.” Hearing this, the man sat down and waited while Harootune sang a hymn, read a chapter from the Testament, remarked upon it, and offered prayer. H. then seated himself, waiting to see what the man would do or say. The persecutor, who had come with such hostile intentions, now spoke, but in a manner greatly changed. “I have erred,” he said, “forgive me. I supposed you were bad people and unbelievers. I was thus informed; but now I find that I was mistaken and deceived. I find that you know God, and that the truth is with you.” After this he conversed in a friendly way with the brethren, and acknowledged that others had stirred him up to come and punish the teacher, and if possible drive him from the place. When he returned to his own village, he began to relate what had happened, and

to preach to others the things which he had heard. After this, on several occasions, he came to H. and wished to converse with him respecting the truth.

#### *Schools at Erzroom.*

At Erzroom we have various signs of progress in the good work. The number of scholars in our schools is increasing rapidly. One year since, the number of boys and girls was about 25, and we were informed that, previously, it had never been more than this. On Thursday, April 30th, we had a school examination, which passed off very pleasantly, at which there were present about 60 pupils, and among the spectators some 30 women, most of whom had probably never visited the chapel before. Many men were prevented by business from attending, but the whole number of persons present, about 100, was doubtless more than had ever attended a Protestant school examination in Erzroom before, or ever visited the Protestant chapel. All were much interested, and the good effect of the examination was soon manifest. Four days afterwards, nine new girls were brought to the school by their mothers, who begged the teacher to take charge of them. The same day six new boys came, and two days after, several more new scholars, making the whole number of pupils 80,—39 girls and 41 boys. Still the numbers continue to increase, and we are now greatly troubled to find places for the schools, having *two large schools*, and but *one small school-room*. No sufficiently large and suitable place can be hired. How happy we should be if we had but *one hundred dollars*, with which a large and pleasant school building could be erected, on ground belonging to the Board, and thus the school rent be stopped. But we have reason to thank God and take courage.

*Central Turkey.**AIN TAB.*

LETTER FROM MR. SCHNEIDER, JULY  
1, 1863.

*Ordination at Killis.*

THE Herald for September contained notices of no less than four ordinations of native pastors over evangelical churches in Central Turkey, which occurred in the month of May. Mr. Schneider now mentions another, that of Thomas Kalfa, at Killis. The call of the church was given a year previously, but circumstances had occasioned delay, and he was not ordained until the 28th of June. Dr. Pratt, of Marash, was prevented from meeting with the council, and no delegate was present from that church. The council was therefore composed of the two native pastors and two delegates from Aintab, the native pastor from Aleppo, and Mr. Schneider; and our brother remarks: "It is a pleasing fact, that we have progressed so far in our work that so important a matter as the ordaining of a man to the ministry can be accomplished with the presence of only one missionary."

*Examination of Candidate.*

Respecting the examination of the candidate, which took place June 27, Mr. Schneider writes:

The young pastors entered into it with great interest, taking an active part throughout. Their questions were appropriate, bringing to view the fundamental doctrines of the gospel. The examination continued nearly three hours, and had not the setting of the sun admonished us that night was approaching, it would have been protracted another hour, or more. Such was the interest manifested, that it was difficult to bring it to a close. The council cheerfully and cordially decided to proceed to the ordination on the following day. There were many persons present, among whom were Armenians and others not Protestant, to witness the proceedings, and all seemed highly gratified with the result. All doubtless felt, as some one said, "This is the true way

of inducting men into this office." A woman, not a Protestant, expressed the sentiment and feelings of others, when she remarked, "The man who can answer the questions proposed here, must be able to feed the flock."

*Public Services.*

On the following day the ordination services took place. The church was crowded, and many females were unable to gain admittance. There were about seven hundred present,—some estimates make the number greater. The sermon and the ordaining prayer were allotted to myself. Rev. M. Nazar, from Aleppo, gave the charge to the pastor, which was short but appropriate. The newly ordained pastor was so much affected that, unable to stand upright any longer, he bowed himself to the ground and wept freely. After thus giving vent to his feelings for a short time, he recovered himself, and resumed an erect position. The duties of the preacher had been particularly urged in the sermon; and during the consecrating prayer,—always a solemn exercise,—very many all over the church were in tears, and he was much moved. The fountain of feeling having thus been stirred within him, when formally addressed on the solemnity of his duties, he could no longer restrain his emotions, but was carried away by them, as by some irresistible torrent. Rev. H. Krikore gave the right hand of fellowship, and Rev. Polat Avedis addressed the church and congregation. Both were appropriate and happy in their remarks. The benediction, by the new pastor, closed the services.

The exercises were participated in by the large audience with deep interest, from the beginning to the end. Very many of those present have not been accustomed to listen quietly to religious services, and we feared that such a crowd would be restless and thus create disturbance. But quiet and attention reigned. All seemed not only interest-



ed, but especially gratified, and the impression of the whole scene was evidently highly favorable. Some were overheard to say, as they retired, "We came here merely to look on as spectators, but we have seen and heard wonderful things." The pastor commences his labors under very interesting circumstances. May the blessing of the Lord rest on the solemn and responsible connection thus formed. Both the church and community were filled with gratitude in having at last secured the long-deferred desire of their hearts. They are to pay half the salary, besides supporting their two schools.

#### EMBARCATION.

Rev. GEORGE WASHBURN and wife, of the Western Turkey mission, sailed from Boston for Liverpool, August 19, on the way to Constantinople.

#### ANNUAL MEETING OF THE BOARD.

The American Board of Commissioners for Foreign Missions will hold its next Annual Meeting at Rochester, N. Y., (in the church of Rev. Dr. Shaw,) commencing on Tuesday, October 6, at four o'clock in the afternoon. Rev. E. L. Cleaveland, D. D., of New Haven, Conn., is the appointed preacher for the occasion. The sermon will be delivered Tuesday evening.

## DONATIONS.

#### RECEIVED IN AUGUST.

##### MAINE.

|                                                                                                                                                                                                                                                                                                                                                                                            |                |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Cumberland co. Aux. So. H. Packard, Tr.                                                                                                                                                                                                                                                                                                                                                    |                |
| Auburn, High st. cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                         | 46 00          |
| Brunswick, A lady,                                                                                                                                                                                                                                                                                                                                                                         | 10 00          |
| Gorham, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                  | 132 36         |
| North Bridgton, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                          | 5 06           |
| North Yarmouth, A friend,                                                                                                                                                                                                                                                                                                                                                                  | 2 00           |
| Portland, Mrs. Elizabeth Greeley, wh. with prev. dona. constitute NICHOLAS L. HUMPHREY, and Rev. C. H. EMERSON H. M. 100; a member of the State st. cong. ch. to cons. Mrs. S. W. PARRIS, Mrs. P. WARREN, Mrs. S. S. H. AGRY, Miss H. D. WHITMAN, and Mrs. CAROLINE W. BROOKS, H. M. 500; 3d cong. ch. and so. coll. 154,27; m. c. 50,47; Horatio Illsley, 5; St. Lawrence st. chapel, 20; | 829 74         |
| Saccarappa, James Haskell,                                                                                                                                                                                                                                                                                                                                                                 | 6 00           |
| Waterford, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                               | 45 00          |
| Yarmouth, Centre cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                         | 80 00-1,156 16 |

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|---------------------------------------------------------------------------------------------------------|--------------|
| Franklin co. Aux. So. Rev. I. Rogers, Tr.                                                               |              |
| Temple, Cong. ch. and so.                                                                               | 7 00         |
| Kennebec co. Conf. of chs.                                                                              |              |
| Waterville, Cong. ch. and so.                                                                           | 8 50         |
| Winthrop, J. Chandler,                                                                                  | 10 00—18 50  |
| Lincoln co. Aux. So.                                                                                    |              |
| Alna, Cong. ch. m. c. 6,15; a friend, 3;                                                                | 9 15         |
| Bath, Charles Clapp, Jr., to cons. Rev. S. S. DRAKE an H. M. 50; Winter st. cong. ch. and so. m. c. 60; | 110 00       |
| Boothbay, Cong. ch. and so.                                                                             | 13 00        |
| Rockland, do.                                                                                           | 58 55        |
| Topsham, do.                                                                                            | 40 50—231 20 |
| York Conf. of Chs. Rev. G. W. Cressey, Tr.                                                              |              |
| Acton, Cong. ch. and so.                                                                                | 11 00        |
| Buxton, G. W. C. 5; North cong. ch. and so. 9,35;                                                       | 14 35        |
| Saco, 1st cong. ch. and so.                                                                             | 60 01        |
| South Sanford, Cong. ch. and so.                                                                        | 3 00         |
| Wells, 1st cong. ch. and so. 25; 2d do. 25,50;                                                          | 50 50—138 86 |
|                                                                                                         | 1,551 72     |
| Bucksport, Elm st. cong. ch. and so.                                                                    | 50 00        |
| Calais, 1st cong. ch. and so. m. c.                                                                     | 36 85        |
| Farmington, Cong. ch. and so.                                                                           | 21 30        |
| Lewiston, Pine st. do. 100; A. D. Lockwood, 100, to cons. WILLIAM J. BURNHAM an H. M.;                  | 200 00       |
| North Waterford, W. W. Greene,                                                                          | 40 00        |
| Norway, Cong. ch. and so.                                                                               | 8 00         |
| Stockton, do.                                                                                           | 40 00        |
| St. Stephen, N. B. cong. ch. and so.                                                                    | 98 00        |
| Warwick, Trin. cong. ch. and so.                                                                        | 30 00—524 16 |
|                                                                                                         | 2,075 88     |

##### NEW HAMPSHIRE.

|                                                                      |               |
|----------------------------------------------------------------------|---------------|
| Cheshire co. Aux. So. George Kingsbury, Tr.                          |               |
| Roxbury, Mrs. L. D. Nims,                                            | 2 00          |
| Walpole, Evan. cong. ch. and so.                                     | 22 05         |
| Westmoreland, 1st cong. ch. and so.                                  | 12 30—36 35   |
| Grafton co. Aux. So.                                                 |               |
| Bath, Cong. ch. and so.                                              | 6 35          |
| Bristol, do.                                                         | 8 00          |
| Canaan, Cong. ch. and so. for Syrian mission,                        | 11 00         |
| Danbury, Cong. ch. and so.                                           | 5 00          |
| Littleton, do.                                                       | 68 00         |
| Orfordville, do.                                                     | 5 00          |
| Piermont, Mrs. J. Crook,                                             | 5 00          |
| West Orford, Cong. ch. and so. m. c.                                 | 11 00—119 35  |
| Hillsboro' co. Aux. So. E. S. Russell, Tr.                           |               |
| Goffstown, Cong. ch. and so.                                         | 41 43         |
| Mason Village, do.                                                   | 20 00         |
| Pelham, E. W. Tyler,                                                 | 2 00—63 43    |
| Merrimack co. Aux. So. G. Hutchins, Tr.                              |               |
| Concord, 1st cong. ch. and so. m. c.                                 | 11 00         |
| Fisherville, Cong. ch. and so. 23;                                   |               |
| Rev. W. R. Jewett, 5;                                                | 28 00         |
| Pembroke, Cong. ch. and so.                                          | 26 90         |
| Pittsfield, do.                                                      | 36 75         |
| Warner, do.                                                          | 39 00—141 65  |
| Rockingham co. Conf. of chs. F. Grant, Tr.                           |               |
| Auburn, Cong. ch. and so.                                            | 10 00         |
| Epping, do.                                                          | 20 00         |
| Exeter, 2d do.                                                       | 76 25         |
| Plaistow and North Haverhill, Cong. ch. and so.                      | 38 00         |
| South Newmarket, Cong. ch. and so.                                   | 13 76—158 01  |
| Strafford Conf. of chs. E. J. Lane, Tr.                              |               |
| Barrington, Cong. ch. and so.                                        | 20 00         |
| Dover, Belknap ch. 42; 1st cong. ch. and so. coll. 160,50; m. c. 15; | 217 50        |
| Farmington, Cong. ch. and so.                                        | 20 00         |
| Tamworth, do.                                                        | 43 10—300 60  |
| Sullivan co. Aux. So. N. W. Goddard, Tr.                             |               |
| Claremont, D. M. Ide,                                                | 5 00          |
| Cornish, Cong. ch. and so.                                           | 7 75          |
| Meriden, Cong. ch. and so. 63; m. c. 41,20;                          | 104 20—116 95 |
|                                                                      | 936 34        |

## VERMONT.

|                                              |              |
|----------------------------------------------|--------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr.   |              |
| Danville, Cong. ch. and so.                  | 50 00        |
| East St Johnsbury, do.                       | 13 00        |
| St. Johnsbury, 2d do. m. c. 65,93;           |              |
| Centre, 1st do. 12;                          | 77 92—140 93 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.    |              |
| Essex, Four sisters of the cong.             |              |
| ch.                                          | 10 00        |
| Hinesburgh, Cong. ch. and so.                | 23 00        |
| Williston, do.                               | 58 68—91 68  |
| Franklin co. Aux. So. C. B. Swift, Tr.       |              |
| East Berkshire, Richard Smith,               |              |
| 10th Vermont volunteers,                     | 10 00        |
| Enosburg, Mrs. R. S. Nichols, 25;            |              |
| George and Elmira Adams, to                  |              |
| cons. ARVILLA ADAMS an H. M.                 | 125 00       |
| 100;                                         |              |
| Sheldon, William Morse,                      | 2 00—137 60  |
| Orange co. Aux. So. Rev. J. C. Houghton, Tr. |              |
| Chelsea, Cong. ch. and so.                   | 42 00        |
| Newbury, do.                                 | 40 00        |
| Thetford, White River cong. ch.              |              |
| and so. to cons. EDWIN L. DUT-               |              |
| TON an H. M.                                 | 126 00       |
| Vershire, Cong. ch. and so.                  | 8 00         |
| Wells River, Cong. ch. and so.               |              |
| wh. with prev. dona. constitute              |              |
| FRANK DEMING an H. M.                        | 63 40        |
| West Randolph, Cong. ch. and so.             | 24 50        |
| Williamstown, G. A. and F. W.                |              |
| Ainsworth, 15; Rev. P. F. Bar-               |              |
| nard, 5; others, 7,25;                       | 27 25—331 15 |
| Orleans co. Aux. So. Rev. A. R. Gray, Tr.    |              |
| Craftsbury, Cong. ch. and so. m. c.          |              |
| 15,05; Moses Root, 10;                       | 25 05        |
| Derby, Cong. ch. and so. m. c.               | 7 05—32 10   |
| Rutland co. Aux. So. J. Barrett, Tr.         |              |
| Clarendon, F. Button, 40; cong.              |              |
| ch. and so. 60; to cons. PHILIP              |              |
| EDGERTON an H. M.                            | 100 00       |
| Pittsford, Cong. ch. and so. for             |              |
| China mission,                               | 9 50         |
| Poultney, Cong. ch. and so. 37,73;           |              |
| m. c. 3,71;                                  | 41 44        |
| Rutland, Cong. ch. and so. m. c.             | 22 20        |
| West Rutland, do.                            | 22 00—195 14 |
| Washington co. Aux. So. G. W. Scott, Tr.     |              |
| Barre, Josiah Wood, 10; Mrs. E.              |              |
| H. Evans, 40; cong. ch. and so.              |              |
| 36,25; m. c. 4; wh. with prev.               |              |
| dona. cons. Rev. CHARLES W.                  |              |
| THOMPSON an H. M.                            | 90 25        |
| Berlin, Cong. ch. and so. m. c.              | 8 00         |
| Montpelier, do. coll. 106,51; m. c.          |              |
| 17,03;                                       | 123 54       |
| Waitsfield, Cong. ch. and so.                | 33 00—254 79 |
| Windham co. Aux. So. F. Tyler, Tr.           |              |
| Brattleboro', Central cong. ch. and          |              |
| so.                                          | 61 67        |
| Dummerston, Cong. ch. and so.                | 13 28        |
| Fayetteville, do.                            | 4 00         |
| Grafton, E. H. Pettingell,                   | 2 00         |
| Peru, Cong. ch. and so.                      | 34 00        |
| Townshend, 1st do.                           | 23 00        |
| West Townshend, Rev. S. S. Ar-               |              |
| nold, 10; m. c. 1,12;                        | 11 12—149 07 |
| Windsor co. Aux. So. Rev. C. B. Drake        |              |
| and J. Steele, Trs.                          |              |
| Hartland, Cong. ch. and so.                  | 16 00        |
| Norwich, do.                                 | 22 56        |
| Pomfret, do.                                 | 10 00        |
| Windsor, Cong. ch. and so. la.               |              |
| 35,82; gent. 33,07; m. c. 9,95;              | 78 84—127 40 |
|                                              | 1,459 26     |
| Bennington, 2d cong. ch. and so.             | 63 16        |
| Bennington Centre, 1st cong. ch. and         |              |
| so. coll. 125,92; m. c. 30,67;               | 156 59       |
| Stowe, Cong. ch. and so.                     | 33 50—253 25 |
|                                              | 1,712 51     |

## MASSACHUSETTS.

|                                         |             |
|-----------------------------------------|-------------|
| Barnstable co. Aux. So. W. Crocker, Tr. |             |
| Eastham, Barnabas Freeman,              | 5 00        |
| North Falmouth, Cong. ch. and so.       | 50 00       |
| Truro, 1st do.                          | 20 00—75 00 |

|                                                |                |
|------------------------------------------------|----------------|
| Berkshire co. Aux. So.                         |                |
| North Becket, Cong. ch. and so.                | 49 30          |
| Pittsfield, 1st do.                            | 750 18         |
| Sheffield, Cong. ch. and so.                   | 51 00          |
| South Adams, do.                               | 95 00          |
| Stockbridge, do. m. c.                         | 45 00          |
| Williamstown, Cong. ch. and so.                |                |
| 430,52; m. c. 76,08;                           | 566 60         |
| Windsor, Cong. ch. and so.                     | 30 20—1,527 28 |
| Boston, (Of wh. fr. Pent. fem. ref. m. c. 9;   |                |
| Mrs. Lyman Beecher, 20; Rev. H. B.             |                |
| Hooker, 100; a friend, 213; do. 50;            |                |
| do. 7; do. 1; L. B. Horton, 5; anyo-           |                |
| mous, 400;)                                    | 1,760 57       |
| Brookfield Asso. W. Hyde, Tr.                  |                |
| North Brookfield, A friend,                    | 5 00           |
| Ware, W. Hyde, to cons. Rev. O.                |                |
| W. MERRILL and Rev. LEBBEUS                    |                |
| B. FIFIELD H. M.                               | 100 00—105 00  |
| Essex co.                                      |                |
| Andover, A friend, 1,72; South ch.             |                |
| m. c. 37,54;                                   | 39 26          |
| Boxford, 1st cong. ch. and so.                 | 65 75          |
| Lawrence, A member of the Law-                 |                |
| rence st. ch. wh. with prev. dona.             |                |
| cons. JOHN N. PARTRIDGE an                     |                |
| H. M.                                          | 50 00          |
| Lynn, 1st cong. ch. and so. m. c.              | 40 47          |
| Methuen, do. do.                               | 24 66          |
| North Beverly, Cong. ch. and so.               | 5 00           |
| Salem, Tab. ch. and so. m. c.                  | 21 94—247 08   |
| Essex co. North Aux. So. J. Caldwell, Tr.      |                |
| Amesbury Mills, J. B. Webster to               |                |
| cons. Mrs. J. B. WEBSTER an                    |                |
| H. M.                                          | 100 00         |
| Amesbury and Salisbury Mills,                  |                |
| Cong. ch. and so. coll. 17,76; m.              |                |
| c. 21,64;                                      | 39 40          |
| Bradford, Cong. ch. and so.                    | 152 64         |
| Groveland, do.                                 | 11 50          |
| Haverhill, North do. coll. and m. c.           |                |
| 150,64, to cons. Mrs. MARY FRAN-               |                |
| CES JOHNSON an H. M.; West                     |                |
| par. cong. ch. and so. 63;                     | 213 64         |
| Newburyport, 4th relig. so. 155;               |                |
| North cong. ch. and so. 55;                    | 210 00         |
| West Amesbury, Cong. ch. and so. 189 20        |                |
| West Newbury, 1st par. and m. c. 30 00—246 38  |                |
| Essex co. South Aux. So. C. M. Richardson, Tr. |                |
| Friends, 25; do. 1;                            | 26 00          |
| Lynnfield, 2d cong. ch. and so. m. c. 5 75     |                |
| Lynnfield Centre, Evan. do.                    | 3 35—35 10     |
| Franklin co. Aux. So. L. Merriam, Tr.          |                |
| Buckland, Mrs. Acsah Ward, dec'd, 5 00         |                |
| Conway, Cong. ch. and so. m. c.                | 47 56          |
| Greenfield, 2d cong. ch. and so.               | 80 00          |
| Leverett, Cong. ch. and so.                    | 17 25          |
| South Deerfield, Myron E. Stowell,             |                |
| of 21st Mass. vol. 10; savings of              |                |
| Mary Avery, dec'd daughter of                  |                |
| Rev. Perkins K. and Hannah A.                  |                |
| Clark, 15,67; 1st cong. ch. and                |                |
| so. 90; wh. with prev. dona.                   |                |
| cons. MYRON E. STOWELL an                      |                |
| H. M.                                          | 115 67         |
| Warwick, Trin. so. m. c.                       | 5 00—270 48    |
| Hampden co. Aux. So. J. C. Bridgman, Tr.       |                |
| Agawam, Cong. ch. and so.                      | 21 26          |
| Chicopee, 2d do. 131,27, to cons.              |                |
| RUSSELL S. FURNEY an H. M.;                    |                |
| 3d ch. coll. 85,97; m. c. 102,19,              |                |
| to cons. SILAS MOSMAN and                      |                |
| CHARLES O. LINCOLN H. M.                       | 319 43         |
| E. Longmeadow, Cong. ch. and so. 80 00         |                |
| Holyoke, 2d ch. wh. with prev.                 |                |
| dona. cons. ANDERSON ALLEN                     |                |
| an H. M.                                       | 44 95          |
| Longmeadow, Cong. ch. and so.                  |                |
| gent. 210,58; la. 77,45; m. c.                 |                |
| 55,16;                                         | 343 19         |
| Monson, A. W. Porter, 500; Alfred              |                |
| Ely, 10; cong. ch. and so. 74,50; 584 50       |                |
| Southwick, Cong. ch. and so. m. c. 4 85        |                |
| South Wilbraham, Cong. ch. and                 |                |
| so.                                            | 31 57          |
| Springfield, Balance remaining in              |                |
| hands of the com. of arrange-                  |                |
| ments for ann. meeting of 1862,                |                |
| per E. Hayes, Tr. 100; North                   |                |

|                                                                                                                                                            |                   |
|------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| ch. coll. 82,51; m. c. 45,04;<br>Olivet ch. 38,87; 1st ch. coll.<br>93; m. c. 119,82; South ch.<br>361,72;                                                 | 840 96            |
| West Springfield, 1st ch. and so.<br>m. c.                                                                                                                 | 39 26             |
| Westfield, Mrs. Henry Hooker,<br>10; 1st ch. coll. 39; m. c. 72;                                                                                           | 121 00-2,430 97   |
| Hampshire co. Aux. So. S. E. Bridgman, Tr.<br>Amherst, L. Hallock,                                                                                         | 1 00              |
| Granby, La. benev. so.                                                                                                                                     | 41 45             |
| Hadley, 1st cong. ch. and so. 72,85;<br>North do. 22;                                                                                                      | 94 85             |
| Northampton, S. W. Hopkins, 10;<br>Mrs. B. N. 5; 1st cong. ch. and<br>so. coll. 369,70; m. c. 158,21;<br>Edwards ch. m. c. 49,37; coll.<br>52,42;          | 644 73            |
| Plainfield, Cong. ch. and so.                                                                                                                              | 64 39             |
| Southampton, do.                                                                                                                                           | 30 00             |
| Westhampton, do. wh. with prev.<br>dona. cons. Rev. JESSE BRUSH<br>an H. M.                                                                                | 26 72             |
| Williamsburg, Cong. ch. and so.                                                                                                                            | 134 62-1,037 76   |
| Middlesex co.<br>Bedford, Trin. cong. ch. and so.<br>coll. 46,85; m. c. 15,50;                                                                             | 62 35             |
| Cambridgeport, 1st evan. cong. ch.<br>and so.                                                                                                              | 110 22            |
| Charlestown, 1st cong. ch. and so.<br>m. c.                                                                                                                | 13 95             |
| East Cambridge, Evan. cong. ch.<br>and so. m. c.                                                                                                           | 3 90              |
| Lincoln, Cong. ch. and so. to cons.<br>Miss MARY F. WESTON an H.<br>M.                                                                                     | 100 00            |
| Newton Corner, Eliot ch. and so.<br>R. W. Holman,                                                                                                          | 30 00             |
| Reading, Richard Parker,                                                                                                                                   | 10 00             |
| Winchester, C. Richardson,                                                                                                                                 | 10 00-340 42      |
| Middlesex Union Conf.<br>BillERICA, Bowman W. Patten, 33d<br>Mass. vol.                                                                                    | 2 00              |
| Concord, Mrs. Samuel Hoar,                                                                                                                                 | 10 60             |
| Groton, Union ortho. ch. and so.<br>coll. 102,15; m. c. 45,60;                                                                                             | 147 75            |
| Littleton, Otis Manning,                                                                                                                                   | 25 00-184 75      |
| Norfolk co.<br>Dedham, E. Paul,                                                                                                                            | 10 00             |
| North Wrentham, Cong. ch. and so. 5 00<br>Sharon, do.                                                                                                      | 43 81             |
| Roxbury, Eliot ch. and so. m. c.<br>5,45; Moses Day and family,<br>140; W. F. Day, 15; Vine st. ch.<br>and so. m. c. 37,57;                                | 198 02            |
| West Medway, Cong. ch. and so.                                                                                                                             | 79 35             |
| West Roxbury, South evan. ch.<br>and so. m. c.                                                                                                             | 25 21-361 39      |
| Old Colony Aux. So.<br>Middleboro', 1st cong. ch. and so.                                                                                                  | 5 50              |
| North Fairhaven, A friend,                                                                                                                                 | 1 00-6 50         |
| Palestine Miss. So. E. Alden, Tr.<br>Abington, 1st par. gent. 126,90;<br>la. 63,70; m. c. 46;                                                              | 236 60            |
| Cohasset, 2d cong. ch. and so.                                                                                                                             | 40 00             |
| South Weymouth, Cong. ch. and<br>so. la. for native helper, 50; m.<br>c. 12,55;                                                                            | 62 55-339 15      |
| Plymouth co.<br>Kingston, Evan. ch. and so.                                                                                                                | 20 00             |
| Marshfield, A friend, gold and prem. 3 12<br>North Scituate, Trin. cong. ch.<br>and so.                                                                    | 12 10             |
| Plymouth, 3d cong. ch. and so. of<br>the Pilgrimage, to cons. JESSE<br>HARLOW an H. M.                                                                     | 122 85-158 07     |
| Taunton and vic.<br>East Attleboro', Cong. ch. and so.                                                                                                     | 23 00             |
| Worcester co. Central Asso. W. B. Hooper,<br>Tr.<br>Berlin, Cong. ch. and so. m. c.                                                                        | 33 17             |
| Worcester, David Whitcomb,<br>1,000; a friend, 6; 1st ch. and<br>so. m. c. 250; by W. B. Hooper,<br>16,70;                                                 | 1,272 70-1,305 87 |
| Worcester co. South, W. C. Capron, Tr.<br>Whitinsville, Cong. ch. and so. m. c.<br>541,67; coll. 353; to cons. JAMES F.<br>WHITIN, Mrs. L. C. FLETCHER, P. |                   |

|                                                             |           |
|-------------------------------------------------------------|-----------|
| WHITIN DUDLEY, WILLIAM KENDALL,<br>and ISRAEL PLUMMER H. M. | 894 67    |
|                                                             | 12,049 44 |

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|--------------------------------------------------------------------------------------|-------------|
| Chelsea, Chestnut st. ch. A. L. W.<br>39,52; Winnisimmet ch. and so.<br>m. c. 16,73; | 56 25       |
| Mass., A vol. soldier,                                                               | 15 00-71 25 |
|                                                                                      | 12,120 69   |

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|-------------------------------------------------------------------------------------|--------------|
| Legacies. — Southampton, Warham<br>Searl, by T. P. Bates, Ex'r,<br>(prev. rec. 40.) | 10 00        |
| Southwick, Rebecca Bingham,<br>divl. Western Bank stock,                            | 36 00        |
| Springfield, Israel Kellogg, by Jo-<br>seph C. Bridgman,                            | 3 00         |
| Woburn, Stephen Richardson, in<br>part, 75; less expenses, 4;                       | 71 00-120 00 |
|                                                                                     | 12,240 69    |

## CONNECTICUT.

|                                                                                                                                                                                     |               |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Fairfield co. East, Aux. So.<br>Bethel, Seth Seelye, to cons. ELIZA-<br>BETH B. SERLYE an H. M.                                                                                     | 100 00        |
| Danbury, Mrs. Catharine Stevens,                                                                                                                                                    | 15 00         |
| Stratford, Cong. ch. and so. coll.<br>77; m. c. 78; wh. with prev.<br>dona. cons. SAMUEL E. CURTIS<br>and GOULD BLAKEMAN H. M.                                                      | 155 00-270 00 |
| Fairfield co. West, Aux. So. C. Marvin, Tr.<br>Fairfield, Mrs. A. H. Kellogg,                                                                                                       | 10 00         |
| Greenwich, 2d cong. ch. and so.<br>m. c.                                                                                                                                            | 10 37         |
| Stamford, Rev. L. W. Bacon, 10;<br>R. E. Rice, 50;                                                                                                                                  | 60 60         |
| Wilton, A thank-offering,                                                                                                                                                           | 15 00-95 37   |
| Hartford co. Aux. So. A. G. Hammond, Agent.<br>Collinsville, Cong. ch. coll. 42,25;<br>m. c. 32;                                                                                    | 74 25         |
| Hartford, Centre ch. m. c. 20,60;<br>Mrs. T. S. Williams, to cons.<br>Mrs. D. C. SCUDDER an H. M.                                                                                   | 120 60        |
| Hartland, Cong. ch. and so.                                                                                                                                                         | 13 60         |
| Marlboro', do.                                                                                                                                                                      | 30 00         |
| New Hartford, North do.                                                                                                                                                             | 42 47         |
| North Manchester, Cong. ch. and<br>so. wh. with prev. dona. cons.<br>WILLIAM SCOTT an H. M.                                                                                         | 83 25         |
| South Windsor, 1st cong. ch. and<br>so.                                                                                                                                             | 52 27         |
| Suffield, A friend, 50; 1st cong.<br>ch. and so. la. 36;                                                                                                                            | 86 00         |
| Unionville, Cong. ch. and so.                                                                                                                                                       | 28 28         |
| West Avon, do. 21,47; m. c. 9,58;                                                                                                                                                   | 31 05         |
| Windsor, 1st cong. ch. and so. wh.<br>with prev. dona. cons. Mrs.<br>LAURA MATHER an H. M.                                                                                          | 50 00-611 17  |
| Hartford co. South, Aux. So. H. S. Ward, Tr.<br>Middletown, 1st ch. gent. and la. addi-<br>tional, 101,01; a friend, by Charles<br>Boardman, 100; South ch. gent. and<br>la. 43,58; | 241 59        |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.<br>South Canaan, Cong. ch. and so.                                                                                                      | 14 74         |
| Terryville, do. m. c. 8 00-22 74                                                                                                                                                    |               |
| Middlesex Asso. J. Marvin, Tr.<br>Killingworth, A friend,                                                                                                                           | 5 00          |
| New Haven City, Aux. So. F. T. Jarman, Agent.<br>New Haven, Joel Mann, 10; H. Cham-<br>pion, 5; Mrs. A. Skinner, 5; Daven-<br>port ch. m. c. 5,70; South ch. 7,35;                  | 33 05         |
| New Haven co. East, F. T. Jarman, Agent.<br>Branford, Rev. T. P. Gillett,                                                                                                           | 30 00         |
| Madison, Cong. ch. and so. 110,25;<br>North do. 30;                                                                                                                                 | 140 25        |
| Fairhaven, 2d cong. ch. and so.                                                                                                                                                     | 26 06-196 31  |
| New Haven co. West Conso. W. Atwater, Tr.<br>New Haven, 3d cong. ch. and so.<br>63; Nancy Hemmingway, 2; a<br>friend, 35;                                                           | 100 00        |
| Oxford, Cong. ch. and so. 41,66;<br>m. c. 5,87;                                                                                                                                     | 47 53         |
| Prospect, Cong. ch. and so.                                                                                                                                                         | 6 62          |
| Waterbury, Mrs. R. W. Carter to<br>cons. FRANKLIN CARTER an<br>H. M.                                                                                                                | 100 00-254 15 |

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| New London and vic. and Norwich and vic.<br>C. Butler and Lewis A. Hyde, Trs.                                                                                     |               |
| Greenville, Cong. ch. and so.                                                                                                                                     | 61 23         |
| Groton Bank, do.                                                                                                                                                  | 51 00         |
| New London, 1st cong. ch. and so.<br>m. c. 84,83; Henry P. Hazen,<br>125; Thomas W. Williams, 125;<br>to cons. Mrs. ELLEN WILLIAMS<br>HYDE of Stonington an H. M. | 334 83        |
| Mohegan, Cong. ch. and so. m. c.                                                                                                                                  | 20 01         |
| Mystic Bridge, Mrs. Eliza Mallory,<br>100, to cons. Mrs. ANNA B.<br>HOLMES an H. M.; cong. ch.<br>and so. m. c. 12,35;                                            | 112 35        |
| Norwich, Cong. ch. and so. m. c.<br>4 20; William Williams to cons.<br>Mrs. ANN B. WILLIAMS an H.<br>M. 100;                                                      | 104 20—683 62 |
| Tolland co. Aux. So. E. B. Preston, Tr.                                                                                                                           |               |
| Andover, Cong. ch. and so.                                                                                                                                        | 2 25          |
| Columbia, do. m. c.                                                                                                                                               | 5 25          |
| Kelloggville, Cong. ch. and so. m. c.                                                                                                                             | 30 00         |
| Rockville, 2d cong. ch. and so.                                                                                                                                   | 69 07         |
| Somers, Mrs. Orin Pomroy,                                                                                                                                         | 20 00—126 57  |
| Windham co. Aux. So. G. Danielson, Tr.                                                                                                                            |               |
| Ashford, 1st cong. ch. and so.                                                                                                                                    | 22 00         |
| East Hampton, 1st do. to cons.<br>CHAUNCEY BEVIN an H. M.                                                                                                         | 124 67        |
| Putnam Village, Cong. ch. and so.<br>43; m. c. 12;                                                                                                                | 55 00         |
| Scotland, Cong. ch. and so.                                                                                                                                       | 77 00         |
| Westford, Cong. ch. and so. m. c.<br>7; Rev. E. D. Kenney, 7;                                                                                                     | 14 00         |
| Woodstock, 1st cong. ch. and so.                                                                                                                                  | 10 00—302 67  |
|                                                                                                                                                                   | 2,845 24      |
| Connecticut, A friend, wh. cons. HATTIE<br>H. PERRY an H. M.                                                                                                      | 100 00        |
|                                                                                                                                                                   | 2,945 24      |
| <b>Legacies.</b> —East Windsor Hill, Mrs.<br>Sarah W. Clapp, by J. W.<br>Stoughton, 100; less tax, 5;                                                             | 95 00         |
| Middletown, William Plumbe, by<br>Wm. Southmayd, adm'r, (prev.<br>rec'd, 2,252,72,)                                                                               | 42 83         |
| Norwich, Mrs. Abby W. Hubbard,<br>by George Perkins, Ex'r, 200;<br>less tax, 10;                                                                                  | 190 00—327 83 |
|                                                                                                                                                                   | 3,273 07      |

## RHODE ISLAND.

|                                                               |              |
|---------------------------------------------------------------|--------------|
| Bristol, Cong. ch. and so. coll. 52; la.<br>57; m. c. 4,46;   | 113 46       |
| Little Compton, United cong. ch.<br>15,92; a few friends, 10; | 25 92—139 38 |

## NEW YORK.

|                                                                                                                                                     |               |
|-----------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Auburn and vic. I. F. Terrill, Agent.                                                                                                               |               |
| Lyons, 1st pres. ch. to cons. Rev.<br>H. W. BROWN an H. M.                                                                                          | 156 58        |
| Skaneateles, Pres. ch. to cons. J.<br>AUGUSTUS EDWARDS an H. M.                                                                                     | 100 00—256 58 |
| Buffalo and vic. H. Stillman, Agent.                                                                                                                |               |
| Buffalo, 1st pres. ch. m. c. 21,46; North<br>pres. ch. m. c. 14,01; R. S. 5; a friend<br>in North ch. to cons. WILLIAM MORE-<br>HOUSE an H. M. 100; | 140 47        |
| Geneva and vic. Aux. So. W. H. Smith, Agent.                                                                                                        |               |
| Geneva, Fem. miss. so. 18; m. c.<br>40,35; Rev. M. P. Squier, 20;<br>W. H. S. 5;                                                                    | 83 35         |
| Penn Yan, Charles C. Sheppard to<br>cons. Rev. JOHN C. MOSES an<br>H. M.                                                                            | 50 00—133 35  |
| Monroe co. and vic. E. Ely and Wm. Alling,<br>Agents.                                                                                               |               |
| Avon, O. Comstock,                                                                                                                                  | 22 75         |
| Barre Centre, Pres. ch.                                                                                                                             | 11 00         |
| Brighton, Cong. ch. and so.                                                                                                                         | 13 60         |
| North Bergen, Pres. ch.                                                                                                                             | 9 65          |
| Rochester Centre, Pres. ch. m. c.<br>69,60; Samuel P. Allen, 100; to<br>cons. Rev. LEVI PARSONS, Jr.<br>and Rev. A. C. SHAW H. M.;                  | 169 60        |
| Youngstown, Pres. ch.                                                                                                                               | 22 50—248 50  |

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|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| New York and Brooklyn Aux. So. A. Mer-<br>win, Tr.                                                                                                                                                                                                                                                                                                                                                            |               |
| (Of wh. from Mrs. William E. Dodge, for<br>the education of two girls in Miss<br>West's school at Marsovan, 100; W.<br>W. Chester, 150; Warren A. Ransom,<br>50; Geo. E. Snow, 100, wh. cons. Mrs.<br>CATHERINE E. SNOW an H. M.; Ar-<br>nold A. Lewis, 50; E. C. Bridgman,<br>20; Mrs. H. I. 500; Abner L. Ely, 250;<br>Rev. D. H. Temple, 30; S. B. Chitten-<br>den, 1,000;)                                | 2,430 13      |
| Oneida co. Aux. So. J. E. Warner, Tr.                                                                                                                                                                                                                                                                                                                                                                         |               |
| Madison, La. cent so.                                                                                                                                                                                                                                                                                                                                                                                         | 15 50         |
| Saquoit, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                            | 38 50         |
| Westernville, Pres. ch. to cons.<br>BELINDA M. WHITE an H. M.                                                                                                                                                                                                                                                                                                                                                 | 100 00—154 00 |
| Otsego co. Aux. So. D. H. Little, Tr.                                                                                                                                                                                                                                                                                                                                                                         |               |
| Springfield, S. J. Tracy,                                                                                                                                                                                                                                                                                                                                                                                     | 100 00        |
| St. Lawrence co. Aux. So. C. T. Hulburd, Tr.                                                                                                                                                                                                                                                                                                                                                                  |               |
| Stockholm, A friend, 10; cong. ch. m. c.<br>10;                                                                                                                                                                                                                                                                                                                                                               | 20 00         |
|                                                                                                                                                                                                                                                                                                                                                                                                               | 3,483 03      |
| Albany, Rev. D. Dyer, 20; J. Grif-<br>fin, 9; friend, 2;                                                                                                                                                                                                                                                                                                                                                      | 31 00         |
| Amenia, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                             | 18 28         |
| Amsterdam, Fem. miss. so. towards<br>the support of Rev. L. Dwight<br>Chapin, of Tientsin,                                                                                                                                                                                                                                                                                                                    | 67 66         |
| Bainbridge, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                         | 3 25          |
| Baldwinsville, do.                                                                                                                                                                                                                                                                                                                                                                                            | 60 60         |
| Batavia, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                    | 32 55         |
| Bath, Mrs. George Edwards,                                                                                                                                                                                                                                                                                                                                                                                    | 3 00          |
| Berkshire, 1st cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                              | 28 25         |
| Big Flatts, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                         | 32 14         |
| Binghamton, Rev. P. Lockwood and<br>wife, 25; pres. ch. coll. 342,15; m.<br>c. 43,15; of which fr. Oliver S. Ely,<br>20, to educate Smisa G. Ely, Cey-<br>lon;                                                                                                                                                                                                                                                | 410 30        |
| Brockport, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                          | 33 09         |
| Burdette, do.                                                                                                                                                                                                                                                                                                                                                                                                 | 32 34         |
| Canterbury, do.                                                                                                                                                                                                                                                                                                                                                                                               | 15 45         |
| Cazenovia, 1st pres. ch. (of wh. from<br>John Hobbie to cons. SAMUEL D.<br>CLARKE an H. M. 100;)                                                                                                                                                                                                                                                                                                              | 200 00        |
| Chenango Forks, Cong. ch. and so.<br>which with prev. dona. cons. Rev.<br>JAMES NALL an H. M.                                                                                                                                                                                                                                                                                                                 | 36 58         |
| Chestertown, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                        | 5 10          |
| Cutchogue, do.                                                                                                                                                                                                                                                                                                                                                                                                | 20 00         |
| Delphi, Misses Dennis,                                                                                                                                                                                                                                                                                                                                                                                        | 10 00         |
| Denton, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                             | 36 31         |
| Dunnsville, WILLARD G. DAVIS, to<br>cons. himself an H. M.                                                                                                                                                                                                                                                                                                                                                    | 100 00        |
| Durham, Henry W. Snyder, 25; pres.<br>ch. m. c. 40;                                                                                                                                                                                                                                                                                                                                                           | 65 00         |
| East Bloomfield, Josiah Porter,                                                                                                                                                                                                                                                                                                                                                                               | 55 26         |
| Fayetteville, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                       | 75 00         |
| Fulton, do.                                                                                                                                                                                                                                                                                                                                                                                                   | 281 59        |
| Gasport, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                    | 16 60         |
| Geneseo, 1st pres. ch. wh. with prev.<br>dona. cons. Rev. DWIGHT SCovel<br>an H. M.                                                                                                                                                                                                                                                                                                                           | 71 89         |
| Gloversville, Cong. ch. of which from<br>Mr. and Mrs. W. M. Place, 100, to<br>cons. LIZZIE WINDOS an H. M.;<br>a friend, 100, to cons. Rev. CHAS.<br>LIVINGSTON an H. M.; Charles<br>Mills, 50; D. C. Mills, 50, to cons.<br>JOHN McLAREN an H. M.; A.<br>Judson, 50, which with prev. dona.<br>cons. Mrs. HARRIET J. BURTON an<br>H. M.; M. C. Belden, 25; J. C.<br>Leonard, 20; by Rev. H. N. Dun-<br>ning; | 511 28        |
| Governor's Island, G. Loomis,                                                                                                                                                                                                                                                                                                                                                                                 | 4 00          |
| Hancock, 1st cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                | 30 00         |
| Homer, J. M. Schermerhorn, 100;<br>cong. ch. and so. 76;                                                                                                                                                                                                                                                                                                                                                      | 176 00        |
| Irvington, Pres. ch. (add'l)                                                                                                                                                                                                                                                                                                                                                                                  | 19 50         |
| Java, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                       | 5 00          |
| Johnsonville, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                       | 8 00          |
| Lewiston, do.                                                                                                                                                                                                                                                                                                                                                                                                 | 10 00         |
| Mannsville, Rev. Charles Jones and<br>fam.                                                                                                                                                                                                                                                                                                                                                                    | 2 50          |
| Mattetuck, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                          | 10 00         |



|                                                                                                                                            |           |
|--------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| Middletown, 1st pres. ch. 66; cong. ch. 30;                                                                                                | 96 00     |
| Morrisania, Cong. ch. a friend,                                                                                                            | 10 00     |
| Nantucket, 1st cong. ch. m. c.                                                                                                             | 18 00     |
| Newark Valley, Cong. ch. and so.                                                                                                           | 55 00     |
| New Berlin, do.                                                                                                                            | 7 08      |
| New Rochelle, Pres. ch.                                                                                                                    | 21 40     |
| New York, Wm. E. Dodge, 10,000; a friend, 83; S. G. Williams, 35,50; mission box, wh. with prev. dona.                                     |           |
| cons. JULIA L. ATWATER an H. M. 25;                                                                                                        | 10,143 50 |
| Oswego, Cong. ch. and so. coll. 185,69; "Conquerors," 1,25;                                                                                | 186 94    |
| Owego, Rev. Dr. Hall and fam. 25; T. H. Burroughs, 10; A. P. Storrs, 10; E. W. Warner, 10; W. Pummelly, 10; J. Carmichael, 10; others, 75; | 150 00    |
| Painted Post, Pres. ch.                                                                                                                    | 21 55     |
| Panama, do.                                                                                                                                | 8 00      |
| Plattsburg, 1st do.                                                                                                                        | 100 00    |
| Portville, 1st do.                                                                                                                         | 25 00     |
| Redford, Pres. ch.                                                                                                                         | 5 00      |
| Rocky Point, Mt. Sinai ch. m. c.                                                                                                           | 12 00     |
| Salem, Pres. ch.                                                                                                                           | 62 54     |
| Schaghticoke, do.                                                                                                                          | 120 00    |
| Sidney Plains, do.                                                                                                                         | 16 00     |
| Spruceport, Cong. ch. and so.                                                                                                              | 22 40     |
| Troy, Nail factory m. c. 15; 1st pres. ch. m. c. 30;                                                                                       | 45 00     |
| Whitney's Point, Cong. ch. and so. coll. 13,05; Fem. miss. so. 7,95; m. c. 9;                                                              | 30 00     |
| Yonkers, 1st pres. ch. m. c.                                                                                                               | 50 00     |
|                                                                                                                                            | 13,722 19 |
|                                                                                                                                            | 17,205 22 |

|                                                                                            |           |
|--------------------------------------------------------------------------------------------|-----------|
| <b>Legacies.</b> —Fulton, Jedediah Darrow, by J. E. Dutton, Ex'r, (prev. rec'd, 1,163,26.) | 318 41    |
| New York city, Anson G. Phelps, by William E. Dodge, Ex'r, (prev. rec'd, 40,000.)          | 10,000 00 |
| Niagara, Lavinia E. Porter, by A. S. Porter, Ex'r, (prev. rec'd, 500.)                     | 450 00    |
| North Granville, Chloe Cluff, by James Barber, Ex'r,                                       | 900 00    |
|                                                                                            | 11,668 41 |
|                                                                                            | 28,873 63 |

## NEW JERSEY.

|                                         |              |
|-----------------------------------------|--------------|
| Caldwell, Pres. ch. coll. 78; m. c. 22; | 100 00       |
| Dover, do.                              | 200 00       |
| Perth Amboy, Pres. ch. m. c.            | 23 00        |
| West Milford, do.                       | 13 55—336 55 |

## PENNSYLVANIA.

|                                                                                                                                                                                                                                                                                                                                                                                                                                       |        |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| By Samuel Work, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                |        |
| Darby, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                  | 10 00  |
| Dunmore, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                    | 33 00  |
| East Whiteland, do.                                                                                                                                                                                                                                                                                                                                                                                                                   | 15 00  |
| Erie, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                   | 100 00 |
| Harrisburg, do. I. W. Weir, 100; Rev. T. H. Robinson, 30; W. M. Kerr, 25; Mrs. E. E. Haldeman, 10; Mrs. J. H. Briggs, 10; Mrs. C. E. Briggs, 10; Mrs. M. C. Orth, 10; Jno. A. Weir, 10; H. Gilbert, 10; W. T. Hildrup, 10; C. L. Baily, 5; D. Fleming, 5; D. McCormick, 5; D. R. Porter, 5; A. Roberts, 5; Mrs. S. E. Dixon, 5; I. R. Eby, 5; W. R. Dewitt, 5; G. Baily, 5; A. L. Jones, 5; W. Coverly, 5; m. c. 15; sundries, 31,25; | 326 25 |
| Mill Creek, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                 | 5 00   |
| Neshamony, do.                                                                                                                                                                                                                                                                                                                                                                                                                        | 69 20  |
| Philadelphia, M. K. Wetherill, wh. with prev. dona. cons. JACOB J. JANEWAY an H. M. 50; North Broad st. church, in part, 87,70; Kensington, 1st ch. 94; J. D. L. 10; (for Bebek student 6; for exch. 4.)                                                                                                                                                                                                                              | 251 70 |
| Reading, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                | 5 00   |

|                                                |              |
|------------------------------------------------|--------------|
| Reeseville, Pres. ch.                          | 15 00        |
| Waterford, do.                                 | 19 00        |
|                                                | 849 15       |
| Blairsville, A friend,                         | 5 00         |
| Erie, M. W. Tyler,                             | 10 00        |
| Farmington Hill, Children of Mrs. L. H. Close, | 1 60         |
| Great Bend Village, Pres. ch. m. c.            | 3 00         |
| Harbor Creek, do.                              | 22 36        |
| Hartford, do.                                  | 22 46        |
| Lawrenceville, do.                             | 14 10        |
| Lock Haven, G. B. Perkins,                     | 4 00         |
| Montrose, Pres. ch. m. c.                      | 17 00        |
| North East, do. do.                            | 27 00—126 52 |
|                                                | 975 67       |

## DELAWARE.

|                                     |              |
|-------------------------------------|--------------|
| Delaware City, Pres. ch.            | 40 25        |
| Port Penn, do.                      | 32 00        |
| Wilmington, Central pres. ch. m. c. | 60 85—133 10 |

## DISTRICT OF COLUMBIA.

|                       |        |
|-----------------------|--------|
| Washington, A friend, | 150 00 |
|-----------------------|--------|

## OHIO.

|                                                                                                           |                |
|-----------------------------------------------------------------------------------------------------------|----------------|
| By G. L. Weed, Tr.                                                                                        |                |
| Cincinnati, Poplar st. pres. ch.                                                                          | 24 50          |
| Circleville, 1st pres. ch.                                                                                | 43 00          |
| College Hill, Rev. C. E. Babb,                                                                            | 10 00          |
| Portsmouth, 1st pres. ch.                                                                                 | 183 90         |
| Rockville, Pres. ch.                                                                                      | 12 00—273 40   |
| By T. P. Handy, Agent.                                                                                    |                |
| Clarksfield, Mrs. Betsey Jones,                                                                           | 5 00           |
| Cleveland, 2d pres. ch. (100 of wh. fr. T. P. Handy, to cons. EDWIN R. PERKINS an H. M.) 816; T. K. D. 1; | 817 00         |
| Cuyahoga Falls, 1st cong. ch. and so. 25; a friend, 10;                                                   | 35 00          |
| Fremont, Pres. ch.                                                                                        | 75 00          |
| Grafton, Cong. ch. and so.                                                                                | 20 00          |
| Hamden, 1st do.                                                                                           | 6 50           |
| Norwalk, Pres. ch.                                                                                        | 67 00          |
| Nelson, Cong. ch. and so.                                                                                 | 10 00          |
| Parma, do.                                                                                                | 3 28           |
| Randolph, do.                                                                                             | 4 00           |
| Richfield, N. and M. Hammond,                                                                             | 10 00          |
| Reynoldsburg, Pres. ch.                                                                                   | 18 00          |
| Ruggles, Cong. ch. and so.                                                                                | 89 80          |
| Twinsburg, do.                                                                                            | 17 56          |
| Willoughby, Pres. ch.                                                                                     | 30 10          |
| Unknown,                                                                                                  | 10 75—1,218 99 |
|                                                                                                           | 1,492 39       |

|                                                                                 |              |
|---------------------------------------------------------------------------------|--------------|
| Ashtabula, 1st pres. ch. m. c.                                                  | 6 55         |
| Birmingham, Pres. ch.                                                           | 7 25         |
| Cleveland, 1st pres. ch.                                                        | 600 00       |
| Columbus, 2d pres. ch. m. c.                                                    | 5 00         |
| Defiance, 1st pres. ch. m. c.                                                   | 8 00         |
| Elyria, 1st pres. ch. bal.                                                      | 12 55        |
| Florence, Cong. ch. and so. 7,75; J. Swift, 5;                                  | 12 75        |
| Hartford, Cong. ch. and so. m. c.                                               | 4 95         |
| Hudson, Western Reserve coll. miss. asso.                                       | 5 25         |
| Johnstown, Pres. ch. m. c.                                                      | 2 55         |
| Margaretta, Cong. ch. and so.                                                   | 15 00        |
| Maumee City, 1st pres. ch.                                                      | 24 20        |
| Peru, Alpheus Manly,                                                            | 12 00        |
| Sandusky, 1st pres. ch.                                                         | 20 00        |
| Springfield, Cong. ch.                                                          | 18 55        |
| Windham, Cong. ch. and so. (of wh. fr. Rev. J. Shaw and fam. 18; S. Scott, 10;) | 56 00—810 60 |
|                                                                                 | 2,302 99     |

## INDIANA.

|                                                                                                |       |
|------------------------------------------------------------------------------------------------|-------|
| By G. L. Weed, Tr.                                                                             |       |
| Anderson, Pres. ch.                                                                            | 13 00 |
| Bethany, do.                                                                                   | 16 45 |
| Bloomington, E. B. 20; pres. ch. 56,85;                                                        | 76 85 |
| Columbus, Pres. ch.                                                                            | 20 00 |
| Crawfordsville, Centre pres. ch. m. c. 68; Mrs. Jane Foot, 5; Soc. Inq. of Wabash coll. 10,30; | 83 30 |

|                                                                              |              |
|------------------------------------------------------------------------------|--------------|
| Delphi, Pres. ch.                                                            | 25 00        |
| Evansville, do.                                                              | 24 00        |
| Greenwood, Rev. P. S. Cleland and wife,                                      | 10 00        |
| Mishawaka, Pres. ch. m. c.                                                   | 4 00         |
| North Madison, Pres. ch.                                                     | 4 00         |
| Putnamville, do.                                                             | 11 20        |
| Rockville, Rev. J. Hawks,                                                    | 7 25         |
| Southport, Pres. ch.                                                         | 1 75         |
| Vandalia, do.                                                                | 6 00         |
| Wabash, 1st do.                                                              | 12 35—315 15 |
| Fort Wayne, Pres. ch.                                                        | 30 00        |
| Lake Prairie, Pres. ch. wh. with prev. dona. cons. Rev. HIRAM WASON an H. M. | 41 00        |
| Lima, 1st pres. ch.                                                          | 25 00        |
| Van Buren, Pres. ch.                                                         | 1 85—97 85   |
|                                                                              | 413 00       |

## ILLINOIS.

|                                                                                                                                                                                                                                                                                           |                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Albany, Cong. ch. m. c.                                                                                                                                                                                                                                                                   | 4 25           |
| Chicago, Westminster pres. ch. 86,60;                                                                                                                                                                                                                                                     |                |
| Calvary pres. ch. and so. 90; 2d pres. ch. (of which fr. Jno. C. Williams, 100, to cons. EDWARD M. WILLIAMS an H. M.) 305; CHAS. G. HAMMOND, 100, to cons. himself an H. M.; New England ch. (200 of which from Samuel Bliss to cons. WM. DICKINSON and Rev. S. H. NICHOLS H. M.) 275,95; |                |
| Edwards pres. ch. 30;                                                                                                                                                                                                                                                                     | 87 55          |
| Danville, Pres. ch.                                                                                                                                                                                                                                                                       | 10 40          |
| Freeport, 1st pres. ch.                                                                                                                                                                                                                                                                   | 46 22          |
| Fulton, 2d do. m. c.                                                                                                                                                                                                                                                                      | 15 50          |
| Garden Plain, Alexander Wilson,                                                                                                                                                                                                                                                           | 5 00           |
| Granville, Rev. W. Porter, 1; pres. ch. 56,75;                                                                                                                                                                                                                                            | 57 75          |
| Junction, Cong. ch. and so.                                                                                                                                                                                                                                                               | 6 00           |
| Lincoln, do.                                                                                                                                                                                                                                                                              | 4 40           |
| Lisle, do.                                                                                                                                                                                                                                                                                | 2 25           |
| Payson, do.                                                                                                                                                                                                                                                                               | 13 00          |
| Pittsfield, do.                                                                                                                                                                                                                                                                           | 38 00          |
| Polo, Rev. R. M. Pearson,                                                                                                                                                                                                                                                                 | 10 00          |
| Rockford, Teachers and pupils of Fem. Sem.                                                                                                                                                                                                                                                | 170 00         |
| Sheffield, Annawan, and Mineral, Cong. chs.                                                                                                                                                                                                                                               | 17 00          |
| Warsaw, 1st pres. ch. m. c.                                                                                                                                                                                                                                                               | 5 00           |
| Wayne, Cong. ch. and so. 9,75; Mrs. E. W. Kellogg, dec'd, 2;                                                                                                                                                                                                                              | 11 75-1,304 07 |

## MICHIGAN.

|                                                                       |             |
|-----------------------------------------------------------------------|-------------|
| Adrian, An H. M. and wife,                                            | 7 00        |
| Flint, Young ladies of pres. ch.                                      | 13 00       |
| Hillsdale, Pres. ch. which cons. Rev. FREDERICK R. GALLAGHER an H. M. | 90 00       |
| Kalamazoo, C. L. H.                                                   | 1 00        |
| London, Cong. ch. and so.                                             | 3 00        |
| Marshall, Rev. C. Clark and wife,                                     | 20 00       |
| Milford, United pres. and cong. chs.                                  | 40 00       |
| White Pigeon, Pres. ch.                                               | 9 65—183 65 |

## WISCONSIN.

|                                    |             |
|------------------------------------|-------------|
| Blake's Prairie, Cong. ch. and so. | 18 21       |
| Delevan, do. bal.                  | 26 00       |
| Madison, do.                       | 6 15        |
| Milton, Rev. B. F. Stuart,         | 1 00        |
| Mineral Point, 1st pres. ch.       | 7 60        |
| Sheboygan, Cong. ch. and so.       | 16 00       |
| Whitewater, do.                    | 20 30—95 26 |

## IOWA.

|                                            |              |
|--------------------------------------------|--------------|
| Algona, Cong. ch. and so.                  | 7 00         |
| Cedar Rapids, 1st pres. ch.                | 14 00        |
| East Lafayette, Cong. ch. and so.          | 2 65         |
| Franklin, Cong. ch. and so. 5,85; O. F. 5; | 10 85        |
| Genoa Bluffs, Cong. ch. m. c.              | 2 50         |
| Green Mountain, Cong. ch. and so.          | 10 00        |
| Grinnell, A. Whitcomb,                     | 4 00         |
| Independence, Sarah Packard,               | 20 00        |
| Indiantown, Cong. ch. and so.              | 10 00        |
| Keokuk, Mary A. Kilbourne,                 | 7 00         |
| Magnolia, Cong. ch. and so.                | 3 50         |
| Toledo, A friend,                          | 75 00—166 50 |

## VIRGINIA.

|                                                                                                         |        |
|---------------------------------------------------------------------------------------------------------|--------|
| Richmond, David Turner, Jr. which with prev. dona. to cons. DAVID TURNER and Mrs. PHEBE K. TURNER H. M. | 128 62 |
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## MINNESOTA.

|                             |       |
|-----------------------------|-------|
| Excelsior, Liberty Ruggles, | 20 00 |
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## OREGON.

|                               |      |
|-------------------------------|------|
| Forest Grove, Cong. ch. m. c. | 5 00 |
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## FOREIGN LANDS AND MISSIONARY STATIONS.

|                                           |        |
|-------------------------------------------|--------|
| Aintab, Syria, Pastor Krikore,            | 7 00   |
| Bassuta Land, French mission,             | 84 00  |
| Constantinople, An aged missionary,       | 50 00  |
| Dakota Indians, by Rev. J. P. Williamson, | 11 00  |
| Hamilton, Canada West, N. D. Fisher,      | 50 00  |
|                                           | 202 00 |

## MISSION SCHOOL ENTERPRISE.

|                                                                                                               |        |
|---------------------------------------------------------------------------------------------------------------|--------|
| MAINE.—Fryeburg, s. s. 20,50; Gorham, s. s. 149; Eastport, s. s. 5; Hampden, s. s. Mrs. Bryant's class, 2,05; | 176 55 |
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|                                                                                                                                               |       |
|-----------------------------------------------------------------------------------------------------------------------------------------------|-------|
| NEW HAMPSHIRE.—Auburn, s. s. 10; Bath, s. s. 1,75; Bristol, s. s. 5; Goffstown, s. s. 10; Westford, cong. ch. s. s. 9; West Orford, s. s. 10; | 45 75 |
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| VERMONT.—Berlin, cong. ch. s. s. 2,07; Clarendon, s. s. 3; Essex, s. s. 10,25; Georgia, s. s. 10; Peacham, s. s. 19,84; Poultney, cong. ch. s. s. children, 6,52; Stowe, cong. ch. s. s. 1,50; Williston, cong. ch. s. s. 40; Thetford, s. s. 27,74; | 120 92 |
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| MASSACHUSETTS.—Andover, Abbott Fem. Sem. (of wh. for support of a girl in Miss Fisk's sch. Oromiah, 25, and for sup. of a girl in Miss West's sch. Marsovan, 50,) 86,65; Holliston, s. s. class in cong. ch. for E. Webb's station, Madura, 5; Roxbury, Mrs. A. C. Thompson's class, 3; Salem, Tab. ch. s. s. 25; Springfield, North ch. s. s. for schools in India under Rev. H. J. Bruce, 50; Stockbridge, cong. ch. s. s. 5; So. Williamstown, cong. ch. s. s. 2,80; West Andover, Juv. miss. so. 35; | 212 45 |
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| NEW YORK.—Avon, pres. ch. s. s. 5,64; Burdette, pres. ch. s. s. 9; Canterbury, pres. ch. s. s. 15; Franklin, 1st cong. ch. s. s. 6; Geneseo, 1st pres. ch. s. s. for sch. in Madura, 18; Painted Post, pres. ch. s. s. 4; Union s. s. for the Hindoos, 1,27; Ridgebury, pres. ch. Juv. miss. so. 9; Schaghticoke, pres. ch. s. s. 10; | 77 91 |
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| NEW JERSEY.—Caldwell, pres. ch. s. s. | 21 25 |
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| DELAWARE.—Wilmington, Central pres. ch. s. s. 50; Hanover st. pres. ch. infant s. s. 10; | 60 00 |
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| OHIO.—Castalia, s. s. (of wh. from Fanny Chamberlain, dec'd, 1,40,) 5,50; Monroeville, pres. and cong. s. s. 15; Portsmouth, 1st pres. ch. Miss Bell's infant class, for Rev. I. M. Preston, Gaboon miss. 2,70; Springfield, cong. ch. s. s. for sup. of a catechist in India, 17,75; | 40 95 |
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|---------------------------------------------------------------------------------------------------------------------|-------|
| INDIANA.—Aurora, pres. ch. s. s. which with prev. dona. cons. DANIEL ARMEL an H. M. 20; Delphi, pres. ch. s. s. 15; | 35 00 |
|---------------------------------------------------------------------------------------------------------------------|-------|

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|--------------------------------------------------------------------------------------------------------------------------------------|--------|
| ILLINOIS.—Jacksonville, 1st pres. ch. s. s. 20,50; St. Charles, s. s. 5; Payson, cong. s. s. 5; Waukegan, Theodore's ann. sub. 1,56; | 32 06  |
|                                                                                                                                      | 822 84 |

|                               |           |
|-------------------------------|-----------|
| Donations received in August, | 44,374 51 |
|-------------------------------|-----------|

|           |           |
|-----------|-----------|
| Legacies, | 12,116 24 |
|-----------|-----------|

\$ 56,490 75

|                                                         |               |
|---------------------------------------------------------|---------------|
| ✂ TOTAL from September 1st, 1862, to August 31st, 1863, | \$ 389,946 50 |
|---------------------------------------------------------|---------------|

THE  
MISSIONARY HERALD  
OF THE  
AMERICAN BOARD.

VOL. LIX.

NOVEMBER, 1863.

No. 11.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Fifty-fourth Annual Meeting at Rochester, New York, in the Brick Church, commencing Tuesday, October 6, at 4 o'clock, P. M., and closing Friday, October 11, at 11 o'clock, A. M.

CORPORATE MEMBERS PRESENT.

*Maine.*

Benjamin Tappan, D. D.  
George E. Adams, D. D.

*New Hampshire.*

Zedekiah S. Barstow, D. D.  
Nathaniel Bouton, D. D.

*Vermont.*

Hon. Erastus Fairbanks.  
Lewis H. Delano, Esq.

*Massachusetts.*

Henry Hill, Esq.  
Rufus Anderson, D. D.  
Rev. David Greene.  
Charles Stoddard, Esq.  
Aaron Warner, D. D.  
Mark Hopkins, D. D., LL. D.  
Ebenezer Alden, M. D.  
Edward W. Hooker, D. D.  
Ebenezer Burgess, D. D.  
Rev. Selah B. Treat.  
Hon. Linus Child.  
Samuel M. Worcester, D. D.  
Augustus C. Thompson, D. D.  
• Hon. William T. Eustis.  
John Todd, D. D.

James M. Gordon, Esq.  
William S. Southworth, Esq.  
Abner Kingman, Esq.  
Hon. William Hyde.

*Rhode Island.*

Thomas Shepard, D. D.  
John Kingsbury, LL. D.

*Connecticut.*

Joel Hawes, D. D.  
Leonard Bacon, D. D.  
Gen. William Williams.  
Samuel W. S. Dutton, D. D.  
George Kellogg, Esq.  
Lucius Barbour, Esq.  
Elisha L. Cleaveland, D. D.  
Calvin Day, Esq.

*New York.*

Nathan S. S. Beman, D. D.  
Reuben H. Walworth, LL. D.  
Diedrich Willers, D. D.  
David H. Little, Esq.  
Charles Mills, Esq.  
Samuel H. Cox, D. D.  
Ansel D. Eddy, D. D.  
William Wisner, D. D.  
Hon. Henry W. Taylor.

John Forsyth, D. D.  
 Hon. Calvin T. Hulburd.  
 Simeon Benjamin, Esq.  
 Robert W. Condit, D. D.  
 Samuel W. Fisher, D. D.  
 Henry Smith, D. D.  
 Walter S. Griffith, Esq.  
 Oliver E. Wood, Esq.  
 Montgomery S. Goodale, D. D.  
 Walter Clarke, D. D.  
 Ray Palmer, D. D.  
 Philemon H. Fowler, D. D.  
 Jacob M. Schermerhorn, Esq.  
 William E. Dodge, Esq.  
 Jonathan B. Condit, D. D.  
 James B. Shaw, D. D.

*New Jersey.*

Joel Parker, D. D.

*Pennsylvania.*

Hon. William Strong.

*Ohio.*

M. La Rue P. Thompson, D. D.  
 T. P. Handy, Esq.

*Indiana.*

John G. Atterbury, D. D.

*Illinois.*

Rev. Aratas Kent.  
 William H. Brown, Esq.

*Iowa.*

John C. Holbrook, D. D.

HONORARY MEMBERS PRESENT.

*Maine.*

W. W. Woodbury, Portland.  
 Calvin Lord, do.  
 Rev. Charles G. McCully, Milltown.  
 Rev. John Lawrence, Wilton.  
 Rev. William Warren, Gorham.

*New Hampshire.*

Benjamin P. Stone, D. D., Concord.  
 Rev. Henry E. Parker, do.  
 Nathan H. Abbot, do.  
 Rev. James Boutwell, Sanbornton.  
 Rev. Erdix Tenney, Lyme.  
 Rev. Charles J. Hill, Nashua.  
 Rev. J. D. Pike, do.

*Vermont.*

James Barrett, Rutland.  
 Rev. H. M. Grout, West Rutland.  
 Rev. Isaac Jennings, Bennington.  
 Rev. C. H. Hubbard, do.  
 Rev. William N. Bacon, Queechey.  
 Rev. J. F. Stone, Montpelier.

Rev. J. T. Freeman, Windsor.  
 Rev. Joseph Torrey, Jr., Hardwick.  
 Rev. T. Henry Johnson, Bethel.

*Massachusetts.*

Rev. Edmund K. Alden, Boston.  
 T. K. Gage, do.  
 Daniel T. Coit, M. D. do.  
 Alvan Simonds, do.  
 Rev. J. W. Alvord, do.  
 Warren Partridge, do.  
 Abner Kingman, Jr. do.  
 Nathan P. Lamson, do.  
 Edward B. Huntington, Roxbury.  
 Rev. Thomas Laurie, West Roxbury.  
 Nahum Gale, D. D., Lee.  
 Rev. Nathan Bliss, Jr., Springfield.  
 Rev. H. M. Parsons, do.  
 Erastus Hayes, do.  
 O. W. Wilcox, do.  
 M. A. Wilcox, do.  
 Edw. Southworth, West Springfield.  
 Rev. Timothy Stowe, New Bedford.  
 J. D. Hall, do.  
 Rev. D. T. Packard, East Somerville.  
 H. H. Childs, M. D., Pittsfield.  
 Rev. Charles Ray Palmer, Salem.  
 Rev. Charles H. Peirce, Millbury.  
 Rev. E. Y. Garrette, do.  
 Richard Smith, South Danvers.  
 Rev. Thomas A. Leete, Longmeadow.  
 Ebenezer Rowe, Rockport.  
 Rev. J. E. Swallow, Woburn.  
 James Jones, Weymouth.  
 John W. Loud, do.  
 Rev. Calvin Terry, North Weymouth.  
 Richard Borden, Fall River.  
 Edward Buffington, do.  
 Morton Eddy, do.  
 Rev. Samuel Souther, Worcester.  
 David Whitcomb, do.  
 Rev. Cyrus Brewster, Haydenville.  
 John W. Munyan, do.  
 David Howard, North Bridgewater.  
 Rev. S. B. Morley, Williamstown.  
 Rev. Calvin Durfee, do.  
 Rev. A. E. P. Perkins, Ware.  
 Erastus Taylor, South Hadley.  
 Charles H. Coffin, Newburyport.  
 Herman Brown, do.  
 C. M. Kendall, Chicopee.  
 Rev. Edwin Leonard, Rochester.  
 Rev. R. T. Robinson, Winchester.  
 Alonzo Chapin, M. D. do.  
 Pliny Karner, South Egremont.  
 Rev. S. M. Plimpton, Globe Village.  
 Rev. M. B. Angier, Stockbridge.  
 Joseph R. French, do.  
 Rev. Henry Seymour, Hawley.  
 Rev. Solomon Clark, Plainfield.



Rev. E. Y. Swift, Williamsburg.  
 Rev. D. Butler, Groton.  
 Henry H. Brigham, Boylston.  
 Rev. George Trask, Fitchburg.  
 C. A. Richardson, Chelsea.  
 John A. Albro, D. D., Cambridge.  
 Rev. R. S. Kendall, Lenox.  
 Warren Ordway, Bradford.  
 F. W. Choate, Beverly.  
 O. E. Choate, do.  
 Rev. A. M. Colton, East Hampton.  
 Rev. L. H. Sheldon, Westboro'.  
 Rev. O. H. White, Jamaica Plain.  
 Rev. I. R. Worcester, Auburndale.  
 Rev. John P. Cushman, Brighton.

*Connecticut.*

Rev. A. B. Smith, Southbury.  
 Rev. James A. Clark, Cromwell.  
 Rev. Lavalette Perrin, New Britain.  
 A. G. Bevin, East Hampton.  
 Philo Bevin, do.  
 Rev. E. P. Hammond, Vernon.  
 Allyn S. Kellogg, do.  
 H. W. Talcott, do.  
 John Beach, Hartford.  
 Rev. O. D. Hine, Lebanon.  
 Rev. B. F. Northrop, Griswold.  
 R. G. Vermilye, D. D., E. Windsor Hill.  
 John N. Stickney, Rockville.  
 Francis D. Perry, Southport.  
 Z. B. Wakeman, do.  
 Rev. William H. Gilbert, Granby.  
 Marcus McCall, Bozrah.  
 Rev. Samuel G. Willard, Willimantic.  
 Rev. E. B. Huntington, Stamford.  
 R. E. Rice, do.  
 Rev. John Smith, do.  
 Rev. Elijah C. Baldwin, Bethel.  
 Rev. Alexander McLaren, Fairfield.  
 Rev. Martin Dudley, Easton.  
 Rev. Amos S. Chesebrough, Glastenbury.  
 Rev. Stephen A. Loper, Madison.  
 Rev. Edward Strong, New Haven.  
 Mills Southworth, do.  
 Samuel Miller, do.  
 Rev. Hiram Bingham, do.  
 Rev. Frederick D. Avery, Columbia.  
 Rev. A. C. Baldwin, Black Rock.  
 Rev. Jacob G. Miller, Branford.  
 Rev. Thomas Tallman, Groton.  
 Rev. Stephen Hubbell, No. Stonington.  
 Rev. Jeremiah Taylor, Middletown.  
 Lewis A. Hyde, Norwich.  
 Rev. A. C. Denison, Portland.

*Rhode Island.*

Rev. Lyman Whiting, Providence.  
 Joseph Wood, Central Falls.

*New York.*

Rev. J. Ford Sutton, New York city.  
 Thomas Hastings, do.  
 Almon Merwin, do.  
 C. S. Stewart, D. D. do.  
 Rev. Seth Bliss, do.  
 Rev. F. F. Ellinwood, Rochester.  
 J. F. Conklin, do.  
 William Slocumb, do.  
 Rev. R. DeForest, do.  
 Rev. Thomas Bellamy, do.  
 Rev. Richard Dunning, do.  
 Chauncey Parsons, do.  
 James Sperry, do.  
 Rev. Dwight W. Marsh, do.  
 Rev. C. C. Furman, do.  
 Rev. C. P. Bush, do.  
 Charles J. Hill, do.  
 Edward D. Chapin, do.  
 Lewis S. Chapin, do.  
 William W. Chapin, do.  
 John Marsh, D. D., Brooklyn.  
 Rev. W. R. Tompkins, do.  
 Samuel E. Warner, do.  
 Jonathan W. Hayes, do.  
 Jacob Van Vechten, D. D., Albany.  
 Rev. David Dyer, do.  
 F. E. Cannon, D. D., Geneva.  
 Miles P. Squier, D. D. do.  
 A. A. Wood, D. D. do.  
 Rev. J. B. Richardson, do.  
 Rev. Charles C. Carr, Horse Heads.  
 Rev. E. M. Toof, Holley.  
 Rev. Augustus Pomeroy, Groton.  
 George S. Beach, Binghamton.  
 Rev. Peter Lockwood, do.  
 Rev. Sabin McKinney, do.  
 Rev. H. N. Dunning, Gloversville.  
 H. L. Smith, do.  
 Alanson Judson, do.  
 D. C. Mills, do.  
 Rev. Milton Waldo, Hornellsville.  
 Rev. L. Brooks, Churchill.  
 Thomas Scovill, Cambria.  
 Rev. Robert E. Willson, Clyde.  
 I. M. Nichols, do.  
 Rev. F. S. Howe, Watkins.  
 Rev. J. M. Ballou, Byron.  
 Rev. David Wilson, Port Byron.  
 Rev. Luther Conklin, East Bloomfield.  
 F. D. Beebee, do.  
 Rev. Pliny F. Sanborne, W. Bloomfield.  
 Rev. Silas C. Brown, do.  
 A. H. Porter, Niagara Falls.  
 S. H. Hall, D. D., Owego.  
 Rev. G. W. Lane, Moscow.  
 Rev. Dwight Scovel, Lakeville.  
 Rev. T. S. Potwin, Franklin.  
 Rev. Ezra Jones, Canoga.  
 Rev. S. Gilbert, Hopkinton.

Rev. John N. Hubbard, Hannibal.  
 Rev. Pindar Field, Hamilton.  
 Rev. Geo. R. H. Shumway, Newark.  
 Rev. Joel Jewell, West Newark.  
 Rev. G. W. Higgins, Newfield.  
 Rev. P. O. Powers, Oneida Lake.  
 Rev. Alvan Nash, Islip.  
 Rev. Charles S. Marvin, East Pharsalia.  
 Rev. L. H. Van Dyck, Palatine Bridge.  
 David Bigelow, Malden.  
 John C. F. Hoes, D. D., Kingston.  
 Rev. J. E. Nassau, Warsaw.  
 Rev. George Freeman, Parma.  
 Rev. Edwin Allen, Parma Centre.  
 Willard G. Davis, M. D., Dunnsville.  
 Hon. John Fisher, Batavia.  
 Rev. C. F. Mussey, do.  
 Stephen Ivés, do.  
 Rev. Selden Haines, Middle Granville.  
 Rev. B. Bassler, Farmer.  
 James H. Townsend, Fulton.  
 Rev. E. Curtis, Sherburne.  
 H. E. Curtis, do.  
 H. M. Curtis, do.  
 Rev. A. Crocker, King's Ferry.  
 N. W. Goertner, D. D., Clinton.  
 Rev. A. DeWitt, Hoosic Falls.  
 Rev. N. M. Clute, Oakfield.  
 Rev. W. B. Parmelee, Waterville.  
 Rev. O. C. Beardsley, Albion.  
 Rev. H. E. Niles, do.  
 Rev. S. W. Boardman, Auburn.  
 Rev. S. M. Hopkins, do.  
 J. S. Jewell, do.  
 David Biggur, Auburn Theol. Seminary.  
 Rev. W. W. Boggs, do.  
 Rev. George P. Folsom, Geneseo.  
 Rev. Samuel Johnson, Chenango Forks.  
 Myron A. Holliston, do.  
 Rev. Alfred North, Attica.  
 Rev. Josiah Partington, Youngstown.  
 Timothy Stillman, D. D., Dunkirk.  
 Rev. W. A. Smith, Coventry.  
 Rev. John Dodd, Arcade.  
 Rev. N. Elmer, Stone Church.  
 Rev. J. B. Hubbard, Whitesboro'.  
 Rev. S. N. Robinson, Sauquoit.  
 Rev. E. N. Manley, Boonville.  
 Rev. W. G. Hubbard, Wilson.  
 Rev. Herman Halsey, East Wilson.  
 Rev. A. E. Everest, Mooers.  
 Rev. William H. Webb, Homer.  
 Rev. James B. Beaumont, Olean.  
 Rev. Aug. L. Chapin, Amsterdam.  
 Rev. E. H. Payson, Oxford.  
 Rev. B. B. Beckwith, Gouverneur.  
 Rev. W. A. Niles, Corning.  
 Edward E. Seelye, D. D., Schenectady.  
 A. Van Santvoord, do.  
 Rev. Elijah W. Stoddard, Angelica.

Rev. D. D. Gregory, Prattsburg.  
 Rev. W. D. Buckelew, Moresville.  
 Rev. Moses H. Wilder, Gaines.  
 Rev. Joseph R. Page, Perry.  
 Sanford Cobb, Jr., Tarrytown.  
 Rev. B. B. Gray, Seneca Castle.  
 Rev. J. S. Bacon, Amboy.  
 A. Boardman Lambert, D. D., Salem.  
 Rev. Hiram Slauson, New Salem.  
 Rev. John Tompkins, Marcellus.  
 Rev. Linus W. Billington, Barre Centre.  
 Rev. Jonathan Hovey, do.  
 Rev. Beaufort Ladd, Victory.  
 Edmund Browne, Burdett.  
 Rev. Elias L. Boing, Durham.  
 Rev. C. Kidder, Churchville.  
 Rev. E. D. Chapman, Sinclairville.  
 A. G. Vermilye, D. D., Utica.  
 Rev. Anson Gleason, do.  
 Rev. Hiram Harris, Webster.  
 Rev. Henry M. Hazleton, Sherman.  
 Rev. Wm. B. Hammond, Morrisville.  
 Rev. P. J. Burnham, Lyndonville.  
 W. S. Little, do.  
 David Little, M. D. do.  
 Francis W. Little, do.  
 Rev. T. Morey Hodgman, York.  
 Rev. Levi Parsons, Jr., Mt. Morris.  
 Rev. Joseph L. Bennett, Lockport.  
 E. S. Wright, D. D., Fredonia.  
 Rev. C. F. Muzzy, Waverley.  
 Rev. Charles Goodrich, Penn Yan.  
 Wm. S. Porter, do.  
 Rev. H. G. Ludlow, Oswego.  
 O. H. Gregory, D. D., West Troy.  
 Hugh T. Brooks, Wyoming.  
 Rev. Timothy B. Jervis, Oriskany.  
 Rev. Charles Chapman, Orange.  
 G. S. Boardman, D. D., Cazenovia.  
 S. Stringham, Aurelius.  
 Rev. Erastus S. Barnes, Munnsville.  
 Rev. Amos Brown, Havanna.  
 Rev. Charles H. Chute, do.  
 Harlow Chapin, North Huron.  
 John A. Lansing, D. D., Catskill.  
 T. S. Clarke, D. D., Weedsport.  
 M. B. R. MacAlpin, East Avon.  
 Rev. L. A. Skinner, Westfield.  
 Rev. James P. Fisher, do.  
 Rev. Wm. Town, Rose.  
 Rev. A. H. Parmelee, Livonia.  
 Rev. David Tully, Ballston Spa.  
 John Barnard, D. D., Lima.  
 Arthur Burtis, D. D., Buffalo.  
 Jason Sexton, Esq., do.  
 Wm. Ives, do.  
 Rev. Lewis F. Laine, Canisteo.  
 Rev. Royal Mann, Pennfield.  
 Rev. F. Harrington, Big Flatts.  
 Rev. Isaac G. Ogden, Postville.

Rev. Sidney Mills, Lawrenceville.  
 Rev. H. Dyer, Ogden.  
 Rev. Isaac Clarke, Elmira.  
 Rev. S. T. Richards, Spencerport.  
 Rev. J. M. Crittenden, Belmont.  
 Rev. Charles O. Reynolds, Hunter.

*New Jersey.*

Rev. George B. Bacon, Orange.  
 Rev. R. B. Campfield, Newark.  
 Rev. Martin Luther Berger, E. Millston.  
 Z. B. Dodd, Bloomfield.  
 Rev. Isaac N. Sprague, Caldwell.  
 Winslow Ames, Jersey City.

*Pennsylvania.*

Rev. Jeremiah Miller, Philadelphia.  
 Rev. T. S. Johnston, do.  
 Rev. John W. Mears, do.  
 Rev. Frank L. Robbins, do.  
 Rev. T. Sydenham Ward, Carbondale.  
 Rev. G. W. Cleaveland, Moorheadville.  
 Rev. Samuel Whaley, Providence.  
 Joab Tyler, Harford.

*Ohio.*

Rev. J. Keep, Oberlin.  
 Alfred Beecher, do.  
 Rev. W. H. Goodrich, Cleveland.  
 L. F. Mellen, do.  
 A. L. Shepard, do.  
 R. W. B. McLellan, Fremont.  
 Rev. F. A. Wilber, Elyria.

*Illinois.*

Rev. J. Ambrose Wight, Chicago.  
 Samuel Bliss, do.  
 Rev. H. M. Goodwin, Rockford.  
 Rev. E. B. Turner, Morris.

*Michigan.*

Henry S. Baker, Adrian.  
 Rev. H. H. Northrop, Flint.  
 Col. Thomas Mosely, Union City.  
 William S. Maynard, Ann Arbor.  
 E. W. Morgan, do.  
 Rev. James Hall, Detroit.

*Wisconsin.*

Rev. A. G. Beebee, Manitowoc.  
 Rev. Luther Clapp, Wauwatosa.

*Iowa.*

Rev. C. H. Gates, Oskaloosa.

*Canada.*

Henry Lyman, Montreal, (C. E.)  
 Benjamin Lyman, do.  
 John Dougall, do.  
 J. W. Howes, do.

Rev. John Campbell, Brock, (C. W.)  
 Rev. R. Norton, St. Catharines, (C. W.)  
 Rev. Edward Ebbs, Paris, (C. W.)  
 Norman Hamilton, do.  
 Rev. A. McCall, Drummondville, (C. W.)

*Missionaries.*

Rev. E. E. Bliss, Western Turkey.  
 Rev. Josiah Peabody, do.  
 Rev. Oliver Crane, do.  
 Rev. William Ireland, South Africa.  
 Rev. Silas McKinney, do.  
 Rev. L. H. Gulick, M. D., Micronesia.  
 Rev. G. W. Coan, Persia.  
 F. N. H. Young, M. D., do.  
 Rev. Daniel Bliss, Syria.  
 Rev. J. Lorenzo Lyons, do.  
 Rev. Allen Hazen, Mahratta Mission.  
 Rev. John E. Chandler, Madura.  
 Rev. Asher Wright, Seneca Mission.  
 Rev. N. H. Pierce, do.

ORGANIZATION.

The meeting was called to order by the President of the Board, who took the chair at the appointed hour; and Dr. E. W. Hooker, of Newburyport, Ms., led in prayer. The minutes of the last annual meeting were read. Rev. J. P. Fisher was appointed Assistant Recording Secretary.

Dr. Shaw, Dr. Dewey, Rev. F. F. Ellinwood, Rev. William Warren, and Rev. Chas. P. Bush were appointed a Committee of Arrangements.

A Business Committee was also chosen, consisting of Dr. Bacon, John Kingsbury, Esq., Rev. E. Tenney, J. M. Schermerhorn, Esq., and Dr. S. H. Hall.

TREASURER'S REPORT.

The Report of the Treasurer having been read, with the Auditor's certificate, it was referred to a committee consisting of Wm. H. Brown, Esq., Gov. Fairbanks, Hon. C. T. Hulbush, S. Benjamin, Esq., and Hon. John Fisher; who subsequently reported as follows:—

The rigid examination to which the accounts of the Treasurer are subjected by the Prudential and Auditing Committees, at the Missionary Rooms, relieves this committee very much from the responsibility of passing upon them at a time, and under circumstances, unfavorable to accurate investigation. Comparing the account submitted with the Treasurer's Books, the committee are satisfied that the balance against the Board, of \$6,184.95, is correct.

While it is to be regretted that the Board should commence a new year en-

cumbered by a debt, though comparatively small, the committee recognize the goodness of God, in that, amidst the direful commotions of our nation, the great cause of Foreign Missions has not been forgotten, but still maintains its hold upon the sympathies of the churches of our blessed Redeemer. During the years of civil war, it is a matter of gratulation, that the resources of the Board have in no wise failed. There appears to be no diminution of missionary spirit and life, and with the blessing of God, that portion of the work of evangelizing the world which is committed to this Board, will, in God's own time, be accomplished.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

An Abstract of the Annual Report of the Prudential Committee was read, and the various portions of the Report were referred to committees constituted in the following manner:

On the Home Department:—Dr. J. B. Condit, William E. Dodge, Esq., Gen. William Williams, L. H. Delano, Esq., Rev. A. E. P. Perkins, Rev. David Torrey, and Rev. A. H. Parmelee.

On the African Missions:—Dr. Dutton, Dr. J. C. Holbrook, Dr. O. H. Gregory, Rev. W. H. Goodrich, Rev. T. M. Hodgman, Dr. H. Little, Esq., and Rev. George B. Bacon.

On the Missions to Greece and Syria:—Dr. R. W. Condit, Dr. Daggett, Dr. Lambert, Dr. J. Taylor, Rev. Isaac Jennings, Rev. B. F. Northrop, and Rev. C. Terry.

On the Missions to Western and Central Turkey:—Dr. George E. Adams, Dr. Todd, Dr. Goodale, Dr. E. S. Wright, Chas. Mills, Esq., Rev. Charles Ray Palmer, and Rev. George P. Folsom.

On the Missions to the Nestorians and to Eastern Turkey:—Dr. Fowler, Dr. Atterbury, Rev. Richard Dunning, Rev. H. M. Parsons, Rev. T. Tallman, Rev. H. M. Goodwin, and J. N. Stickney, Esq.

On the Mahratta Mission:—Dr. Parker, Dr. A. D. Eddy, Rev. Calvin Durfee, Dr. T. S. Clarke, Rev. D. Dyer, Dr. Stillman, and Rev. Solomon Clark.

On the Tamil Missions:—Dr. Palmer, Dr. Gale, Rev. L. Whiting, Rev. William B. Hammond, Rev. C. H. Hubbard, Rev. Henry Seymour, and Rev. S. G. Willard.

On the China Missions:—Dr. Fisher, Ebenezer Alden, M. D., Dr. Thomas Shepard, Dr. Marsh, Rev. I. N. Sprague, Rev. D. D. Gregory, and Rev. Edward Strong.

On the Sandwich Islands and Micronesia Missions:—Dr. Bacon, Judge Strong, Rev. D. Greene, Dr. Squier, John W. Loud, Esq., Dr. G. S. Boardman, and Rev. E. K. Alden.

On the North American Indians:—Dr. Bouton, Rev. H. G. Ludlow, H. H. Child, M. D., Dr. Albro, Samuel Miller, Esq., T. P. Handy, Esq., and Rev. H. E. Niles.

The several committees reported during the progress of the meeting, mostly on the forenoon of Thursday, recommending that the portions of the Annual Report which had been referred to them respectively be accepted, and published as usual.

#### HOME DEPARTMENT—PROGRESS RECOMMENDED.

The committee on that portion of the Annual Report relating to the Home Department, submitted the following remarks and resolutions:

There are some facts of great interest in this Report, calling for the serious and prayerful consideration of the Board. We notice, first, the *want of men*. It is announced that "but three, or at most four young men," are under appointment to enter upon the missionary work during this year. This is the case when earnest appeals come from several missions for a reinforcement; when the work is growing on the hands of those who are already oppressed with their burdens; and when some who have been long in the field, must soon cease from their labors. It is indeed a question of "painful interest," Where are the men to meet this pressing necessity? Have the candidates for the ministry consecrated themselves to this office, on condition of staying at home? In turning from the foreign field, do they represent the spirit of the churches from which they come? Perhaps some have received the impression that they would not be sustained. Perhaps a few of those who have enlisted in the army, would have listened to the call to go as soldiers of the cross to other lands. But is there not reason to believe, that the spirit which must prompt to a missionary consecration, is wanting? The Report makes an appeal to those who have recently entered the ministry. Let that appeal be heard. And are there not those in the medical profession, who ought to seek a preparation to preach the gospel, and thus, doubly qualified to do good, give themselves to the missionary work?

We call attention, next, to the finances of the Board. The debt at the end of the year is but a little more than \$6,000. Though the vast expenditures of the war continue, and the cost of exchange has averaged about thirty-five per cent, the resources of those who love the cause of missions have not failed, and its demands have been met with an increased liberality. But these means would have come far short, if there had not been the most rigid economy in conducting the missions, and



if the number of laborers had not been diminished.

Your committee believe that the church cannot afford to subject our missionaries to such restrictions in their work. There must be, speedily, a considerable increase of men. It has been said, in former years; The time has come for an advance. Shall not this become a deep and operative conviction, to be carried out at once? Let it be remembered, we cannot depend on legacies, or an occasional large donation; but the churches must furnish the means, in their regular, annual contributions.

The committee recommend the adoption of the following resolutions:—

*Resolved*, 1. That we acknowledge with devout thanksgiving, the goodness of God in granting to this Board such a degree of financial prosperity during the last year.

2. That in view of God's favoring providence, of the increased ability of the churches, of the necessity for a speedy reinforcement of several of our missions, and the importance of the present moment, to make what has been done available for more enlarged achievements, the Board expresses its conviction, that at least \$500,000 ought to be, and can be raised for the expenses of the current year; and the churches are earnestly solicited to recognize the privilege and the obligation to do it.

3. That we gratefully acknowledge another remittance of the Turkish Missions Aid Society for the support of the native agency in Turkey; and a contribution from the Free Church of Scotland, in aid of our missions in India and the Turkish Empire.

Dr. Condit, the chairman of the committee, followed the reading of the report and resolutions with effective remarks in support of the action recommended. Remarks were also made by William E. Dodge, Esq., Mr. Crane, from the Western Turkey mission, Dr. Anderson and others, when the report was accepted and the resolutions adopted. Subsequently, on the last day of the meeting, a vote of the entire congregation was called for by Mr. Dodge, and was given by the rising of all, in token of their cordial approval, and acceptance for themselves, of the second resolution, respecting an effort to raise the sum of \$500,000 for the expenses of the current year.

The committee on the African missions reported:

The committee to whom was referred that part of the Report of the Prudential Committee which relates to the Gaboon and Zulu missions, in Africa, have carefully examined it. They give to it their

entire approbation, and recommend that it be approved by the Board.

As the question has been raised before the Board, whether it should not include within the province of African missions the emancipated and enslaved of the African race in this country, the committee would add—that they rejoice greatly, in common, doubtless, with the members of the Board generally, in the glorious work of emancipation now going on in this country, under the sublime providence of God; and they recognize, gratefully, the reason there is to hope for an increased interest in missions to Africa, in that increase of interest in the African race in our own country, which has been produced by the great martial conflict here, during the last two and a half years—a conflict closely implicated with their servitude and wrongs, and sure to result, as we should hope and pray, in their entire emancipation. But as the work of this Board is Foreign Missions, not Home Missions, we do not see that it can include the African race in this country within the sphere of its operations, otherwise than by employing, as we hope it may be able to do in future years, in great numbers, missionaries who, from among the emancipated here, shall be prepared by education, and the renewing grace of God, for preaching the gospel to their own race in Africa. And this measure we recommend to the consideration and wisdom of the Prudential Committee and the Board.

The committee on the missions to Western and Central Turkey say in their report:

The committee have read the papers referred to them with care and deep interest. They can but commend the wisdom of the Prudential Committee in sending Rev. Dr. Wood, Corresponding Secretary of the Board at New York, to supply, for a season, the lack of service occasioned by the weakening of the missionary force at Constantinople. They rejoice in the increase of native pastors, and in the growth in the churches of Christian liberality, and of the disposition and the effort to become self-sustaining. The Western Turkey mission still greatly needs reinforcement, by missionaries sent forth by the Board; and there is also a loud call for a large increase in the number of native helpers. The jealousies and alienations which prevail to some extent among the members of the Pera church, though now, it is thought, subsiding, are lamentable and injurious in their effects; yet we are not to be disheartened nor surprised by their existence.

In the Central Turkey mission, seven of the fourteen churches have native pastors; the most remarkable and gratifying liberality in sustaining the institutions of the gospel has been manifested; and notwithstanding

standing an actual diminution of the number of missionaries,—a fact greatly to be regretted, and calling loudly for the consideration of Christians at home,—and a failure of health on the part of some still on the ground, there has been, through the blessing of God, a general progress in all parts of the field.

The committee have discovered nothing to censure in the management of these interesting and important missions, but on the contrary much that calls for commendation, and also many grounds for encouragement and thanksgiving to Almighty God.

The committee on the Eastern Turkey and the Nestorian missions remark:

The committee congratulate the Board on the continued and ever-increasing progress of the work in Eastern Turkey, and trust that the reinforcement of the mission, renewedly and earnestly called for, may be speedily furnished.

The grievous sufferings of the Nestorians from oppression and famine, and the threatening of a further interference with the efforts to introduce a pure gospel among them, commend them to the warmest sympathies of the Christian heart, and demand strong faith on the part of the earnest laborers among them, and of their friends in this country. The return of the venerable missionary, Rev. Dr. Perkins, is an auspicious event in the present exigency of that afflicted people.

\* The report of the committee on the Tamil missions, was as follows:

The committee to whom was referred that part of the Annual Report relating to the Tamil missions, are gratified to find, that the returns from these missions afford decided evidence of healthful progress. They have noticed with special pleasure the efforts which the missionary brethren at Madura are making to carry out the wishes of the Board, expressed in former years, in respect to the preaching of the gospel by extensive tours among the villages, and the encouraging success which has attended these efforts; and they cannot but entertain the earnest hope, that the additional men required for this service,—men thoroughly furnished, and ready to endure hardness as good soldiers of the cross,—may speedily be sent forth.

It is evident, notwithstanding the many and great difficulties with which the brethren have to contend, that they have no reason for discouragement in their efforts to increase the efficiency, and to render more complete the organization and agencies of the mission. It is a great work to accomplish this, and there is need of patience on their part and ours; and if the churches at home fall so far below the ideal of Christian churches, it is no wonder

that the faith and hope of those who have the charge of churches such as these, should be often and sorely tried. The committee are glad to notice also, that the mission is doing what it can to encourage the study of the vernacular language instead of the English, which so many are eager to acquire. The more decided their influence is in this direction, the more in harmony will it be with the views which the Board has at various times expressed. In the work of preparing the churches for self-support, there seems to be a real, though slow advance, and it may be hoped that, by persistent attention to the matter, the desired result may be attained ere long.

Your committee see nothing lacking to the prosperity of the Tamil missions, but that which is so much needed every where in connection with the preaching of the gospel, viz:—the refreshing and life-giving power of the Holy Spirit of God. God grant this speedily!

The committee on the missions in China reported:

The committee on those portions of the Annual Report which respect the operations of the Board in China, would state that they present a clear and satisfactory statement of our missionary work in that Empire. The missionaries, though surrounded with peculiar difficulties, have prosecuted their work with great diligence; and in proportion to the time they have been engaged, and the force employed, with a good degree of success. The Board now have in this field, 11 missionaries, 12 assistant missionaries, and 9 native helpers—occupying 4 stations and 4 out-stations. The work is evidently preparatory, while the openings for labor have multiplied far beyond the present power of this and all the other missionary associations of the Protestant world to enter and take advantage of them. The providence of God has answered prayer, and opened the way for a great movement on the part of the Christian church, and for successful labor among the millions of this vast Empire.

The committee regret that no statistical report has been received from the Canton mission later than July, 1862. They would suggest the propriety of having the technical Chinese terms, employed by the missionaries, translated into English, or at least into Latin or Greek, since, owing to the present defective state of education, they are not able to master them without an interpreter.

#### TREATMENT OF THE DAKOTAS.

The committee on the missions among the North American Indians say:

The committee have been deeply interested in the narrative of our missionaries

among the Dakotas, respecting the important events which have transpired among those Indians the past year, and desire to direct attention to the causes of the late butchery of the whites by the savages of this tribe, as understood by our missionaries on the spot, and also to the conduct of the officers of our Government, in punishing them for these enormities.

Without railing accusation, but with gentle and modest expression, we are made to see that want of attention to well known Indian traits of character has assisted to bring on this catastrophe; for Indians only weigh results, and are poor judges of causes. Oppression and neglect have evidently characterized much of the conduct towards them, by the agents of our Government.

Your committee cannot but regret to learn, that the agents of Government have thought proper to cause the transportation of 1,300 Dakotas and 1,800 Winnebagoes, to a desolate region on the Missouri River, where it is impossible to grow anything to sustain life;—as if their only object was to destroy them for the purpose of vengeance, and to prevent the further annoyance by them of the whites, either by indiscriminate massacre, or by occupying lands which white men covet for cultivation or speculation. Such treatment of uncivilized men is unworthy of a civilized and Christian nation.

Again,—The refusal of a military officer of our Government to allow one of our self-denying Christian missionaries to visit imprisoned and condemned Indians, for the sole purpose of administering to them Christian instruction and consolation, is considered by us an offense against the Christianity, civilization and humanity of the age.

We have deemed it not improper to direct the public attention to acts like these by our Government agents, in a land where all power is from the people, and public opinion, whether enlightened or unenlightened, must govern.

The hearts of all Christians have been gladdened by the outpouring of his Holy Spirit, by the God and Father of us all, in so remarkable a manner, upon the more than three hundred imprisoned and condemned Dakotas; and our earnest prayer to God should be, that he will show his glorious power and boundless mercy, in the salvation of every one of these heathen, so strangely baptized into his name in their fetters.

#### AMENDMENT TO THE ACT OF INCORPORATION.

The Home Secretary, in behalf of the Prudential Committee, presented the following paper:

The Act of the General Court of Massachusetts, passed in 1812, which gave a cor-

porate existence to the American Board of Commissioners for Foreign Missions, empowered the same to hold real estate, "in fee simple or otherwise," not exceeding \$4,000 "in yearly value," and personal estate, the "yearly income" of which should not exceed \$8,000. As the operations of the Board have extended far beyond the limits which were at first contemplated, it is supposed that doubts may possibly arise, under one or both of these restrictions. For example; it may be claimed that the property in the occupancy of the missionaries at their various stations, held "in fee simple or otherwise," is already of greater yearly value than \$4,000. It may also be claimed, that, in ascertaining whether "the yearly income" of the personal estate exceeds \$8,000, the yearly income of the current receipts (or some part thereof) should be taken into the account. Hence to avoid any question that might arise in coming years, and not with any intention of seeking an increase of the Permanent Funds of the Board, the Committee requested the General Court of Massachusetts, at its last session, to enlarge the limitations which have been mentioned.

In view of the fact that the American Bible Society, and the British and Foreign Bible Society, have abundant means for printing and distributing the Scriptures in the different missionary fields, it seemed to be desirable that the provision in the Act of Incorporation which requires that "one quarter part of the annual income from the funds of the Board shall be" "appropriated to defray the expense of imparting the Holy Scriptures to unevangelized nations in their own languages," should undergo some modification. For this reason, the Committee also asked the General Court to relieve the Board from the necessity of expending a specified proportion of its income in this particular method, so that the amount to be disbursed may be treated hereafter as discretionary. The Committee made this request, not from any design to change their practice in this regard, but for the sake of "abundant caution."

The success of this application to the General Court will appear from the amending Act, which is herewith submitted; and the Board can accept or reject the same, as its wisdom shall dictate.

AN ACT in addition to an Act to incorporate the American Board of Commissioners for Foreign Missions.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:—

SECTION 1. The American Board of Commissioners for Foreign Missions are hereby authorized to take, receive, have



and hold, in fee simple or otherwise, lands, tenements or hereditaments, by gift, grants, or otherwise, for the purposes of their organization, not exceeding the yearly value of thirty thousand dollars; and may also take and hold, by donation, bequest, or otherwise, personal estate to an amount the yearly income of which shall not exceed fifty thousand dollars, anything in their Act of incorporation to the contrary notwithstanding.

SECT. 2. Said American Board of Commissioners for Foreign Missions shall not be under obligation, by reason of the seventh section of their Act of incorporation, to appropriate any part of the income of their funds to defray the expense of imparting the Holy Scriptures to unevangelized nations in their own languages, unless they shall deem it advisable so to do, or shall be so required by the express terms of any grant, donation or bequest made to them.

SECT. 3. This Act shall take effect upon its passage.

This Act was passed in the House of Representatives and in the Senate of Massachusetts, on the 25th of April, 1863, and approved by the Governor, April 27.

The matter thus presented was referred to the committee on the Home Department, who reported the following resolution, which was adopted:

*Resolved*, That the recent Act of the Legislature of Massachusetts, approved on the 27th day of April, 1863, entitled "An Act in addition to an Act to incorporate the American Board of Commissioners for Foreign Missions," is hereby accepted, and its provisions adopted as a part of the charter of this Board.

#### VISIT OF DR. ANDERSON TO THE SANDWICH ISLANDS.

On Wednesday, Dr. Anderson, recently returned from a visit to the Sandwich Islands, addressed the Board with reference to the condition of the Hawaiian people. Remarks were also made by Rev. H. Bingham, one of the first company of missionaries to the Islands, Dr. Charles S. Stuart, chaplain of the U. S. Navy, formerly a missionary there, and others. Dr. Anderson also read the following portions of his intended full Report, which he had not been able, as yet, wholly to prepare.

#### *Organization of the Civil Community.*

The Civil Community received its organization in the reign of Kamehameha III., between the years 1838 and 1853. The Government, before that time, was a despotism, with nothing to restrain the power

of the King; and the higher chiefs were all despots in their smaller spheres. The King was the virtual owner of the lands, and had the power of life and death. No man's possession, not even the highest chiefs, was secure, and of course none thought of improving the land. In 1839, the King signed a Bill of Rights; and in the next year, he conferred on the people a constitution, dividing the powers of government between the King, the legislature, and the judges. There is no question that, in this important introductory step to the present liberties of the Hawaiian people, the King was much influenced by his chosen interpreter and friend, the Rev. William Richards. The constitution provided, that the laws of the Islands should all be in accordance with the general spirit of God's Word. Under this constitution, a chief was tried for murder and hanged,—an unprecedented event,—which must have given it great moral force. In 1844, a member of the legal profession was appointed Attorney General, and instructed to revise the constitution, and also to prepare a code of laws adapted to the condition of the people at that time. This took effect in 1845. Protestantism was then re-proclaimed as the religion of the Government, but with no connection between church and state. The Sabbath was recognized as a day of rest from secular labor; different Christian denominations were to be treated impartially; the laws abolishing idol-worship and ancient heathen customs, were re-enacted; and the people were secured in their right to own and cultivate lands. The King, in his speech from the throne, on the introduction of the constitution and code of 1845, gave utterance to the following memorable declaration:

"I am well aware, that the Word of God is the corner-stone of my kingdom. Through its influence, we have been introduced into the family of the independent nations of the earth. It shall therefore be my constant endeavor to govern my subjects in the fear of the Lord; to temper justice with mercy in the punishment of crime, and to reward industry and virtue."

In 1852, a new constitution was prepared by three commissioners,—Dr. Judd, John II, (now the native Judge on the bench of the Supreme Court,) and Chief Justice Lee. That is the existing constitution, and under its present enlightened Head, it insures to the people all needed security and freedom. Probably in no government of Christendom, are property and life more secure. Nor does history record a more signal instance than the one above described, of the voluntary surrender of power by despotic rulers, purely from regard to the welfare and happiness of their people.



*Organization of the Protestant Christian Community.*

My visit to the Sandwich Islands was eleven years after the completed organization of the civil community; which had made the people self-governing in respect to their material and secular interests, and was found to work well. None but lovers of irresponsible, despotic power, can regret the liberty thus conceded to the people. I went to the Islands with the impression, which was also entertained by the Prudential Committee, that the time had probably arrived for giving compactness and efficiency to the Protestant Christian community, and for devolving upon it the responsibilities of self-government in all its ecclesiastical matters; thus preparing the way for committing to its direction the working of its religious charities. Should it appear that the missionaries had been deficient in the training of the people for this result, then it might be feared, considering the delicacy and difficulty of the enterprise, and the advanced age of most of the missionaries, that there would not be superintending power enough left to insure success. What I saw in my progress through the Islands, and still more what I heard from my brethren, awakened both hope and fear; but it satisfied me, that the arrangement agreed upon by the General Meeting, while we were all assembled at Honolulu, was the best that could be made. Indeed I felt quite sure, that if the native clergy and people were not soon to have as much agency conceded to them in the management of their religious affairs as they already had in the affairs of the state, serious evils must ere long arise; nor could I see prudential reasons for a longer delay. That reverence for missionary authority, which was in some sense inherited from the chiefs, could not long survive the relinquishment of authority by the chiefs themselves; nor was its continuance deemed favorable to the creation of a self-reliant, self-governing, self-supporting Christian community.

The object we had in view could no more be attained by half-way measures, than could have been that which the former king and chiefs had in view in the civil department. The object was, indeed, substantially the same in both cases, namely, *self-government*. That was the immediate object,—leaving the matter of *self-support* to come, if it ever came, not as the *immediate* result of any possible measures, but of progress in civilization. Self-government and self-support are by no means inseparable in a religious community; as is seen over large portions of our Western States, and indeed in many of the less favored districts in all our States.

Various ends were to be secured. The very delicate relations of the foreign and native pastors were to be adjusted, so as

to leave no conflicting interests. A method of self-government was to be devised, which should be efficient, and at the same time acceptable to the native pastors and churches. The Protestant churches on the different Islands, though separated by rough ocean channels, were to be made to feel as one body in Christ, and one in interest, by means of appropriate bonds of union. It had become needful, moreover, that a far heavier responsibility should be made to rest on that community; that it should become *self-governing in the largest sense*, and assume the whole direction of the work of building up Christ's kingdom on the Sandwich Islands, and on the islands farther west; while it should be relieved of the support of the old missionaries, and assured of such pecuniary aid, from time to time, as would enable and embolden it to assume the new responsibilities.

The brethren assembled from their different islands early in June, as "The Hawaiian Evangelical Association," with this impression general among them,—that the Protestant community ought to be organized for self-government and efficient action. They occupied the entire month with their deliberations; and whatever diversities of opinion there may have been at the outset, the results were all reached with the most gratifying unanimity.

These results are embodied in nine reports, which were drawn up after the subjects had been discussed. These will be laid before the Board; but the more important results, so far as they relate to the organization of the Protestant Christian community, may be briefly stated thus:

1. The large churches are to be divided, with a reference to convenient territorial limits; the missionaries retaining the pastoral care of the central churches, where circumstances favor it, while native pastors are to be placed over the others as fast as possible.

2. Native pastors and laymen are to be associated with those of foreign birth or origin, in all the religious working bodies on the Islands.

3. While the old missionary, from his age, experience, and superior attainments, will inevitably continue to exert a considerable influence on the churches and pastors near him, the ecclesiastical control is to be exclusively with the Island bodies. Those local bodies are to organize the churches; define their territorial limits; ordain and install the pastors, and remove them when it is desirable so to do; and their supervision extends to doctrine, discipline, and practice. The details of this supervision are left, in a considerable degree, to the ecclesiastical bodies of the several Islands, and from their decision there is, ordinarily, to be no appeal; though the Island organization, as a body,

will of course be allowed to *refer* cases of particular difficulty to the central body, meeting annually at Honolulu, for its advice and counsel.

The missionaries thus divest themselves of a governing power, which they have exercised from the beginning, and which was as needful for those infant churches at first, as it is for a young family; and they relinquish it in order to the still higher training of the infant Christian community. But the immaturity of religious life on those Islands, is still such as to create the necessity for continuing a religious superintendence, by means of the local, self-governing, ecclesiastical bodies; to which the pastors, foreign and native, all belong, and in which the churches are represented by lay delegates, though the bodies differ considerably from each other in form and name. The questions were all necessarily viewed, discussed, and determined from the *missionary* stand-point, rather than from the *ecclesiastical*; since the native religious community, as a whole, has not yet risen to the level of our denominational discussions and proceedings.

4. The foreign and native pastors at the Sandwich Islands are to belong to the same ecclesiastical bodies. This is because of the peculiar state of things at the Islands. They have been Christianized. The missionaries have become citizens; and in a technical sense, they are no longer missionaries, but mere pastors of churches, on a parity with the native pastors. The objections, therefore, do not apply to them, which lie against missionaries elsewhere becoming members of native ecclesiastical bodies.

5. The Hawaiian Evangelical Association,—which has heretofore consisted of the missionaries of the American Board on the Sandwich Islands, together with other evangelical ministers of foreign birth who sympathize with them in their labors,—is henceforth to consist of all clergymen, both native and foreign, of the Congregational and Presbyterian orders, on the Sandwich, Micronesian, and Marquesas Islands; of lay delegates appointed annually by the local ecclesiastical bodies; and of such laymen as may be elected, from time to time, by a two-thirds vote.

6. A Hawaiian Board has been formed, to be called "The Board of the Hawaiian Evangelical Association;" and to consist of a Corresponding Secretary, and Treasurer, who are to be chosen annually by the Association, and eighteen members, one-third of whom are to be natives. One-third go out of office annually, but may be re-elected. It is the duty of this Board to perform any agency requested of it by the Prudential Committee, in respect to the support of foreign missionaries of the American Board, and the education of their children at the Islands; to take

charge of Home Missions; of the education of native ministers, and of females, who may become teachers and the wives of pastors; of the preparation, publication, and circulation of useful books and tracts; and of Foreign Missions, so far as the conduct of them from the Sandwich Islands shall be found practicable and expedient; with the disbursement of all funds contributed for these objects, from whatever source.

7. Inasmuch as grants from the American Board and the American churches, in aid of the several great objects committed to the Hawaiian Board, will be needed, to some extent, for years to come, it was provided, that the Evangelical Association, its Board, and its ministers of foreign birth or descent, shall continue, as heretofore, to write freely and fully to the Foreign Secretary of the American Board, in order that the interests of the American churches in the Islands may be sustained, and the American Board be enabled to make the needed grants;—it being understood that the channels of communication with the American churches will remain open to the brethren at the Islands, as heretofore.

8. The deliberations of the Hawaiian Evangelical Association, and also of the Hawaiian Board, are to be conducted in the Hawaiian language; and the records of their proceedings are to be kept both in Hawaiian and English.

9. Should the American Board assent, the responsibilities of that Board, for directing the work at the Sandwich Islands, and also in Micronesia, will be assumed by the Hawaiian Board.

10. In order that there may hereafter be no unnecessary hindrance to dividing the great churches, multiplying native pastors, and obtaining their support from the native community, the American Board, after the year 1863, is to resume the support of the old missionaries; which has rested, in part, for some years past, on the native churches.

11. The American Board is to be open for a time,—the length of which cannot be foreseen,—to applications from the Hawaiian Board, for such grants-in-aid as that Board shall need in the several departments of its labor.

12. As at present advised, the American Board will not be expected to send more laborers to the Sandwich Islands from the United States; the hope being entertained, that the children of the missionaries will be able and disposed, through the grace of God, to do all that is needful in the case.

13. The Micronesia mission is no longer to be an organized body. The missionary work there, excepting that upon Ponape, is to be carried on, hereafter, chiefly by means of native Hawaiian missionaries, who are to be visited periodically by agents of the Hawaiian Board. If Ponape con-

tinue to be cultivated, it is to be mainly as the centre of a future mission to the Islands farther west.

Such, in brief, is the organization of the *Protestant Christian Community at the Sandwich Islands*. Some additional statements are necessary to complete the view. The children of the missionaries at the Oahu College, on recommendation of their parents, are to give prescribed attention to the Hawaiian language, as a condition of their receiving aid at the College from the funds of the American Board. Arrangements have been made for graduates of the Native College at Lahainaluna, of suitable talents and character, to spend a year with Mr. Alexander, at Wailuku, in theological studies, preparatory to the gospel ministry; and it is expected that others of the old missionaries will take theological students, after the manner formerly prevalent in this country. A boarding-school for native females is to be commenced in a house owned by the American Board at Kau, in the southern part of Hawaii, in the hope of raising up suitable persons to become teachers, and the wives of native pastors; and there will be an effort to institute such schools, of moderate extent, on other Islands. The principal departments of labor in connection with the Protestant Community are four,—*Home Missions, Foreign Missions, Education, and Publications*,—and the Hawaiian Board has four committees, corresponding to these four departments. All these departments, except the first, have been in a languishing condition; but it is expected that these committees, acting in connection with Rev. L. H. Gulick, whom the Hawaiian Board has elected its Corresponding Secretary, will successfully press the Hawaiian churches,—now relieved from the support of their missionary fathers,—to an active and vigorous prosecution of their work in all its departments.

#### *Action of the Prudential Committee.*

The following paper, embracing a Minute adopted by the Prudential Committee, was also read:

The sub-committee, appointed to consider and report a suitable Minute with reference to the late visit of Dr. Anderson to the Sandwich Islands, and its results, consisting of Messrs. Child and Aiken, recommended the following, which was adopted by the Prudential Committee, September 29, 1863:

Dr. Anderson having recently returned from a visit to the Sandwich Islands, which he made at the special request of the Prudential Committee, accompanied by his wife and daughter, (the two latter going at private expense,) for the purpose of ascertaining, by personal intercourse

with the missionaries, the members of their churches, and the people generally to whom they had ministered, more fully than could be done in any other way, the real condition of the people, the state of the churches, and the character of their members, and witnessing on the ground the results effected among the people of the Islands by the power and Spirit of God, through the labors of the missionaries; for the further purpose of freely conferring and advising with the missionaries, and with members of the Hawaiian churches, upon the present condition and further prospects of the missionary work there, and devising such plans of future action, as should bring the native churches, as speedily as possible, in what is believed to be the natural order in such cases, (1), to a condition of *self-government*, and (2), by means of the greater activity and earnestness which would be developed by this self-government, to a condition of *complete self-support*; and, also, for the purpose of determining, by such free conference with the missionaries, what may best be their future relations to the Board and its work; and Dr. Anderson having, since his return, orally and in writing, made a report to the Committee respecting his mission and its results; and having prepared, to be submitted to the Board at its approaching meeting, a portion of his intended full report, embracing the two following topics, to wit: (1), *The Organization of the Civil Community*, and (2), *The Organization of the Protestant Christian Community, at the Islands*;—the Committee deem it expedient to place upon record their matured conviction in relation to said mission of the Secretary and its results, as expressed in the following Resolutions.

1. *Resolved*, That the recent mission of Dr. Anderson to the Sandwich Islands was wise and seasonable; and that Mrs. Anderson rendered most important aid, by enabling him to obtain fuller knowledge of the real character and condition of the people than could have been procured without the information derived from her free and intimate intercourse with the female portion of the population.

2. *Resolved*, That the course pursued by Dr. Anderson at the Islands, as reported by him, was eminently wise and successful; that his doings, and the plans adopted by the brethren at the Islands, acting with his counsel and advice, for the future prosecution of their work, are cordially approved and sanctioned; and that, for the wisdom and success granted to the Secretary and his fellow-laborers at the Islands, thanks should be rendered to our gracious Lord, who has promised to be always with his servants, when they go forth to teach the nations.



3. *Resolved*, That while it does not appear, from the report of the plans and measures adopted, and the proceedings had during the late visit of the Secretary, that the Protestant Christian community of the Islands has attained to the position of *complete self-support*, as to its religious institutions, there is yet ample occasion for gratitude to God for his signal blessing upon this mission, since the Secretary is permitted to report, that it has attained to such a degree of capacity for *self-government*, as to render it expedient that it should now assume, not only the management of its own ecclesiastical matters and its religious charities, but the responsibility of directing the future prosecution of the work for, building up the Redeemer's kingdom at the Sandwich Islands, and extending it into Micronesia.

4. *Resolved*, That the proposition made by the Protestant Christian community at the Sandwich Islands, who have organized a working Board, called "The Board of the Hawaiian Evangelical Association," to relieve the American Board of Commissioners for Foreign Missions, and the American churches, from the responsibility of future oversight and direction in the work referred to in the foregoing resolution,—upon the condition, that it may have the privilege of applying to the American Board for such grants-in-aid as it shall need in its several departments of labor, and as the Board shall be able and judge it wise to give,—is hereby accepted by this Committee upon the condition specified; it being understood, that this plan in respect to *Micronesia*, will not go into effect until the brethren now in those Islands, who have not been heard from on the subject, have the opportunity to communicate their views to the Prudential Committee. And this Committee joyfully commits to the Board of the Hawaiian Evangelical Association the future care and direction of this evangelizing work in those Islands; and hereby concedes to that Board the right of applying for grants-in-aid, as specified in said proposition.

5. *Resolved*, That the Committee having proposed, in December last, to the former missionaries now at the Sandwich Islands, to afford them, from the funds of the American Board, such salaries as shall be needful, in addition to their several private incomes, for their comfortable support; thus relieving the native churches from any further contributions for this purpose, and removing a serious obstacle to increasing the number of native churches and pastors, and to obtaining a support for these pastors from the native community; and the missionaries having acceded to this proposition, and the amount of their respective salaries having been agreed upon by them, at the late meeting of the Hawaiian Evangelical Association at which

Dr. Anderson was present,—the Committee hereby assents to the several salaries, as thus agreed upon.

6. *Resolved*, That while we would render devout thanks to our gracious Lord for what he has been pleased to do at the Sandwich Islands, and for the great success he has given to the labors of our missionaries among that once degraded people, we remember, and would remind the friends of missions, that much remains to be accomplished, and that there is now, and will long continue to be, great occasion for watchfulness and earnest prayer against impending evils; and we ask of the friends of Christ every where, continued supplication for the divine blessing upon the labors of his servants in this interesting portion of the vineyard of the Lord.

7. *Resolved*, That the proceedings of the Hawaiian Evangelical Association, at its recent meeting, at which the Secretary was present, together with the reports made to that meeting for the use of its members, and the full Report by Dr. Anderson of his late visit to the Islands, and also this Minute, be printed for the use of the Board.

#### *Report of a Committee of the Board.*

These documents, together with the nine reports presented to the recent meeting of the Hawaiian Evangelical Association, embodying the results of deliberations at the Islands, were referred to the committee on the Sandwich Islands and Micronesia missions. This committee subsequently presented the following report and resolutions. The resolutions were adopted:

The committee on the Sandwich Islands and Micronesia missions, to whom was referred the special communication from the Prudential Committee, with the accompanying documents, concerning the late mission of Secretary Anderson to the Sandwich Islands, respectfully report, that having considered the matters referred to them, they recommend the adoption of the following resolutions.

1. *Resolved*, That the sending of Dr. Anderson, by the Prudential Committee, to the Sandwich Islands, for the purpose of personal intercourse with the missionaries and pastors there, and of observing the actual condition both of the churches that have been established in that lately heathen land and of the nation that has been lifted up from the lowest barbarism to civilization; and for the purpose of aiding, by personal conference and consultation, in the arrangement of new relations between the Board and the missionaries and churches there, seems to have



been necessary, and is hereby sanctioned and approved.

2. *Resolved*, That the arrangement by which the support of native pastors and evangelists in the Sandwich Islands, and of the whole work of home evangelization there, is to devolve henceforth upon the Christian people of those Islands, while the support of the surviving missionaries, instead of being divided, as heretofore, between the churches to which they minister and the Board by which they were sent forth, is to devolve upon the Board, is hereby sanctioned and approved.

3. *Resolved*, That the arrangement by which the Micronesia mission is transferred from the immediate superintendence of the Prudential Committee of this Board to that of the Board of the Hawaiian Evangelical Association, is hereby sanctioned and approved; and that the Prudential Committee are hereby authorized and instructed to aid the foreign missions of that Board by such grants of money as the exigencies of their work in Micronesia or in Polynesia may require, and the contributions to our treasury may justify; always requiring, from year to year, so long as such grants shall be continued, a full report of the manner in which they are expended and of the condition and progress of those missions.

4. *Resolved*, That, in taking this additional step toward the conclusion of our work in the Sandwich Islands, we record anew our grateful and adoring sense of the marvelous success which our missionaries there have been enabled to achieve by the blessing of God, to whom be all the glory.

5. *Resolved*, That while we rejoice, with all our surviving missionaries, in the results of which we and the world are witnesses, we offer our special congratulations to the two venerable fathers of the mission, the Rev. HIRAM BINGHAM, and the Rev. ASA THURSTON, who, having been consecrated and commended to the grace of God for that work by our predecessors, forty-four years ago, are still among the living, to praise God with us and with all the saints, for this great victory of the gospel, and to say, "Lord, now lettest thou thy servants depart in peace, according to thy word, for our eyes have seen thy salvation."

On Friday, Dr. Bacon, in behalf of the Business Committee, reported the following

#### MINUTE

*Concerning the Progress of the Civil War, as related to the Work of Missions and the Progress of Christ's Kingdom.*

This Board of Commissioners for Foreign Missions, assembled for the annual survey of its work and of the field, cannot but

recognize again, as in its last annual meeting and in that of the preceding year, the civil war which a causeless and cruel rebellion is waging against the divinely ordained self-government, the unity, and the life of the American people.

I. First of all we record, with devout acknowledgment of God's mercy, the fact that in the midst of the sacrifices and struggles which the nation is making for its own life, and for the welfare of mankind in coming ages, the churches which heretofore have made this Board their almoner, are still able and willing to proceed with undiminished force in the work of spreading the gospel through the world; so that the contributions to our treasury are increasing, and our missionaries have experienced no other embarrassment than that which arises from the success and progress of their work, outstripping the progress of missionary zeal and self-denial in the churches that have sent them.

II. Nor is it any less a matter of thankfulness to God on our part, that under his holy providence, controlling the progress of events, the ultimate and entire abolition of slavery on the North American continent is henceforth, as all men see and know, an inevitable and not distant result of the war which was begun for the purpose of securing an indefinite perpetuation and extension of slavery, by the establishment of an empire with slavery for its corner-stone. Without offering or implying any opinion on questions of constitutional right or of military necessity, we do rejoice, yea, and will rejoice, in the certain overthrow of that hideous injustice which has been the great opprobrium of our nation, the great demoralizing influence in our government, and the great obstacle in the way of all Christian enterprises and institutions, and which, by converting millions of human beings into the material of a horrible traffic, and by the persistent denial of all human rights to millions of souls for whom Christ died, has made this purifying of our land with fire a Divine necessity.

III. We also record our grateful acknowledgment of the enlarged opening which has been made for evangelical labors, in the fact that, since our last annual meeting, hundreds of thousands who were slaves one year ago, have obtained a complete emancipation, and in the certainty that the obstacles which have hindered the evangelization and Christian civilization of the African race in our country are to be completely removed. While we, as a Board of Foreign Missions, are unable to enter into the field thus opened in our country, we rejoice that others are already entering in, whose labors, crowned with God's blessing, will provide new instruments and agencies to be employed

by us, and by other Foreign Missionary institutions, for sending the Gospel to all the nations and tribes of the African continent.

This Minute was adopted without a dissenting voice.

#### ABSENT MEMBERS.

Letters were communicated from Hon. William Jessup, Vice President of the Board, Dr. J. F. Stearns, Dr. J. K. Young, and L. A. Smith, M. D., expressing unabated interest in the work of the Board, and their regret in being unable to be present at the meeting.

#### NEW MEMBERS AND OFFICERS.

The following persons were appointed a committee on New Members and Officers, viz: Hon. H. W. Taylor, Dr. Tappan, Dr. E. W. Hooker, Hon. Linus Child, W. S. Griffith, Esq., William Hyde, Esq., and O. E. Wood, Esq. This committee reported, recommending for election as members of the Board,

Joseph Perkins, Cleveland, Ohio.  
 Frederick Starr, Rochester, N. Y.  
 Oliver E. Daggett, D. D., Canandaigua, N. Y.  
 Rev. Robert R. Booth, New York city.  
 George L. Prentiss, D. D. do.  
 Zebulon S. Ely, do.  
 Richard S. Storrs, Jr., D. D., Brooklyn, N. Y.  
 Hon. Samuel Miller, New Haven, Conn.  
 Wm. A. Stearns, D. D., LL. D., Amherst, Ms.  
 Edwards A. Park, D. D., Andover, Ms.

And these persons were elected.

\*For officers of the Board, the committee recommended the following persons, who were elected for the year.

MARK HOPKINS, D. D., LL. D., *President*.  
 Hon. WILLIAM JESSUP, LL. D., *Vice President*.

CHARLES STODDARD, Esq.,  
 JOHN TAPPAN, Esq.,  
 NEHEMIAH ADAMS, D. D.,  
 AUGUSTUS C. THOMPSON, D. D.,  
 Hon. WILLIAM T. EUSTIS,  
 Hon. JOHN AIKEN,  
 HENRY HILL, Esq.,  
 WALTER S. GRIFFITH, Esq.,  
 ALPHEUS HARDY, Esq.,  
 Hon. LINUS CHILD,  
 WILLIAM S. SOUTHWORTH, Esq.,  
 Rev. ALBERT BARNES,  
 Rev. ROBERT R. BOOTH,  
*Prudential Committee.*

RUFUS ANDERSON, D. D.,  
 Rev. SELAH B. TREAT,  
*Corresponding Secretaries.*

GEORGE W. WOOD, D. D., *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*  
 MOSES L. HALE, Esq.,  
 Hon. SAMUEL H. WALLEY, } *Auditors.*

The same committee also recommended the adoption of the following resolution, and it was adopted, viz:

*Resolved*, That the Recording Secretary annually notify all the Corporate Members of the time and place of the anniversary meeting of the Board, and request their attendance at such meeting.

Dr. Bacon, in behalf of the Business Committee, reported the following resolution:

*Resolved*, That ——— be a committee to report at the next Annual Meeting, whether any, and if any, what rules should be adopted by this Board, concerning the election of Corporate Members.

The resolution was adopted, and Dr. Bacon, Dr. Sweetser, Judge Strong, Dr. A. D. Smith, Frederick Starr, Esq., Rev. Thornton A. Mills, and John Kingsbury, Esq., were appointed the committee.

#### PLACE AND PREACHER FOR NEXT MEETING.

A committee was appointed on Place and Preacher for the next Annual Meeting, consisting of Chancellor Walworth, Dr. Hawes, Dr. Barstow, Dr. Burgess, Rev. Selden Haines, Rev. H. DeWitt, and Rev. John Tompkins.

They recommended that the city of Worcester, Mass., be the place of meeting, and that Prof. J. B. Condit, D. D., of Auburn, N. Y., be the preacher, and Rev. E. N. Kirk, D. D., of Boston, his alternate. The recommendations were adopted.

#### RESOLUTIONS OF THANKS.

It was voted, that the thanks of the Board be presented to Rev. Dr. Cleaveland, for his sermon on Tuesday evening, and that a copy be requested for publication.

The following resolution was also adopted:

*Resolved*, That the thanks of the Board be given to the people of Rochester, for their large and generous hospitality and kindness to the members and friends of the Board, who have been in attendance at this meeting:

Also—to the members of the several committees of arrangements, for their laborious, indefatigable, and successful efforts to promote the convenience and comfort of all:

Also—to the different churches and religious societies, for the use of their houses of worship; and to the choirs of singers for their assistance in our services:

Also—to the numerous railroad, with the steamboat companies, for free return tickets to those who have come from abroad to attend this meeting:

*Also*—to the Rochester Athenæum, for an invitation to visit the rooms of that institution:

*Also*—to Messrs. Ellwanger and Barry, for their invitation to visit the Mount Hope Nurseries, and for their bountiful contribution of flowers, with which the tables on the platform in the place of meeting have been so beautifully decorated. It is our prayer, that they and all the others to whom we are indebted, may, with ourselves, be prepared to enjoy “the perfection of beauty,” and dwell forever “in the paradise of God.”

#### DEVOTIONAL SERVICES.

At the opening of the first session of the business meetings for each day, the assembly united in prayer, being led, successively, by Dr. E. W. Hooker, Dr. R. W. Condit, Dr. Barstow and Dr. Fowler. On several occasions, also, the business was suspended for prayer, for special thanksgiving in view of the goodness of God as exhibited by reports and statements made, or for the service of song. The customary prayer meetings, at half past eight o'clock on Wednesday and Thursday mornings, were fully attended and of much interest; and missionaries present, with children and near relatives and friends of missionaries, had, as usual, some meetings of their own.

The sermon on Tuesday evening, by Dr. Cleaveland, of New Haven, Conn., was a very impressive discourse, from Luke xxiv. 45-47. “Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” In connection with this service, Drs. Beman and J. B. Condit offered prayer.

The Lord's supper was administered in three churches on Thursday afternoon, probably not far from 3,000 communicants, in all, being present. The clergymen officiating were,—at the First Presbyterian church, Drs. W. Clarke, J. B. Condit, and A. C. Thompson; at the Plymouth church, Dr. Daggett, Dr. Joel Parker, and Rev. H. G. Ludlow; and at the Central Presbyterian church, Drs. Smith, Hawes and Wisner.

Meetings were held for addresses, on Wednesday evening, at the First Presbyterian, the Central Presbyterian, and the Plymouth churches; and on Thursday evening, at the Brick, the Central, and St. Peter's churches; at which addresses were made by returned missionaries, and by prom-

inent friends of the missionary work in our own country, lay and clerical.

During the closing meeting, Friday forenoon, several items of business were attended to, but much time was given, as usual, to devotional services, and to parting and other addresses. Remarks were made by Mr. Benjamin Lyman, of Montreal,—assuring the Board that its friends in Canada would continue their support, and pledging himself to new exertions in behalf of the cause; by Messrs. Gulick, Hazen and Coan,—missionaries, expecting soon to leave for their respective fields abroad; by the President of the Board, tendering grateful acknowledgments to the good people of Rochester for their unsparing hospitality and all other kindnesses; and, in response, by Dr. Shaw, the pastor of the people worshipping in the Brick church, where the Board had held its business sessions. After various appropriate and affecting references to the recent extraordinary visitation of the Holy Spirit in the city of Rochester, and to other dealings of Divine Providence, he tendered his most affectionate Christian salutations to all the brethren and sisters in the Lord, and prayed that He who stood at the door of Abraham's tent, would be the angel to go before them to their homes, and abide with them evermore.

At the request of Dr. Shaw, the assembly rose and sung, with deep emotion, the doxology,—

“Praise God, from whom all blessings flow,”—

words which his beloved and much lamented brother, Dr. Pease, who was to preach the Annual Sermon before the Board next year, had attempted to give out to be sung, just before he fell asleep in Jesus.

#### ADJOURNMENT.

A few last items of business having been attended to, a portion of the usual parting hymn was sung,—

“Blest be the tie that binds,”

prayer was offered by Dr. Parker, the benediction was pronounced by Dr. Hopkins, and the Board adjourned to meet at the city of Worcester, Mass., on the first Tuesday of October, 1864, at 3 o'clock, P. M.

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This meeting, it is believed, will fully sustain the reputation which has been acquired by these annual gatherings of the friends of missions, as occasions of deep interest. Few, if any, meetings of the Board have surpassed it. At Rochester, the Spirit of

the Lord had prepared the way. There was much to encourage, and to call forth grateful emotions, in the results of past efforts which were brought to view, in the condition of the treasury, the financial aspect of our country, and the cheerful hope with which, notwithstanding the fearful struggle still going on for the preservation of our national existence, business men looked forward to the future of this work, and urged its more vigorous prosecution. The meeting was very large. It was stated by one of the Committee of Arrangements at Rochester, that provision had been made for nearly 2,000 guests through the Committee, and that they supposed about as many others were in attendance, provided for by friends and at the public houses, without their intervention. More than 2,000 persons, probably, were present at the business

meetings from day to day. Indeed, one well acquainted with the house, and better able than many could be to judge of the number, estimated it as "at the least, 2,500." As a whole, the speaking at the various evening meetings, and on other occasions, was of an unusually high order, whether regarded in its intellectual, its Christian, or its distinctively missionary aspect. The weather was favorable for such a gathering,—neither too warm nor too cold,—and nothing occurred, worthy of being remembered, to disturb the feelings of any present, or to mar the harmony of the occasion. The President of the Board might well express the conviction, as he did in his closing address, that great good had been done by the meeting, and that its benign influence would be carried abroad, and widely extended.

ITEMS OF INTELLIGENCE.

ZULUS.—Mr. Abraham writes from Mapumulo, July 20, that repairs on the house, burned some time since, are so far completed that his family are again quite comfortable in it. The chapel is re-thatched, and has a school-room in one end of it. He remarks: "Our native converts are making progress in civilization, getting oxen and ploughs, building upright houses, &c.; and I trust they are growing Christians. We feel very much encouraged in our work. Though the great mass of the people about us seem as strongly attached to their heathenism as ever, still the light is penetrating farther and farther, and the power of the Gospel is beginning to be felt. What we now want is the presence of the Holy Spirit. Pray for us, for our native Christians, and for the heathen about us."

WESTERN TURKEY.—Intelligence has been received of the arrival of Miss Reynolds at Eski Zagra, on the 29th of July, after a pleasant journey from Constantinople. The school at Eski Zagra continues to prosper, having now thirty pupils.

Mr. Herrick writes from Constantinople, August 24, greatly rejoicing in the prospect of being joined ere long by an associate, (Mr. Washburn,) in his Turkish work. He is constrained to mention facts "by no means cheering," respecting some of those who have been looked upon as converted Turks. Abdi Effendi, the old imam, has gone to Mr. Williams, who left his connection with the mission in displeasure, two years ago, and joined himself to the Gospel Propagation Society. The scribe, Ali Effendi, baptized some years since, and who has been favorably noticed, having lost his wife in April last, has married a Turkish woman, saying nothing to her of his profession of Christianity. He was conversed with, "kindly but faithfully," on the subject, and had not attended the Protestant service, or been at the house of the missionary, for some weeks. Mustapha, of Marash, baptized in June, 1862, left Constantinople a few months since to join his family at Tarsus. They went to Adana, and for some time Mr. Goss wrote favorably respecting him. His wife was supposed to be inclined to believe with her husband; but after a while she declared herself firm in the old faith and was separated from him. He was still firm when first summoned before the Pasha, but

afterwards, in the hope of having his family restored to him, declared himself a Mussulman. Only the highest motives, Mr. Herrick remarks, can keep these feeble converts fast to the truth.

SYRIA.—Mr. H. H. Jessup, in a recent letter, mentions a very interesting case of piety in a child; the death of one of the oldest of the scattered Hasbeiya Protestant community, which, one by one, is dropping away; and the hopeful conversion of two young Hasbeiya women, who express a strong desire not to live longer to themselves, but to be employed in doing good, and wish to go to Hums as teachers of the women there. "It is," he says, "such developments of spiritual life as these, that give hope to the missionary work in this land, and set the Lord's seal upon it." "The enemies of the truth have been persecuting the brethren in Sheik Mohammed, and the life of one has been in peril."

Mr. and Mrs. Eddy, who sailed from New York, June 13, arrived at Beirut on the 24th of July.

MAHRATTAS.—Mr. Ballantine writes from Ahmednuggur: "On the last Sabbath of last month, July 26, I received six persons to the First Church. Of these, two were men, one a woman, and three girls belonging to Mrs. Ballantine's school. I also received six persons to the church, in March,—one man, three women, and two girls of the school. I expect to receive one man next Sabbath, as he was examined by the church last Sabbath and approved. This will make four men received this year,—all independent of the mission,—four women, and five girls of the school. The man to be admitted next Sabbath was formerly a *gosavee*, or religious mendicant, but for more than a year he has been asking to be received to the church of Christ. He has a wife and two children, and is a person of more than ordinary intelligence and influence among his own people."

CANTON.—The missionaries at Canton wrote, July 27: "Four missionary families have been on an excursion of eighty miles up the West River, and returned last week. They were kindly received by the people, and made a favorable impression wherever they went, as peaceable foreigners, come to confer blessings on the inhabitants. Opportunity to take these excursions, in various directions, is a new and important feature in missionary labor at Canton, for which we are grateful. The missionary fraternity have made up a purse of \$125, as a 4th of July present to the Christian Commission, to assist sick or wounded *Union* soldiers. We cannot help much by money, which some have termed 'the sinews of war;' but we can pray to Him to whom all power belongs, that he will confirm the United States Government, turn the hearts of all the people to reverence and praise him, and remove African slavery from our native land. God grant it speedily."

FUH-CHAU.—Mr. Hartwell writes that, in May last, eight members of the native church were organized into a new church within the city walls, and expresses the hope that "this little branch will receive a share in the prayers of Christians at home." Most of these persons are only temporary residents in the city, but it was thought best "to make a beginning of a church organization, in the hope that some of the people in the neighborhood might become converts and join it." There are two or three individuals who profess to be interested in the truth, living near by; "but time only can determine as to the purity of their motives." One of them has given his "household gods" to Mr. Hartwell, to be sent to friends in America.

LETTERS FROM THE MISSIONS.

Sandwich Islands.

REPORTS.

VERY full reports from the different missionary stations at the Sandwich Islands, which were presented at the meeting of the Hawaiian Evangelical Association, in May last, have been received; but the view presented in the General Letter, published in October, is of more interest to the readers of the Herald, than would be any abstract of these reports for which room could be found. While those from the various stations differ considerably in their tone, the general impression produced by a perusal of the whole, is of a less pleasing character than could be desired. It is obvious that not only the religious, but also the moral condition of the communities, and even, to some extent, of the churches, is far from good; and the Hawaiians, as a people, are still fast wasting away. The reports generally refer to the fact that deaths are much more numerous than births, and one missionary states that, according to the records kept at the Office of Public Instruction for the year 1862, there were, throughout the Islands, "about two deaths to one birth." Somewhat extensively, for the last year, the people have suffered from the scarcity and high prices of food, which seem to have been occasioned partly by want of rain and partly by neglect of kala cultivation, while increased attention is given, specially by foreigners, who employ the natives as laborers, to the raising of rice and sugar-cane, and much land once cultivated is now used as pasture.

Presbytery of Maui and Molokai—Licentiates.

Much has been written heretofore, by the missionaries, respecting obstacles in the way of providing a competent and trustworthy native ministry for the churches at the Islands, and some statements made in the report of the Presbytery of Maui and Molokai, bearing upon this subject, are of more interest on this account. On the whole they are encouraging. Nine persons have been under the care of the Presbytery the past year, as licensed preachers or preparing for licensure; and among the regular exercises of the meetings of Presbytery, have been the reading of quarterly reports of labors by these persons,

and of essays on subjects assigned to them. The report says:

Many of the essays have exhibited much mental ability, reflection, and spiritual knowledge, while others have been as seriously defective. The readings have been followed by vigorous criticism from the members of the Presbytery, with farther development of the subject, as it might seem to require, for general instruction. The elders present have joined in the discussions with zeal, often contributing valuable information on points of Hawaiian custom and opinion. These have constituted the most interesting portion of the exercises to those present at the meetings, affording to their minds a healthy and powerful stimulus.

At each meeting, two of the licentiates have undergone examination, in theology and with reference to their religious experience. Nearly all have appeared creditably, while some have shown admirable proficiency and intelligence. Much that is interesting and delightful in religious character has been exhibited. The Quarterly Reports of the preachers have given evidence of a good degree of activity, and success in their work, and of progress, on the whole, in the churches where they labor.

The effect of these meetings has been valuable to the churches where they were held, and, indeed, to all the churches, in promoting mental and spiritual activity, a sense of union and mutual dependence, and an interest in, and esteem for, the common calling and work. They have been of indispensable service to the young preachers,—quickening their minds and hearts, and stimulating them to mental exertion, study of the Scriptures, spiritual culture, and devotion to their duties. To the mission-

ary pastors they have also been seasons of refreshment, encouragement, and comforting fellowship with each other and with the native brethren.

Of the nine persons who were thus under the care of the Presbytery, one has been deprived of his license for criminal conduct, one has been, and another was to be, dismissed, as not sufficiently promising, leaving but six.

Lahainaluna Seminary.

The report of this institution first refers to the fire and the re-building, which have been already mentioned in the *Herald*. The number of pupils, the past year, was 90. Six were sent away, three for stealing and three for other offenses. Thirty-eight are members of the church, in regular standing. Fifteen creditably finished the course of study and received their diplomas. The fourth class, of 23, is spoken of as very promising, more than usual care having been taken, apparently, in the selection of persons to be sent. Reviewing the past history of the institution, the report states:

From a catalogue printed in 1835, we learn that the first class was matriculated in 1831. Since that time, 25 classes have entered the institution, and enjoyed its privileges. Connected with these twenty-five classes, there were 771 pupils. Of these, 438 were members of the seminary while it was supported by the American Board, that is, from the year 1831 to July 1, 1850,—(when the first law was passed by the Legislature, taking the institution under the patronage of the Hawaiian Government,)—a period of 19 years. During the time that the Government has supported the school,—about 13 years,—there have been connected with it 333 pupils.

About one half of the whole number of pupils have graduated. A very large majority of the whole, after leaving the seminary, have engaged in teaching, for a longer or shorter period. They may be found in every nook and corner of the land, from Hawaii to Nihau, engaged in this work. Graduates are also found in all the various professions and occupations of the Islands, from a King's Privy

Counselor to the laborer in his taro patch. They have been the means of enlightening and moulding the character of tens of thousands; and though the influence exerted by some has been any thing but beneficial, we can say, with honest pride, that many have stood upon the side of right, truth, purity and piety.

Of those connected with the seminary while it was under the fostering care of the American Board, four have been ordained to the work of the ministry; viz., Rev. J. Kekela, Rev. S. Kawealoha, Rev. D. Malo, and the Rev. Mr. Kaiwi. Six also of those whose connection with the school has been since it came under the care of the Hawaiian Government, have been ordained to the same office; viz., Rev. Mr. Kuaea, Rev. Mr. Kaukau, Rev. Mr. Nueku, Rev. Solamona Koo-halahala, Rev. Mr. Mahoe, and Rev. D. Kapali.

So far as we know, the character of none of these can be impeached. One of them died with his armor on, a bright specimen of an educated Hawaiian. We have heard him called by foreigners, the "Bacon of Hawaii." The others live still, in the work to which they were set apart by the laying on of hands. They were ordained on different islands as follows: three on Oahu, five on Maui, one, I think, on Fatuhiwa, and one at Ascension. Besides those who have been ordained, sixteen have been licensed, by different bodies, to preach the word. These are all living, but four of them have had their licenses revoked.

The Hawaiian Government has always been a liberal friend and benefactor of the institution. Never have we asked it for funds which have not been granted, and never has it in any way interfered with our manner of instruction, or the course of study pursued. In our work, we have had all the freedom which we could possibly have had under the American Board. The history of the institution is known by the dwellers on Hawaii nei. By its fruits let it be judged.

Zulu Mission.—South Africa.

GENERAL LETTER.

THE general letter from this mission, dated June 6, 1863, and reporting the progress of the work for the previous year, has been received. The more important portions of it will be given here.

The usual labor of a missionary,—preaching, teaching, caring for his own wants and those of his people,—has been performed at all our stations during the year, if we except that of Umsunduzi, made vacant, for a season, by the return of Rev. Lewis Grout to America. But though we can report a general improvement of the people in religious knowledge, more civilized habits of life, and, in individual cases, a more exemplary Christian walk, we have to lament the absence of any general outpouring of the Spirit upon our churches. We have also to mourn over the fall,—the apparent apostasy,—of a few members of the churches, concerning whom we had hoped to have the witness of a good and enduring profession of attachment to Christ.

During the year, eleven persons have been added to the churches, on profession of their faith. There are about fifty still on probation, concerning whom we have more or less hope. Five have been suspended, and one excommunicated. In all, we have now not less than 225 church members. Thirty-eight children have been baptized. There are 375 Sabbath school scholars in the mission, and 151 children and adults have attended our day and family schools, with more or less regularity. For the support of the schools, one hundred and fifty-five dollars have been furnished by the natives. One hundred and thirty-seven dollars and thirty-seven cents have been contributed to the American Board, at our monthly concerts.

There have been thirteen marriages, in a Christian way, but the English Government in Natal, ignores, with refer-

ence even to civilized and Christian black men, rights of marriage which are not recognized by heathen laws! About thirty wagons and carts, and forty ploughs, are owned by natives on the several stations.

At a station where Government has built a sugar-mill, the people have contributed thirteen tons of sugar, (equal to \$1,662 50,) towards building a chapel. And in addition to this, they have offered to give three hundred dollars per annum, to support a colleague, or teacher, to labor with their pastor, (Rev. Aldin Grout,) as soon as one can be found.

The natives of another station have contracted for a sugar-mill, on their own responsibility, and hope to have it successfully at work within two years. We have much hope that this enterprise will succeed, and become a constant witness to the planters and merchants here, of the value of Christianity as a civilizing agency, and at the same time, add more respect and dignity to honest, every day labor, both among Christian and heathen Kaffirs. Some such local enterprise is very much needed on all our stations, to restrain the native Christians from those nomadic and trading habits of life, common to the people, but which always and everywhere are so baneful.

Reference is made to the destruction of the mission house and chapel by fire, at two of the stations, and to the great danger of fires among thatched buildings, in the cold, which is also the dry season, and the time when the tall grass of the country is burned. The prospects of the native Home Missionary Society are spoken of as “brightened, when, at its very interesting annual meeting, Benjamin Hawes and others rose and offered to labor for the Society, should their service be desired.” Money enough was also subscribed to sustain two men, but it is said :

For some reason, not yet clear to our minds, not one of the above has been sent out as a missionary, and it is very doubtful whether much of the money subscribed has been paid in to the treasurer. Yet we are not discouraged. A commencement has been made, and in

the right direction. The man already employed by the Society, we have reason to believe, is doing a good work; but we are fully convinced, that systematic native effort for the evangelization of the Zulu people will be a thing of slow growth. Yet growth there will be, for to this end our earnest missionary efforts have been, and shall be yet more, directed.

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### STATION REPORTS.

REPORTS from some of the stations have also been received, and a brief abstract is presented.

#### Ifumi.

There are, it is said, no strikingly encouraging facts to communicate from this station. Only one person had been received to the church on profession, during the year. Three had been restored to church fellowship, two suspended, and there were four or five on probation at the time of reporting. A school, for which the people had paid \$10 a month, had been broken up on account of the immoral conduct of the teacher. Mr. Bridgman writes:

We have some eighty active, bright children, who need schooling every day. But the people are most of them poor, and find it about as much as they can do to clothe their children and themselves, and get their daily food. It is hard, as yet, for them to support their own teacher; still for a *good teacher*, (they are so anxious that their children should be taught,) they say they will raise fifteen dollars a month. But there are no *native teachers* to be had now, so we are without a regular school just at present.

We have educated this people up to the point where they want, and must have, a good daily school. *Now* is the time to begin and work in schools, with regular and capable school-teachers. The work has grown out of the missionary's control, except in a general manner. We must now have *teachers and money*;—shall we not have them speedily? The children of the present generation of believers are in our

hands; if they grow up in ignorance, they will be worse than their fathers; for to ignorance will be added a greater license.

#### Inanda.

As Mr. Lindley has but recently returned to this station, Mr. Mellen, who had passed nine months of the year there, reports, first mentioning repairs of the house and chapel, burned in 1862. He thinks the congregation, which met for a time, after the fire, in the open air, and then under the veranda of the house, was "a little larger than last year." There were no additions to the church, and one member was excommunicated. No school was kept up, "partly because the teacher could earn more by working with his oxen and wagon, and was not anxious to teach; and partly because, when he did teach, he could not collect the pay for his services." But just before Mr. Lindley returned, he had made arrangements to have another man drive his wagon, and was ready to recommence the school. Mr. Mellen had "labored four years at Inanda pleasantly," and, as he hoped, "not altogether unprofitably."

#### Umsunduzi.

Mr. Mellen went from Inanda to Umsunduzi, the station formerly occupied by Mr. Lewis Grout. It had been vacant for a year, but had been visited occasionally by both Mr. Mellen and Mr. Tyler, and preaching had been kept up by a person at the station. There are twelve church-members, and "twelve children at the station, who ought to attend a day school; but the parents are poor, and have not the means of supporting a teacher." "All who will come together in the afternoon are taught by Mrs. Mellen, and we have also an evening school." "The heads of two large kraals have asked the privilege of living near the station, are building their huts, and express an intention to attend service on the Sabbath. The average congregation, for the three months since Mr. Mellen had occupied the station, is reported as twenty-eight. The people seem well disposed towards the missionary.

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### Madras Mission.—India.

#### STATION REPORTS.

##### Chintadrepettah.

MR. WINSLOW wrote in July, from Coonoor, reporting the Chintadrepettah station for the previous year. He left Madras for

the hills in April, had been hoping to return in August, but the physician would not consent to this, and he expected to spend that month, and perhaps September, at Ootacamund. Respecting matters at Madras, he remarks: "I am thankful to be able to say, that the native assistant whom I left in charge, appears to be going on very well in preaching, and holding prayer meetings at the stations, and weekly services in three of the school-rooms. He seems also to keep the schools in good order. He is, in fact, though not formally licensed, a native preacher." Congregations are said to have been encouraging. A female prayer meeting, conducted weekly by Mrs. Winslow, until she left, with her husband, was well attended by the women of the church. Seven members had been received to the church by profession, "since the meeting of the Board last year." Our brother writes: "There have been some irregularities in the church, which have required serious admonition; but no case of such a nature as to call for expulsion or suspension. On the whole, we have much comfort in most of the members, and feel tried in being separated from them." In three vernacular schools connected with this station, there were about 120 boys and 15 girls.

#### Royapooram.

Respecting Royapooram, Mr. Hunt, the printer, writes:

Three regular meetings have been maintained; the usual service in the church at Royapooram, on the Sabbath, at eight or nine o'clock, according to the season, immediately after the Sunday school, which occupies an hour; in the afternoon at the school in Sunjevaroyenpettah; at the same school again Tuesday evening; and on Monday evening at the school in the church compound. The congregation at this last service is composed mainly of children, servants, and church members. But the one in Sunjevaroyenpettah is made up of heathens,—old men, young men, and boys of the place. We get by far the largest meeting Tuesday evenings, (40 to 100,—an average of 60 persons,) who sit, in most cases, as quietly as a congregation at home. To some extent, the same persons come week after week, and act just as if it were their own institution.

The truth is, many of them received in this humble place all the education they possess. In my estimation, the main interest of our field is concentrated in that little, rude, though conspicuous school-house. When lighted up in the evening, many can see it from their door steps. In this respect it has the advantage of an idol temple, just across the street. It seems to me that if we only had a good ordained missionary in charge of the station, he might in that place gather fruit unto life eternal.

#### Schools.

At the beginning of 1861 I discontinued an interesting Shanar school, mainly to reduce the expenses of the mission. But every time I pass through the delightful grove in which it was situated, and contemplate the little village just by it, and others from which it was supplied with fine boys and girls, I feel sorry that I did so,—sorry that I did not persevere, and trust God for the means. We have three schools in operation; one in the church compound, one in Sunjevaroyenpettah, before referred to, and a third in one of the many villages of the section called Tondiarpet. It is a parish village of a hundred houses, (mostly tiled,) and about five hundred inhabitants. This school was established July 4, 1859. We have tried hard, with poor help, to benefit that poor village. I have now a more hopeful teacher in the school, a man of some character, and I wish him to look upon the little village as his parish. He has prayers morning and evening, for such as will come. Quite a number of the boys can read well in the New Testament, and I can see that, very gradually, an impression is being made upon at least a few of this very debased and needy community. The children fly to me as a friend, even many that do not attend the school.

The catechist visits these schools day by day, as he goes about doing good among the villages, distributing

tracts and scriptures, and preaching from street to street. I am sensible that the Holy Ghost can speedily make this man an efficient preacher, and would ask that prayer be made to God for him.

The school at Sunjevaroyenpettah is doing well. There are no girls in it. In that at Royapooram there are now twenty girls, of different ages, in daily attendance, some of them very fine children. Mrs. Hunt has them on the veranda daily, for reading and sewing. One reads while the others sew. This they like immensely, and it is the main inducement to attend. We only wish we could have them in a separate school, with a good native mistress to teach them.

The average daily attendance at all these schools, in July, was 110.

### Ceylon Mission.

LETTER FROM MR. SMITH, JUNE 30,  
1863.

#### *An Interesting Tour.*

MR. SMITH gives, in this letter, a pretty full account of a tour by Mr. Sanders and himself, on which they spent twenty-three days. They were accompanied by two Bible colporters, two catechists, and two boys from the training school. The expenses of the tour were defrayed in part by the British and Foreign Bible Society, through its Jaffna auxiliary. Most of the details of operations from day to day will be omitted, but some portions of the narrative will interest the readers of the Herald.

We passed over the same ground which Mr. Sanders did last year, extending our labors to some villages not then reached, and visiting more thoroughly the region about Manaar and south of it, as far as Aripo, near the pearl-fishery. We had each a covered bullock bandy, or cart, for our abode night and day, when not at our work among the people, and slept in rest-houses only two nights during our absence. Two other carts carried provisions, &c., for the whole company, and afforded an opportunity for the natives to ride when weary or sick.

The labors of each day were commenced and closed with prayer. We were generally on our way as early as half past five o'clock in the morning,—having taken a cup of tea and some refreshments,—and the morning, until nine or ten o'clock, was spent in traveling and visiting villages on either side of the way. At two or three o'clock, P. M., we were on our way again, spending the afternoon much as the morning, endeavoring to reach all the people on both sides of the way, within two miles. About sunset we generally came to our stopping place for the night, but in a few cases traveled two or three miles after dark.

We traveled in bandies 227 miles, and in boats, from Manaar, 70 miles; visited 65 villages; saw and addressed, in groups or individually, about 5,000 people; and in many places prayed with those we met. 497 books were sold, for £10 6s. 11½d., of which 206 were Scripture portions and Bibles, 175 were Tract Society books, and the remainder, school-books, &c., from the depository. About 26,000 pages of tracts were distributed gratuitously. The small portions of Scripture were all sold.

When we were leaving Jaffna, a native Christian placed in our hands 18 shillings, and said: "If you find persons who want Scriptures and are not able to purchase them, you may take the price from this money; and if there is a remainder when you return, pay it to the Bible Society. A few portions, and a New Testament, were given and paid for from this donation.

Our labors were commenced on the morning of the third day after we left home, and closed on the evening of the day before we sailed from Manaar, leaving twenty days for direct labor among the people.

#### *A Sacred Mountain.*

On Saturday morning we arrived at Mahintalei, and visited the people of the village in part, while breakfast was

being prepared. In the afternoon, we finished this work and went to the sacred mountain, about a mile distant. The ascent is by a thousand stone steps, some of which are cut in the solid rock. Some of the steps are so displaced that it is an inclined plane. On one side of the path, about half-way up the mountain, are two large stone slabs, covered with inscriptions which resemble the Cingalese character; but we were told that not even good Pali scholars have been able to decipher them,—that no one has given an interpretation. On the top is a temple, which is much frequented by the people when they come from distant parts of the country to visit the sacred places in Anuradjapura.

There are also two noted pagodas, one built of stone, which is supposed to mark the spot where Mahinda, the founder of Buddhism in Ceylon, first met king Devenopiatissa. The other is of brick, and said to enshrine a single hair from the forehead of Buddha. The view from the top is very peculiar to one accustomed to mountain scenery. A vast plain is spread out before you, covered with a dense jungle, with only a few hills near, here and there a tank, three pagodas at Anuradjapura, a mountain at Trincomallie, and two or three peaks at the west, with the Kandian mountains south, to break the monotony of the scene.

#### *Ancient Ruins.*

On Monday we went to Anuradjapura, where we spent a day and a half, saw about 150 persons with whom we could converse, and sold, there and at Mahintalei, nearly £4 worth of books. We found several Protestants among those connected with the court and kutchery. They told us there had been no Protestant religious services in the place for nine years. We held a meeting in the evening, conducted in Tamil, at which 35 were present.

On Tuesday afternoon we spent a few hours in visiting some of the ruins of

the ancient city, went to three pagodas, two of which are 150 or 160 feet high, much over-grown with trees and bushes. They were both built of brick, surrounded by a stone pavement, and were from 1,000 to 1,200 feet in circumference at the base. One was formerly surmounted by a golden crown, and hence is called the Golden Crown Pagoda. In a small temple on the east side of this is an image of Buddha, and a brass plate from which "he eats his rice." The plate, or dish, will hold four or five bushels, and receives the offerings brought by the people, which are afterwards taken away by the priests.

The other pagoda is much smaller, and only 70 feet high, and is in a much better state of preservation. It is surrounded by two rows of stone pillars, 24 feet high,—80 in number,—which evidently sustained a covering for the structure. Within the inclosure are the ruins of a building said to have been erected for the kings, when they came with their offerings. Near by this place, are two large stone baths, cut from solid rock. One is ten feet long, six wide, and two and a half deep. There are also wells and tanks, and various other ruins. Indeed the whole country, for miles around, is covered and filled with old bricks, and here and there square stone posts rise above the surface. In many places, the mounds around them show plainly that they are the ruins of ancient structures.

The 1,600 pillars that supported the brazen palace for the priests, which was nine stories high, and contained one hundred rooms in each story, still stand, to tell the passing traveler of the greatness of the structure, though they tell not of its grandeur. The famous "white Bo-tree," which was brought from Bahar three hundred years before Christ, still overlooks the ruins of a large temple, and is surrounded by many others, which have sprung up from its roots.

Walking among these ruins, and looking upon the specimens of art which



time has not yet destroyed, one is carried back in imagination to the period when a more energetic race possessed the land than we now see there. How sad the thought, that the millions whose dust mingle with these ruins died in their idolatry; and that during all the intervening centuries, the dark cloud of paganism has rested upon this vast region, and is still unbroken by any ray of gospel light. The English Government have an establishment there for the administration of justice and collecting revenue, but none for proclaiming to the people the teachings of that gospel which bringeth salvation, and which alone has made England great.

#### *Manaar and Vicinity.*

The next Monday, at Bengalle, within five or six miles of Manaar, we found the people little disposed to listen to instruction and purchase portions of Scripture. We saw, during the day, over 400 persons,—prayed in many houses, and sold 6s. 9d. worth of books, of which a good number were portions of Scripture. We found one very good school, of 25 boys, the best we had seen since leaving Jaffa. One man, with whom Mr. Sanders had a warm discussion, followed us to our stopping place and commended him for his candor, offered us brandy, tea and sugar, and seemed very anxious to do us a favor.

Early the next morning we went a few miles north, to a rest-house four miles from Manaar, and visited the villages in that region. Found the people much more friendly than in the other village, and ready to purchase portions of Scripture. We saw nearly 400 persons, held 25 meetings, and sold 5 shillings' worth of books, nearly all of which were portions of the Bible.

The two following days were spent in Manaar, where we saw over 700 persons, visited three schools, in which we found 65 pupils, and sold over £3 10s. worth of books. In the Government school there were 25 boys, who appeared to have

made good progress in their studies. Rev. Mr. Edwards had a large school of boys and girls, most of whom are children of the Burgher population. The school is in a much more prosperous state than the one Mr. Sanders found there last year. To the native officers in court and kutchery, English tracts were given, and Mr. Sanders visited some of them at their houses. The desire for books was not as great as last year, and in some cases it was evident that the priests had interfered and forbidden the purchase.

#### *Conclusion.*

None of the company, except Mr. Sanders, had visited that region before. Some went with reluctance, and not a little fear; but all seemed interested in the work, and thankful that they went. We succeeded beyond our expectation, both in finding people and in selling books. We hope and pray that the good seed sown, though often in unpromising soil, may, by divine culture, be made to bring forth much fruit to the glory of God.

We think it *very* desirable that such efforts should be repeated as often as once a year, not only for the good of the people visited, but especially for the good of the missionaries, and those associated with them in the work.

#### *Western Turkey Mission.*

##### *S I V A S.*

LETTER FROM MR. LIVINGSTON, AUG.  
10, 1863.

#### *Pleasant Indications.*

MR. LIVINGSTON remarks, in the opening of his letter: "It is now nearly three years since I came to this station. At that time, the work here was in many respects discouraging. Not only were we very destitute of good helpers, but there was an apathy and worldliness in the community, and even in some of our Protestant brethren, which was very disheartening. Since then the truth has, I grieve to say, made but little progress in comparison with what we could wish."

Yet there were not wanting pleasant indications, and some of these he goes on to mention. The sales of books, principally Bibles and Testaments, had been, during the last year, more than double those of any previous year; and the usual objection urged against the Bibles offered by the missionaries—that they were made up of selections wrongly translated—was being removed. Respecting some other encouragements he writes as follows.

### *Apparent Candor.*

Within the last six weeks, an Armenian priest has called on me twice for the purpose of asking permission to take some of our books, that he might judge for himself what we are really endeavoring to teach. Apparently he is a candid seeker for the truth. The Greek representative in the Mejlis visits us frequently, and has bought copies of the Bible, Testament and Hymn Book, for himself and his family. And as showing that there is some freedom of religious discussion among the Turks, I may add, I am informed on good authority, that the Pasha's secretary, a Turk of education and influence, openly declares that he has no faith in Mohammed, that Christ is the Son of God, and that Protestantism is true; an avowal which, a few years ago, would have cost him his head.

### *Increase of Congregation and Sabbath School.*

The attendance at our preaching service is steadily, though not rapidly increasing, and with more appearance of stability than at any former time; while at the Sabbath school, there is a marked increase of numbers; from fifty to seventy-five strangers being present, not unfrequently. This result is due, in good measure, to the special efforts we have made to render the school attractive. A few Sabbaths ago I invited some boys, present for the first time, about fifteen in number, to return with me to my house, promising them each a tract. They readily accepted the invitation, and as we passed through the streets, were joined by others; so that I soon had a crowd of over two hundred

men and boys about me, including a number of Turks. As far as possible I gave a tract to each one, and the effect has been to increase our congregation very materially. Many undoubtedly took tracts in the crowd, who would not have done so had they been alone, and some, I know, have read them. Since that time, when passing through the streets, I have had numerous requests for books, both from Armenians and Turks. Of late I have endeavored to spend a portion of each day in going about the city, talking with the people, and distributing tracts wherever I can find persons who know how to read, and are willing to receive them. I have always been treated with the utmost politeness, and so far as I now remember, in only three cases have tracts been refused when offered.

At the various mills about the city, I am at present able to find good congregations—from fifteen to twenty persons—nearly every day. While watching their wheat drying in the sun, they are ready to listen to whatever may be said, and to receive tracts, those who can do so reading aloud to the others. It is this readiness to listen to the truth, together with the demand for books, which appears to us the most encouraging feature of our work. In several of the Armenian schools, our tracts have been distributed with the cheerful consent of the teacher.

We feel that many are intellectually convinced of their errors, and only need the quickening influence of the Holy Spirit to free them from their terrible thralldom, and bring them into the light of truth. For this we labor and pray, believing that we have also the prayers of God's people everywhere, that his kingdom may come and his will be done in this benighted land. Without this assurance, we should exclaim in despair, "Who is sufficient for these things?"

### *Need of Helpers.*

As has been said in previous letters, we have great need of reliable native

helpers,—men whose only desire is to preach Christ and him crucified,—men who are willing, if need be, to suffer for the religion they profess. A few such we have, but they are not enough for the wants of our field. Two of our out-stations, Zara and Karahissar, are without helpers. At the former place, a chapel is building, which we hope will be dedicated during the summer or autumn. Karahissar is a most important centre, and we ought to have a good man there. Within eight hours of the city, there are at least 100 villages, the larger part Christian, several of them containing as many as 200 houses each, while Tomzara, an hour from Karahissar, has 500 Armenian houses. In all these villages there is a seeming readiness to receive the gospel. I spent a week visiting among them last autumn, and nowhere have I seen such readiness to listen to the Bible. The people came in crowds to see us, and from fifty to sixty persons would sit the whole evening, to hear us read and explain the Word of God. From one school I had an order for twenty copies of the Testament and Psalms. Undoubtedly, if we were to send helpers to these places, the priests would stir up much opposition; but at present we have access to all these villages, and as I went among them, and saw how ready the people were to receive the truth, and then remembered that we had no one to send, the words of our Saviour came to me with new force: "The harvest truly is plenteous, but the laborers are few."

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ESKI ZAGRA.

LETTER FROM MR. BYINGTON, AUGUST 10, 1863.

Meeting of Missionaries to the Bulgarians.

ALLUSION was made in the Herald for August, (page 229,) to a recent meeting at Eski Zagra, of the missionaries of the American and the Methodist Episcopal Boards, laboring among the Bulgarians. Mr. Byington writes respecting it, as follows:

For some time we had been desirous of holding such a meeting, but circumstances did not favor our doing so until last spring. The object of the conference was, first, to cultivate the friendly relations already existing between the missionaries of the two Boards. We wished to know each other better and to love each other more. And in regard to this object, I can truly say, that our meeting was a perfect success. Though belonging to different denominations, and supported by different societies, we felt that we were one; and the delightful Christian intercourse of those few days will not soon be forgotten, nor its influence lost. We all felt that it was good to meet together; and although the Balkans still lie between us and our Methodist brethren, we feel much nearer to them than we did before, and by being thus drawn together, we are strengthened for the difficult work before us. It was a source of great gratification to all the brethren, that Rev. Dr. Wood and Rev. I. G. Bliss were able to meet with us. Their presence added much to the pleasure and profit of the meeting. Another object was, by conferring with each other, to secure, as far as possible, uniformity in the mode of conducting our missionary operations. And the gratifying fact became evident, very soon after we met, that there was little if any difference of opinion as to the proper method of proceeding in our work. All our votes, I believe, were unanimous. It was evident that our experience had been substantially one, that we had had the same difficulties to contend with, and that a similar want of success had thus far attended all our efforts. While some facts of a more or less hopeful nature were reported, the general feeling seemed to be that the Bulgarians were a very different people from what they were supposed to be, six or eight years ago; and that in our efforts for their good, patience must have her perfect work. They cannot be said to be a particularly depraved people; they are not probably

addicted to the grosser sins in any unusual degree; but there seems to be a want of impressibility. When the truth is presented, they will at once assent to it, but not the least impression seems to be made upon the heart. The brethren generally spoke of the pleasant social intercourse which they enjoyed with the people, but upon religious matters, a very painful indifference was manifested.

In regard to the formation of Protestant communities, all thought that we should discourage their formation as long as possible; that lovers of the truth should be encouraged to bear persecution so long as it may be endurable. In case God shall bless our work, and there shall be conversions among the Bulgarians, it was not thought desirable that such should be organized into churches, but upon satisfactory evidence of piety, should be invited to commune with us. We were gratified to find that our Methodist brethren are disposed to be quite as careful as we are about thus inviting Bulgarians to the communion. Their experience with the people has been such, that a long course of holy living will be necessary to convince them, fully, that one has become a true Christian.

DONATIONS.

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Seabrook, Oak Hill ch.	31 35
South Freeport, Cong. ch. and so.	15 00
Waterford, do.	39 88—87 23
Lincoln co. Aux. So.	
Bath, Central ch. m. c.	31 50
Boothbay Harbor, W. Sargent,	4 00
Bristol, Cong. ch. and so.	7 00
Our hope is in God.	
Thomaston, Cong. ch. for Gawar m.	25 00—68 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Central ch. and so. 175;	
a friend, 1st par. 10;	185 00
Brewer Village, Cong. ch. and so.	31 00
Orono, do.	23 85—238 85
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Biddeford, 1st ch. and so. 18; Pa-	
vilion ch. and so. 20;	38 00
South Berwick, Cong. ch. and so.	
100 of which from John Plumer	
to cons. Mrs. C. N. LYONS H. M.	141 00
York, 1st cong. ch. and so. 85;	
Scotland par. 16;	101 00—280 00
	674 58
A friend, 5; "Machias," 15;	20 00
Deer Isle, Rev. Mr. Merrill,	1 75—21 75
	696 33

Legacies.—Searsport, Joseph Park, by J. L. Park and Thos. Holyoke, Trustees, interest (prev. rec'd, 100;)	80 00
	776 33

NEW HAMPSHIRE.

Cheshire co. Aux. So. Asa Duren, Tr.	
Keene, For. miss. so. 7; Mrs. S. W. H. 30; m. c. 4 55;	41 55
Grafton co. Aux. So.	
Piermont, Cong. ch. and so.	25 00
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
New Ipswich, Cong. ch. and so.	24 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Fisherville, A friend,	2 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Stratham, Cong. ch. and so.	6 66
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Charlestown, Cong. ch. and so.	5 50
Claremont, Cong. ch. and so. la.	
27,45; gent. 38,68; m. c. 6,82;	72 95
Meriden, Chris. Frater. of Kimball Un. Acad.	16 25—94 70
	193 91
Colebrook, Cong. ch. and so. m. c.	11 78
	205 69

Legacies.—Swanzy, Joseph Dickinson, by Mary Dickinson, (prev. rec'd, 100.)	100 00
	305 69

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, South cong. ch. and so.	34 67
Chittenden co. E. A. Fuller, Tr.	
Underhill, Cong. ch. and so.	16 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Brookfield, 1st cong. ch. and so.	22 30
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Irasburg, Cong. ch. and so.	26 00
Washington co. Aux. So. G. W. Scott, Tr.	
Waterbury, Cong. ch. m. c.	20 00
Windham co. Aux. So. F. Tyler, Tr.	
Guilford Centre, 1st cong. ch. and so.	69 90
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
Royalton, Ch. and so. 28; m. c. 11; 39 00	
Woodstock, Ch. and so. wh. with prev. dona. to cons. MARTHA S. TERRY an H. M.	8 00—47 00
	235 87
Manchester, Cong. ch. and so.	103 70
S.	2 50—106 20
	342 07

MASSACHUSETTS.

Berkshire co. Aux. So.	
Curtisville, A lady,	1 00
Hinsdale, Cong. ch. and so.	138 00
West Stockbridge, do.	13 00
Williamstown, do. bal.	2 75—154 75
Boston, A friend, G. 6; two friends, 2,50; an aged lady, 10; Miss E. H. Ropes, 10;	28 50
Essex co.	
Danvers, A thank-offering,	5 00
Lawrence, A friend,	5 00
Lynn, Tower Hill chapel, m. c.	5 00—15 00
Essex co. North Aux. So. J. Caldwell, Tr.	
Bradford, Mr. and Mrs. Warren Ordway, to cons. WALTER EVERETT an H. M.	100 00
Essex co. South Aux. So. C. M. Richardson, Tr.	
Beverly, Washington st. ch. and so. to cons. MARTHA J. SAFFORD an H. M.	122 00
Franklin co. Aux. So. L. Meriam, Tr.	
Ashfield, 1st cong. ch. 7,93; 2d cong. ch. 31;	28 93
Barnardston, Cong. ch. and so. 100 of wh. fr. Martha L. Newcomb, to cons. THEODORE L. WRIGHT, Jr., an H. M.	127 73
Deerfield, Cong. ch. and so.	33 50
East Hawley, do.	10 60
Sunderland, do.	14 15—224 31

Hampden co. Aux. So. J. C. Bridgman, Tr.	
Westfield, 2d cong. ch. and so.; 100 of wh. to cons. Mrs. E. L. JESSUP an H. M.	145 86
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, L. Hallock,	2 00
Chesterfield, Cong. ch. and so.	25 00
Goshen, do.	20 00
South Hadley Falls, 1st cong. ch. and so. by Rev. B. Knight, pastor,	18 00—65 00
Middlesex co.	
Brighton, A friend,	25 00
Cambridgeport, Elizabeth Harlow,	20 00
Charlestown, William Pierce,	5 00
East Cambridge, Evan. cong. ch. m. c.	21 05
Lincoln, Cong. ch. and so.	30 25
Stoneham, Cong. ch. and so.	30 00—131 30
Norfolk co.	
Brookline, Harvard ch. and so. m. c. 31,40; a friend, 50c.;	31 90
Dedham, H. W. Tisdale, 35th Mass. Vol.	4 48
Dorchester, Rev. Asa Mann,	10 00
Roxbury, Eliot ch. and so. 50; m. c. 11,39; Vine st. ch. and so. m. c. 44,37;	105 76
Walpole, Cong. ch. and so.	21 00
West Roxbury, Evan. cong. ch. and so. 54,85; A. S. B. 5;	59 85—232 99
Old Colony Aux. So.	
Wareham, 1st cong. ch. and so.	20 00
Palestine Miss. So. E. Alden, Tr.	
Braintree, La. Pal. Miss. so. 1st par.	52 00
Plymouth co.	
Kingston, A friend,	10 00
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Clinton, Friends, wh. with prev. dona. cons. W. E. PARKHURST an H. M.	25 00—50 15
Worcester co. South, W. C. Capron, Tr.	
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Upton, do.	16 58—86 58
	1,453 45
Chelsea, Winnisimmet ch. m. c. 25,50;	
Broadway ch. m. c. 26,64;	52 14
	1,505 59
<i>Legacies.</i> —Dorchester, Harriet Sherburne, by Catharine Sherburne, Ex'r,	95 00
Enfield, Miss Lovica Daniels, by Ezra Cary, Adm'r,	37 71
South Hadley, Augustus White, by E. S. Brayton and A. Bardwell, Ex'rs, (prev. rec'd, 2,500,)	2,500 00—2,632 71
	4,138 30
RHODE ISLAND.	
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Bridgeport, A contributor,	15 25
Darien, Cong. ch. and so.	40 00—55 25
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Davenport ch. m. c. 4,05; North ch. m. c. 4,60; United m. c. 6,31; J. M. B. D. 10; a friend, 10; Centre ch. P. Perit, 100;	131 96
New Haven co. East, F. T. Jarman, Agent.	
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Rockville, 2d ch. and so.	56 22
Vernon, Ladies,	16 00—193 21

Windham co. Aux. So. G. Danielson, Tr.	
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Putnam Village, Cong. ch. bal.	3 00—33 00
	484 42
"Aurelia,"	5 00
	489 42
<i>Legacies.</i> —Glastenbury, Mrs. Eunice Hale, by Horatio Gridley, Ex'r,	500 00
Hartford, Thomas S. Williams, by Mrs. Martha M. Williams and J. C. Parsons, Ex'rs, (prev. rec'd, 1,000;)	1,000 00
Rockville, Harriet Walker, by E. B. Preston,	25 00
Thompson, Miss Mary Bixby, by R. M. Bullock, Adm'r,	400 00—1,925 00
	2,414 42

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York, Cong. ch. and so.	12 00—149 91
New York and Brooklyn Aux. So. A. Merwin, Tr.	
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Oneida co. Aux. So. J. E. Warner, Tr.	
Utica, Welsh cong. ch. and so. 10; 1st pres. ch. (100 of wh. from Mrs. Maine) to cons. SUSAN GOODRICH an H. M. 112;	122 00
Otsego co. Aux. So. D. H. Little, Tr.	
Cherry Valley, Pres. ch. (of wh. fr. Mrs. Ruth Roseboom, wh. with prev. dona. cons. Mrs. SUSAN BELCHER an H. M. 35;) 101,15;	121 69
m. c. 20,54;	
Springfield, Pres. ch.	50 00—171 69
	662 22
Batavia, Phineas L. Tracy,	1,051 72
Brooklyn, Mr. and Mrs. J. W. Hayes,	50 00
Dexter, Pres. ch.	7 00
Downsville, Philip Basset,	5 00
Elmira, Wm. Bement,	9 47
Florida, 1st pres. ch.	38 10
Gouverneur, Mrs. C. M. Fisher,	16 09
Governor's Island, G. Loomis,	4 00
Haverstraw, 1st pres. ch.	40 50
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Lyndonville, A pensioned soldier,	8 00
Maine, F. H. Marean,	1 00
Meredith, Rev. Geo. R. Entler,	5 00
Moir, Cong. ch. m. c.	22 60
New Haven, Pres. ch.	40 03
Painted Post, do. bal.	10 00
Patchogue, Cong. ch. and so.	7 15
Poughkeepsie, Pres. ch. m. c.	28 87
Red Creek, Pres. ch.	3 00
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Southampton, Mrs. S. H. Burnet and friend,	2 00
Southport, Pres. ch.	5 25
Spuyten Duyvil, D. H. Kellogg,	100 00
Union Centre, Cong. ch. and so.	10 50
Washingtonville, 1st pres. ch.	20 88—1,541 09
	2,203 31
<i>Legacies.</i> —Buffalo, Jabez Goodell, by H. Shumway, Ex'r, (prev. rec'd 77,972,34;)	378 00
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Burdett, John P. DeMott, by J. L. Woods, Ex'r, (less exc. 78c. and legal expenses, 7,50;)	304 22—1,427 09
	3,630 40

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Bloomfield, Pres. ch. of wh. from Z. B. Dodd, 60; wh. with prev. dona. cons. Mrs. SOPHIA DODD an H. M.	282 30
Newark, Central pres. ch. wh. cons. MARY W. NICKLES an H. M.	100;
a friend, 1;	101 00
Orange, 2d pres. ch.	150 00—622 43

PENNSYLVANIA.

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Philadelphia, North Broad st. ch. Thomas Potter, 100; B. D. Stewart, 125; Alex. Whilldin, 100; Mantua, pres. ch. 40, 04; J. D. L. 10; for student at Bebek, 6; for exchange, 4;	385 04
Carbondale, Caroline Wurtz,	10 00
Franklin, 1st pres. ch.	25 00
Gibson, A friend,	10 00—45 00
	430 04

DELAWARE.

Newcastle, Fem. Miss. So. (10 of wh. from a friend,)	32 25
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OHIO.

By G. L. Weed, Tr.	
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College Hill, G. Y. Roots, wh. with prev. donation cons. JENNIE U. Roots an H. M. 50; pres. ch. m. c. 4, 60;	54 60
Gallipolis, 1st pres. ch. m. c.	8 80
Sharon, Pres. ch. m. c.	1 00—160 40
By T. P. Handy, Agent.	
Cleveland, Cong. ch. Univ. heights, 13, 66; 1st pres. ch. m. c. 9, 35;	23 01
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Richfield, Mrs. S.	5 00—38 01
	198 41

Kinkersville, 1st pres. ch.	7 00
Marietta, Coll. Soc. Inquiry,	9 25
Montgomery, 1st cong. ch. and so.	5 00
Pomeroy, Welsh cong. ch.	4 00
South Fork, Pres. ch.	26 00
South Prairie, Cong. ch. and so.	2 60—53 85
	252 26

Legacies.—Kinsman, George Matthews, by Thos. Matthews, Adm'r, (prev. rec. 21,)	70 00
	322 26

INDIANA.

By G. L. Weed, Tr.	
Danville, Pres. ch. m. c.	51 60
Evansville, Mrs. M. F.	5 00
Greenville, Pres. ch.	2 50—58 50
Indianapolis, D. Yandes,	27 00
Michigan City, Cong. ch. and so.	28 70—231 70
	290 20

ILLINOIS.

Augusta, Pres. ch. m. c.	10 50
Bloomington, 2d pres. ch. (N. S.)	83 00
Chicago, Mary J. Smith,	30 00
Freeport, German ch. 2, 25; Rev. W. Kampmeier, for Dakota miss. 1;	3 25
Greenwood, Pres. ch.	5 10
Hamilton, Cong. ch. and so.	3 00
Henry, do.	5 00
Laselle, Miss H. P. Burnham,	3 00
Liberty, Pres. ch.	5 00
New Du Quoin, Pres. ch.	3 20
Rockford, 2d cong. ch. and so.	148 07
Roseville, Esther S. White,	2 00—301 12

MICHIGAN.

Allegan, 1st pres. ch.	39 39
Concord, Pres. ch.	26 00
Detroit, 1st cong. ch. and so. m. c.	21 00
Grand Haven, 1st pres. ch.	36 85
Greenville, Cong. ch. and so.	8 00
Lansing, Pres. ch.	50 00
Oneida, do.	1 05
Saline, 1st pres. ch.	22 50—204 79

WISCONSIN.

Beloit, 1st cong. ch. and so.	82 60
Fond du Lac, Cong. ch. and so. to cons. MASON C. DARLING an H. M.	100 00
Ripon, Cong. ch. and so. 41, 25; m. c. 6; M. Chapman, 1;	48 25
Stoughton, Mrs. G. Cole,	50
Waukesha, Reform school, officers and teachers, 44, 20; boys and girls, 5, 80; wh. with prev. dona. cons. MOSES BARRETT an H. M.	50 00—281 35

IOWA.

Iowa Falls, Cong. ch. and so. m. c.	8 70
Keokuk, 1st pres. ch. m. c. 15; Rev. C. A. Williams and wife, 10;	25 00
Troy, Lizzie W. Earhart,	5 00
Vinton, N. S. pres. ch.	5 00—43 70

MINNESOTA.

St. Paul, Pres. ch. House of Hope, m. c.	10 00
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CALIFORNIA.

Oakland, Cong. ch. coll. 33, 30; m. c. 16, 13; prem. on gold, 15, 44;	64 87
San Francisco, Union missionary meeting, 185, 25; premium on gold, 57, 90;	243 15—308 02

KANSAS.

Atchison, Cong. ch. and so.	6 50
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FOREIGN LANDS AND MISSIONARY STATIONS.

Honolulu, Sand. Islands, towards expenses of Rev. Dr. Anderson's visit, Dr. R. W. Wood, 100; Rev. E. Corwin, 50; Rev. C. T. Mills, 50; Rev. J. D. Paris, 25; E. O. Hall, 25; Dr. C. H. Wetmore, 25; Dr. G. P. Judd, 25; Castle & Cooke, 25; Rev. T. Coan, 25; paid in gold, prem. 105;	455 00
Philippopolis, Turkey, Rev. J. F. Clarke,	30 00
	485 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Winter st. ch. s. s. 48, 25; Orono, s. s. Mrs. J. B. Chase's class, 1; Winterport, s. s. 17;	66 25
NEW HAMPSHIRE.—Fisherville, s. s. for India, 36; Gilmanton Centre, s. s. Miss M.'s class, 1, 16;	37 16
VERMONT.—Vershire, s. s.	1 50
MASSACHUSETTS.—Holliston, s. s. for Madura, 15; Salem, Crombie st. s. s. for India, 25;	40 00
CONNECTICUT.—Fairfield, 1st cong. s. s. 17, 30; Kent, s. s. for Madura, 15; Stamford, 1st pres. ch. s. s. 9, 58;	41 88
NEW YORK.—Haverstraw, Central pres. ch. s. s. 26, 21; Lewis, s. s. for Ahmednuggur, 3, 50; Fayetteville, youths' miss. asso. 18;	47 71
NEW JERSEY.—Belvidere, 2d pres. s. s. infant class, 6; Bloomfield, pres. ch. s. s. 40; Newark, S. P. Ch.'s "Alabaster Box, 3, 30;	49 30
OHIO.—Hudson, cong. ch. s. s. Miss Nutting's class, 1; Kinsman, s. s. for Demirdesh, 10;	11 60
INDIANA.—Bloomington, pres. s. s.	5 00
ILLINOIS.—Griggsville, cong. s. s.	25 65
WISCONSIN.—Ripon, s. s. missionary asso.	11 00
TENNESSEE.—Nashville, 2d pres. s. s.	25 00
	361 45

Donations received in September,	9,096 52
Legacies,	6,234 80
	\$15,331 32

THE
MISSIONARY HERALD
OF THE
AMERICAN BOARD.

VOL. LIX.

DECEMBER, 1863.

No. 12.

THE PROPOSED PROGRESS.

THE watchword of the Christian church should ever be, "Onward"; until its work is all accomplished, and the world is saved. The truth has been committed to the church, not for its guidance in the way to life alone, but as a trust, for the enlightenment and salvation of the whole human race. "The kingdom of heaven is like unto leaven." On general principles, there should be constant progress. In our missionary work, we have by no means reached a position with which we may be satisfied.

The "proposed progress," now referred to, is that suggested in a resolution reported at a late meeting of the American Board, by the committee on the Home Department, adopted by the Board, and approved by the whole congregation,—rising in token of their approbation;—progress from an income of \$400,000 for the last, to one of \$500,000 for the present financial year. Shall it be made? The Board has expressed its conviction, that this sum "*ought* to be, and *can* be, raised for the expenses of the current year." May the Prudential Committee act upon the conviction, that in this case, what ought to be and can be, *will* be done?

It is not doubted that the great body of those who contribute to the Board will agree fully with the committee, who have said: "The church cannot afford to subject our missionaries to such restrictions in their work. There must be, speedily, a considerable increase of men." The over-taxing of the strength of those now in the field; the premature wearing-out of health and life; that deferring of hope which maketh the heart sick; neglecting urgent calls for light, because there is no one to impart that light; suffering open doors to be closed again for want of means to enter them; in some cases, perhaps, putting burdens upon the poor mission churches heavier than they can bear;—these things have continued too long already, and been carried

quite too far. The appeals which have been presented year after year, from many fields, and which are now so urgent from China and from India, from Western and Central and Eastern Turkey, and from Syria, should not be unheeded. One brother writes: "The harvest is so rapidly ripening, that much of it will perish long before the young men in training here will be able to gather it, if other help is not speedily sent." Another says: "There is not only encouragement to labor, but so numerous are the calls for missionary visiting and preaching, and so many the applications for schools and instruction, that we know not what to do. Delegation after delegation, of men from various villages and different sects, call upon and write to us, entreating us not to neglect them. They ask for preachers, and we have none to send. They ask for schools, and we have not the means to support them. We are in *great straits*, and lay the case before our Christian brethren at home, throwing the responsibility upon them." And yet again, it is remarked, respecting an important field: "The presence of a missionary now, would no doubt bring out a multitude of trembling believers from their concealment, and give the Protestants great strength, and the gospel a mighty impulse. It is a critical time with the cause there. I came away pained with the thought, that months must elapse before any other missionary can visit them. How can we leave such whitening harvest-fields to perish?" When such things are stated, by messengers of the churches now abroad, is it not time for the onward movement?

But it may be said—"The Board has not the men to send, and why call for means to send them?" Did not the same committee which reported the resolution calling for \$500,000, say: "We notice, first, the *want of men*. It is announced that but three, or at most four men, are under appointment to enter upon the missionary work during this year?" True. Yet these facts, far from showing that the churches need not increase their contributions, furnish an urgent reason why they should increase. This want of men has doubtless been occasioned, in no small measure, by the supposed inability of the Board, for several years past, to send out any large number of new laborers. Ministers, and theological students, have understood that the means provided by the churches were hardly sufficient for the comfortable support of those already in the field; not sufficient for the most effective prosecution of existing enterprises. Neither new missions nor new stations, to any extent, could be taken. Operations could not be enlarged; increased expenses could not be met; and therefore young men have supposed that the providential call on them was to look for a field at home rather than abroad: or at least, they, and their parents and friends for them, have felt *at liberty* to look at home. No stringent demand has gone out from the Missionary House,—"Whom shall we send, and who will go for us?" The church has not taken the lead, calling its sons to this service; and it is too much to expect that young men will be ever in advance of others, asking to be sent. They need this encouragement, this stimulus—the evidence not only that they will be *kept alive* if they go abroad, but that the church *desires* this service of them: that their fathers and brethren are seeking laborers, both

to scatter the seed, and to gather the harvests in foreign lands. Let this fact appear; let it stand out, for successive years, before parents and their sons, before pastors, and the educators of youth, in colleges and theological schools, and before those receiving education, and men — the right men — will be found. The spirit of consecration which will call forth abundant *means*, will call forth *agents* also, for such a work. The blessing of the Lord upon a church devising liberal things, will make it sure that, in this respect, by liberal things she shall stand.

While, therefore, good and able men are needed, in no small number, to meet the necessities of the work abroad, a decided increase of means is needed, both to sustain and to *call out* these men. The appeal for progress is a fitting one; sanctioned by all the dealings of God, hitherto, with the church and the world, in connection with the missionary enterprise of modern times; and warranted by the facility with which some progress has been made during the past twelve months, and by the financial prosperity still given, under such peculiar circumstances, to the northern section of our land. Is it not the Lord's call; and shall it not be met? *

APPROPRIATIONS FOR 1864.

THE Prudential Committee are accustomed to act on the "appropriations," year by year, soon after the annual meeting. No duty which they perform, is more important or perplexing than this. They are required to consider, not how much is needed for the greatest efficiency of the work which the missionaries have undertaken, but how large an expenditure it is advisable, in the circumstances, to authorize. Having satisfied themselves on this point, to the best of their ability, they proceed to distribute the amount, according to the exigencies of the different fields.

The Committee have just acted upon the "appropriations" for 1864. They find that if the wants of the missions are to be supplied, to a reasonable degree, they must expect to disburse \$445,465. A larger sum might be expended with obvious advantage; but it has not seemed expedient to go beyond these figures, at the present time. Adding thereto the debt with which the financial year commenced, (\$6,185,) we have a total of \$451,650, for which provision is to be made.

The Committee are constrained to ask the friends of the Board, (1) to resolve, without delay, that \$451,650 shall be paid into the treasury, at all events, prior to September 1, 1864. Let there be a definite and fixed determination, that this amount *shall* be secured. Let the feeling be, everywhere, "*We must meet the reasonable demands of the missionaries.*" And they would also urge, (2) that an additional sum of \$50,000 be raised, for the purpose of giving a legitimate expansion to our work. The time has come, beyond all controversy, for an onward movement. The prosperity of our churches, as well as the highest efficiency of the missions, plead for it. The

honor of our Saviour demands it. Let the endeavor be, therefore, to raise \$500,000, the sum which received the deliberate approval of "the great congregation" at Rochester.

PRESENT SIGNS.

Two months of the current financial year of the Board, for which an advance is proposed, to an income of \$500,000, have already passed. The Committee have also now made the appropriations, and the question arises—What is the present prospect of the treasury? The whole income of the Board last year, it may be remembered, was \$397,079. For the first two months of the year it was—from donations, \$32,153; from legacies, \$8,231; total, \$40,384. This year, for the corresponding months, the account stands,—donations, \$30,531; legacies, \$9,193; total, \$39,724. Thus far, therefore, there is a slight falling off in the whole amount received, and still more in the amount of donations; so that a word of caution is not amiss. The Committee feel, of course, some solicitude, as they venture to make, in their appropriations, *half* the advance for which the Board has called; and the churches will see that if even this, and much more if *the whole* is to be met, there must be general and earnest effort. Should all feel at ease,—from an expectation that, of course, there will be progress, as there was last year, in contributions, sufficient to meet any necessities of the case,—the close of the year will show a deficiency, calling, it may be, for disheartening backward steps, instead of a full treasury, bidding the Committee still to go forward.

ITEMS OF INTELLIGENCE.

MAHRATTAS.—Mr. Munger wrote from Satara, September 2. The account which he gives of the present state and prospects of missionary effort there, is not encouraging. "Less than a dozen persons" constitute his stated Sabbath audience, and these are from his own family and the Christian households connected with the mission. "Mr. Dean, having the care of the church and the Christian school, has a larger congregation." Mr. Munger's opportunities for preaching during the week, also, "are less encouraging than they were three years ago," before his late visit to the United States. "There are fewer persons who attend upon these religious services, and they manifest much less interest in the facts of Christianity." He seldom meets the young men who then were accustomed to come in his way, and seemed disposed to become acquainted with Christian ideas. He writes:

"It is now fourteen years since the work of the gospel was commenced in this place. These have been years of toil, and bereavement, and trial. Much labor has been undertaken; much seed has been sown; much prayer has been offered. We have greatly desired success; we have earnestly asked for the success of the word, for the glory of our Lord, and for the salvation of precious souls among this people. And still we sow, and pray, and hope; yet the stream of death flows onward to eternity. It is painful to think what multitudes of men, women and children have gone to inhabit the realms of woe, from this pagan city. Cholera has

been doing its fearful work here this season, and this admonition served only to make the deceived people more frequent and importunate in their devotions to their gods. Mercies and judgments alike fail to dispose the pagan mind and heart to seek God."

"We do not despair of the success of the work which we have in hand,—the work of preaching Christ crucified for sinners. But perhaps the withholding of success here, is a part of God's plan for bringing us to more earnest labor among the people in the villages. This department of labor is, in my opinion, altogether the most promising, and yet it has been very much overlooked. I wish that I had strength to carry out my ideas of what the village work should be. I hope I may be able to do something."

GABOON.—Mr. Walker wrote, July 16: "Since my last to you, our quarterly communion has occurred, and three were received to the church, instead of one, as I wrote you. The reason of this was, that others returned home, who were not expected; and still four or five others might come. The general conduct of our professing Christians is as correct as we have ever anticipated that it would be; but to say that it is up to the laws of Christ's kingdom, would be to say what is not true. Heathenism is the same here that it was in the days of Paul, in all its essential features. We often come before them in heaviness. We have sorrow of them of whom we ought to rejoice. Still, on the whole, they are our epistles, known and read of all men. Should you come here and examine them, (and some of you know how to examine,) you might wonder why we receive persons to the church with so little knowledge. Sometimes I wonder how Paul could baptize persons who had not so much as heard whether there be any Holy Ghost. I may be warmed or chilled by a breeze, and not know that there is any breeze; much less know the direction from which it comes. A person may be converted, and love the Lord Jesus, and pray with the spirit and with the understanding, and not be able to answer many questions about the personality or operations of the Holy Ghost. Long years of perversion have so darkened the moral sense of the people here, that they find excuses for obliquities that are painful to us."

Mr. and Mrs. Bushnell, and Miss Green, who sailed from New York in April last, by way of England, arrived at Baraka, August 22.

NESTORIANS.—Mr. Rhea, writing from Oroomiah, August 29, has occasion to speak of trials in the mission circle. Mr. and Mrs. Shedd lost an infant child on the 11th of August, and Mrs. Shedd had been very sick, but was slowly recovering. Mr. and Mrs. Labaree had also been deeply afflicted, by the death of their little son, about seven months old. Respecting civil affairs in Persia, Mr. Rhea writes: "We have had a very disturbed summer, and on account of the insecurity of the roads have traveled but little. Meerza Agha and Ali Agha, noted chiefs of the large tribe of Shekoik Koords, in our vicinity, have recently been seized, and are now in chains at Tabreez. They are brothers, and have run a long career of depredations, as well as of mutual hostility; almost every year rendering our roads, for a time, insecure. Their murders and robberies have often been connived at by the highest Persian officials of the Province, who have not been ashamed to share the spoils with them. For a time, at least, we hope for quiet."

"Our new Nestorian agent continues quite friendly. He finds it difficult to extend any efficient protection to Christian subjects, who are in the strong and unrelenting grasp of the powerful Afshar chiefs. He seems disposed to do what he can; but, like all Persians, expects to be handsomely paid for it in bribes, presents, &c."

SYRIA.—Rev. Philip Berry and wife, who sailed from New York, for Germany, on the way to Syria, May 17, arrived at Beirut, October 7.

WESTERN TURKEY.—Mr. Riggs reports, (October 13,) the completion of the first revision of the Bulgarian Old Testament, the printing of which has advanced to the book of Daniel, and may be finished in about a month. In connection with Mr. Long, of the Methodist mission, he has commenced a revision of the Bulgarian New Testament. This, he supposes, may occupy three or four months, and “then, for another year and a half, should my life be spared,” he writes, “it will probably be my duty to give my remaining strength to the preparation and editing of the whole Bible, in one volume, with references. For this, a second careful revision will be necessary.” His health is by no means good. He does not attempt to preach, but teaches a class in the native Sabbath school, and occasionally conducts an evening meeting or the monthly concert.

Mr. Haskell writes from Philippopolis, September 14. He had removed from Sophia, in accordance with the decided opinion of the “Committee ad interim,” of the mission, to assist and relieve Mr. Clarke; leaving Mr. Morse alone, though he deeply feels that he also needs an associate. The great hope in that region, he thinks, is in the villages, and at least one more missionary is needed. He writes: “Books have sold well in the villages, and some are appreciating the departure of their church from ‘the faith once delivered to the saints.’ They are, in fact, in just the position in which they need the labors of the *living preacher*, who should go to them while the truth is yet novel, and their interest in it fresh—while their confidence in mere formality is shaken—and unfold, and enforce upon them the claims of the living gospel. If this is not done, I cannot help thinking, that with all the obstacles in the way of taking a bold stand against traditions and bigotry, those partially enlightened will, *in some way*, reconcile their ideas with their practice, and so shield themselves in an incrustation of fallacy which can with difficulty be penetrated. But for such personal labor we have not even a native helper. Our colporter at Sophia has but little education, especially for such work, having been but about five months at school here. Mr. Morse *cannot* leave his family to do *any thing like* the amount of touring which that field requires.”

LETTERS FROM THE MISSIONS.

Nestorian Mission.—Persia.

LETTER FROM MR. SHEDD, AUGUST 8,
1863.

The Work in the Mountains.

THIS letter has reference to tours, and labors of missionaries and native helpers, among the Nestorians of the mountains, and the prospects of the mountain work. It is of much interest and value, and it is difficult to decide what portions of it to omit; yet it is too long to be published in full in the Herald. Mr. Shedd left Oroomiah, for the first tour now referred to, on the 19th of March, and was absent, in several mountain districts, until May 17. He went, on this occasion, as

far as Mosul. “From Oroomiah to Amadia the way was nearly all traversed on foot, in native snow-shoes and moccasins; much of it amid snow and storms, wading mountain torrents and creeping over fallen avalanches, at times with much fatigue and exposure.” At Mosul he had the satisfaction of seeing Mr. Rassam, the English Vice Consul, “the old and tried friend of the Nestorians,” and consulting him in regard to several matters in the mountains. “The return was at the season of greatest beauty in the mountain valleys, and was every way delightful.”

The Mountaineers at Home.

The mountaineers are seen to the best advantage in their own homes. Their

hospitality is simple and cordial; the stories told of their faith and sufferings are often touching; they seem open-hearted and susceptible to the truth; and the missionary among them finds his sympathies enkindled. In their own homes he can best pray for them; and standing with them beneath the shadows of their mountains, and looking over their valleys, his faith grasps more firmly the glad time, when a people redeemed, and washed in the blood of the Lamb, shall gather in Sabbath assemblies, in every ravine and on every mountain slope. Such, at least, was my experience.

Summer Residence among Them—The Patriarch.

It is now about two months since Mr. Labaree and myself, with our families, left Oroomiah for a summer residence in the mountains. We have spent most of the time in Gawar,—living much in tents, and moving from village to village. Thus Miss Rice's two teachers, who are along in the capacity of Bible-women, have reached, with the message of life, a large female population. The only tour out of Gawar has been to Kochanis, visiting the intervening villages on different roads, going and coming.

We see many evidences of the good resulting from this method of spending the summer, and especially in the visit to the Patriarch. We were received with every mark of hospitality and kindness, and had many opportunities of judging of the people, and casting in the good seed at the centre. Principal men were there from different mountain districts, and as we have since learned, were struck with the great friendship shown by Mar Shimon toward us, and by the fact that they heard not a word against us in the patriarchal mansion. We exchanged visits daily, and sometimes more frequently, with the Patriarch. Personally, we are assured, he is well disposed toward us and our labors, and would be glad to cultivate our

friendship. If released from the influence of his father and uncle, we should hope to see him favoring reforms. There is no evidence that he has any real conviction of the truth, or that he meditates any course different from his predecessors. Yet seeing this youth as we did,—the simplicity of his creed, his frank and liberal disposition, the little faith he has in dead prayers and forms,—and seeing the circumstances of his people, the thought arose, again and again, whether God is not preparing him to be, in due time, a reformer of his fallen church.

Pupils Secured for the Seminaries.

The practical results of our visit, are four very promising candidates for the seminaries at Oroomiah,—two young men and two young women,—all from the Patriarch's connection. One of the young men is quite enlightened. I may mention a statement of his, that half the people of Kochanis, and most of the men of understanding in the mountains, really believe that the light and the truth are with us. His advantages for knowing whereof he affirmed, give the remark some importance. We never have seen among the Nestorians, girls who were thirsting for an education as the two candidates in Kochanis. They were willing to go on foot, to go in poverty, and not see their friends for years, if we would only receive them into the school. We, of course, were but too glad to find such girls in the mountains, whence very few have as yet come to Oroomiah to be educated.

The brethren spent five days in Kochanis, and left "amid the regrets of the Patriarch and many others," that they could not remain longer.

Labors of Helpers.

Turning to the mission helpers and their mountain work, Mr. Shedd presents some important statistics in the following tabular form. Twelve other districts are given as 'unoccupied,' in which twenty-six villages were visited during the year, by missionaries or native evangelists.

OCCUPIED DISTRICTS.	No. of Christian villages.	Estimated Christian population.	When first occupied by helpers.	No. of helpers the past year.	No. of villages visited by preachers the past year.	No. of villages with stated congregations.	No. of persons in congregations.	No. of Sabbath schools.	No. in Sabbath schools.	No. of regular day schools.	No. of scholars.	No. reached by family visitation.	No. of communicants.	No. of candidates.
Gawar, .	.	.	1852	4*	20	5	88	3	42	2	21	550	20	2
Tekhoma,	6	4,000	1856	4	6	3	55	2	25	.	10	250	7	1
Amadia,	6	.	1857	2	5	3	55	1	25	1	8	100	4	9
Rakan, .	3	250	1861	1	3	1	15	1	8	.	5	50	1	.
Nerwa, .	4	300	1862	1	3	1	10	1	7	.	5	50	1	1
Jeloo, .	.	.	1862	4	9	2	90	2	75	1	23	560	9	2
Berwer,	.	.	1863	2†	10	1	35	1	25	.	3	100	.	.
Total,	.	.	.	18	56	16	348	11	207	4	80	1,660	42	15

* One of these was employed for only the winter months.

† One of these was employed for the winter by the native contributions of Gawar.

Results.

The light is still feeble; the results for the year are small; but instead of despising the day of small things, we feel truly grateful for such a measure of success. It is better than our hopes and faith predicted, a year ago. Far more souls have been reached by the stated word than in any previous year; we have more sure footing in the mountains than ever before; and far more prospect of speedily entering all the larger districts. It will be seen that three districts have been occupied for the first time within the year. Two of these, Jeloo and Berwer, we regard as very important.

Light Arising in Darkness.

A year ago, the helpers were compelled to leave Jeloo and Bass; but having procured letters from Mr. Rassam to the chief men of the two districts, they returned in the autumn. The chief man, or Malek of Jeloo, however, disregarded the letter of the Vice Consul, arrested them, and sent to Mar Shimon, asking his pleasure in regard to them. The Patriarch sent word, secretly, to drive them out; but prayer was made continually, and in a month the dark day was passed. They were preaching every night in the house of the Malek; had access to every one of the hundred houses in the village; had a Sabbath

congregation of eighty, and a day school of nearly thirty. The snows cast a friendly barrier around the valley, so that it was impossible to drive them out at once. A friendly stranger in the village interceded with the Malek to treat them kindly. His ear was soon opened to listen, and his house for meetings and a school. Thus the four deacons spent most of the winter in one village, laboring night and day, and from house to house. The results are, that many who were in utter ignorance have been well instructed in the way of life, while the Malek is thoroughly convinced of the truth, and despite all opposition, has invited our helpers to remain.

Change in a Malek.

This Malek is an old man, of over sixty; a rude and cruel mountaineer; ready, at an hour's warning, to fight at the head of his clan, with Koordish or Christian foe. He is, moreover, a polygamist, as are about twenty other men in Jeloo, borrowing the custom from their Koordish neighbors, and purchasing permission of their Bishop and of Mar Shimon, by fat bribes. Not a very promising case, we should say, for the gospel of peace and purity. But for such Christ came and died. His heart has been reached, if not melted, by the gospel. He is constantly searching, in regard to the doctrines we teach and the doctrines

of his church. He has received every thing with care and scrutiny. During the past winter, nearly the whole Bible was read to him by the helpers, while he was frequently questioning the old priests, in regard to the facts and customs so sacred among the Nestorians. The last I heard of his inquiries was at Kochanis. He was there during our recent visit, and with a company of chief men, went to consult a monk who lives in the patriarchal church, and is reputed the most learned man among the people. He said to the monk: "We have in our village the deacons from Oroomiah, and in almost every thing we agree; but they say the fasts and feasts, &c., of our church, were not commanded by Christ. We wish you to tell us honestly how it is." The monk replied: "If you compel me to speak the truth, I must say they are not commanded by Christ and his Apostles, but by the teachers of the church." The Malek turned to the company and said: "I now believe that they, (the deacons,) without any doubt, are right. They have the truth, and we are all in error."

We have reason to regard Malek Haron as a reliable friend, and to pray that his heart, evidently reached by the truth, may be melted into penitence. Through him the greater part of the villages of Jeloo are open, and ready to receive teachers and preachers.

Conversion of a Chief Man.

A still better result of the winter's labor has been the true conversion, as we trust, of the chief man of Bass, who, on account of a blood feud, has been a fugitive in Jeloo. He gives very good evidence of a change of heart. The past spring, I traveled with him for a fortnight, and was delighted with his spirit and character. I have seen no Nestorian layman of clearer views, or of more humble piety and active usefulness. His influence is worth more than that of any preacher we have in the mountains, and I very greatly prize the views and coun-

sels of a man so thoroughly evangelical, and so well acquainted with all mountain matters.

The District of Berwer.

Owing to the feud referred to, the chief man now in Bass is a Papist, who has prevented helpers from residing there. But they have visited the district several times, find the people friendly, and have recently rented a house. Another important district opened within the year is Berwer, near Amadia, where Deacon Tamo received a hearty welcome, and preached several times to congregations of 300 or 400, assembled at church festivals. Mr. Shedd writes:

I was very much pleased with the people of Berwer. They highly prized the labors among them the past winter, and are desirous of having preachers. A few persons have thrown away their old hopes, and cling to Christ alone. I was peculiarly struck with the great satisfaction and earnestness manifested in time of divine service. Surely some of them have learned of Jesus, when they delight so much in his word and worship. They appeared to me, above all Nestorians that I have seen, to possess real simplicity of character.

Interest in Amadia.

The principal districts occupied previous to the past year have been Gawar, Tekhoma and Amadia. The greatest advance during the year has been in Amadia. In the village in which our helpers reside, there has been a very interesting state of inquiry. The evening meetings have been frequently prolonged until midnight, by religious discussions and searching the Scriptures. The priest of the village, about two years ago, became a brother in Christ. He continues a real pillar to the cause. His zeal is unflagging. Constantly, by the way and in the fields, and in surrounding villages and districts, he is speaking of free salvation. In his family, two women and one man have been brought to a saving knowledge of the truth. A few others in the village

are regarded as born again. The light is also breaking in surrounding places. For example,—in a village six hours away, noted for the bigotry of the people, I was delighted to find a young deacon who gave me a warm welcome, and who seemed fully to have cast off the deadness of the letter and received the newness of the Spirit. It was refreshing to talk with a man so clear in his views, and so earnest for his Master, in a place so dark. His light is shining, and a little company, in the midst of persecution and contempt, meet with him to study the Bible. I might mention many incidents showing the power of the gospel, and its advance in the vicinity of Amadia. It is a cause for fervent gratitude, that just as the French monks are entering to seduce the people by promises, by money, and by what aid they get from the French consul, the living word in the hearts of men is raising an effectual check.

The two small districts of Nerwa and Rakan have been recently occupied by young men from Tekhoma. The Nestorians there are very ignorant, and cruelly oppressed by the Turks, but "the good seed is not sown in vain." Of Tekhoma, it is said, there is nothing special to report, different from what has been said in previous years. The helpers are natives of the place, and have failed, as yet, to make any impression upon the people. "In Gawar the soil seems hard and dry. The people appear the least interesting, and the most deliberately wicked, of all the Nestorians." Deacon Sigo has removed from one end of the plain to the other, and is now secure in his residence, while his former position is filled in part by a young man of the place, of lovely Christian character. A new centre has also been opened by the hopeful conversion of a young priest, and on the whole, there has been progress.

Unoccupied Districts.

Of the unoccupied districts, the most populous and important is Tiary, of which, through Deacon Tamo's labors for the past winter, we have quite full information. There is a growing preparedness for the gospel. A few are enlightened, and would be glad to see

us introduce evangelical doctrines and schools at once. Many more are kindly disposed, and are waiting to see what we can or will do. Tiary is so central in the mountains, that we should occupy it as soon as possible. The activity of the papists at Amadia, and their purpose to intrigue in Tiary if they possibly can, makes it doubly important to enter it at the earliest date.

Annual Conference of Helpers—Prospects.

Our annual mountain conference was held here a few weeks since, attended by all the helpers, and by several other communicants. A variety of questions relating to our work passed under review, in essays, reports, and free discussions. The native brethren are sanguine respecting the future, and for the most part are thoroughly in earnest. The one dark cloud upon the horizon is the occupation of Amadia by French monks.

In many respects the mountain work, although old, is now new. It is in a new phase, and new emergencies are constantly arising. Close contact with it, for the past year, has impressed me more than ever before with a sense of the great difficulties of the field. The greatest is, indeed, here as every where, that the carnal mind is enmity against God; but there are others peculiar, in a measure, to this field. The natural conformation is such that much direct missionary superintendence is impossible. The character of the people,—with all credit to their estimable qualities,—is very feeble, unreasonable, and lawless. They are poverty-stricken; expect every thing to be done for them; and lack self-respect and self-reliance. Their interest in spiritual things is usually united with the hope of temporal benefits. The missionary is constantly importuned for aid, such as it is not in the scope of his work, much less in his power to grant. Another very serious obstacle is lack of government, in most of the districts. Feuds between districts, feuds between villages, quarrels and struggles

between petty chiefs and clans, as to who shall be greatest, in many places leave very little opportunity for the gospel of peace.

But there is a hopeful side;—the great preparatory work that has been done; the general friendliness of the people; the growing influence of our helpers. Yet this is still, emphatically, a work of faith. Unless the Lord build the city, they labor in vain who build it. The real ground of hope in the case is, that God is working by his Spirit and his providence. During the past year, he has turned difficulties into triumphs. We will trust him for the future.

Eastern Turkey.

KHARPOOT.

LETTER FROM MR. BARNUM, OCTOBER 1, 1863.

MOST of this letter was not designed for the public eye, but at the close, Mr. Barnum refers to some matters which are of interest to all, as indicating, somewhat, the condition and character of the people among whom our missionaries labor in Turkey, and the dangers which they may at any time encounter. In such a land, it should be easy to realize, that "except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

Escape from Threatened Massacre.

Dwellers in Turkey, especially in the interior of the country, are often reminded that they repose upon a magazine, which a spark may at any time ignite and shiver to atoms. It is commonly believed that we have recently had a narrow escape from a repetition of the Damascus and Syrian massacres. A short time ago, a Turk, feigning insanity, rushed into the street, attacking every Christian he met with a dagger, and passing by the Turks. He killed one Armenian and wounded another, and then rushed into the room occupied by the Pasha, with the design of killing

him. Fortunately, the Pasha was out and the man was secured. It is said that there was an extensive conspiracy of the Turks against the Christians, and that the signal was to be the death of the Pasha, so that the Government might have no head. The present time was chosen, on account of the absence of the soldiers. Turks, armed, were waiting a signal announcing the death of the Pasha, to begin their work of carnage. For some time we did not credit the rumor, but the French consul gave us so much circumstantial proof of the existence of a plot, that we can scarcely resist the conviction that serious mischief was intended. Several men are now in prison, awaiting a trial on the charge of being conspirators. The Pasha is waiting for instructions from Constantinople. The Moslems, all through the interior of the country, are very ignorant and fanatical; and whether the crescent is gradually to wane and go out in darkness, or to set in blood, is a problem which it is impossible to solve at present.

The Emigration to Russia.

The past season has witnessed an extensive emigration of Armenians from this region to Russia; but as they were not allowed to cross the frontier, they are now returning, in great poverty and distress. In the villages, the Christian portion of the population suffer a good deal from the oppression of wealthy Turks. The present is also a season of great scarcity and distress. There is not much call for labor, which is unremunerative, while provisions have nearly reached famine prices. These have been the principal reasons for the movement, which at one time was almost a panic. We persuaded our own people to remain quietly in their homes. The present distress and excitement are, for the time being, exerting an unfavorable influence upon our work; but the Lord rules over all, and will care for his own cause.

Western Turkey.

BROOSA.

LETTER FROM MR. GREENE, SEPTEMBER 10, 1863.

Trials and Dangers Calling for Prayer.

THE design of our brother, in this letter, it will be seen, is to present some facts connected with the present condition of the work in his field, and the circumstances of the native Christians, which occasion solicitude, and lead the missionary specially to feel the need of divine assistance, and therefore greatly to desire the prayers of all the friends of Christ. It is a repetition, on his part, of the call of the Apostle—"Brethren, pray for us; that the word of the Lord may have free course, and be glorified." And certainly it is desirable, that the darker as well as the brighter aspects of the fields abroad should be presented, that Christians at home may sympathize with the sorrows, and fears, and doubts of their brethren in such fields, as well as with their joys and hopes; and may thus be led, by a fuller knowledge of all the circumstances, to more intelligent and appropriate supplication, as well as thanksgiving, in their behalf.

Pecuniary Burdens Trying the Churches.

Since the present struggle for humanity and for God commenced in our native land, the Protestant churches of this country have been called to take upon themselves new and large pecuniary burdens. These burdens, amounting in several cases to more than half the entire expense of their own institutions, are such as these native brethren, without a special and forcible call of Providence, would by no means have felt able to assume; and the trial is to them, great and critical. Their piety is now being tested as it has never been before. Persecutions generally have a speedy end, and many are able to endure who have only a small measure of grace. But self-sacrificing and continuous giving, for religious and benevolent objects, is a very different kind of trial for those who, on account of their poverty, have, until recently, had religious institutions

and instruction furnished them by the bountiful hand of foreign charity. The question now is, will these small and feeble churches, composed of native Christians whose struggle for a livelihood is severe, and who have not hitherto been disciplined to self-denying effort to provide for their own spiritual wants, patiently persevere in bearing these heavy burdens? For myself, I trust that God, to whom this blessed work belongs, will so minister needed grace, that our dear brethren will not fail in their present trial. Yet their case calls for *much, believing, and wrestling prayer*. Some of them are already disposed to murmur; and some who are faint-hearted are in danger of becoming discouraged. Some are inclined to discontinue schools in order to save expense, and others wish to impose upon native pastors the work both of preaching and of teaching. Under such circumstances, it is not clear what the issue will be. Regard for the permanency and progress of our work demands that we take no backward steps; but it also demands, that while faithful in counseling and encouraging our brethren, we earnestly seek for them the abounding grace of God.

Low Condition of Practical Piety.

Another occasion for prayer is found in the fact that, in some parts of our mission field, *practical* Christianity is on the wane. The reformation in this country has been, primarily, a reformation in doctrine. It is according to the natural order, that such a reformation should first appear. Yet, from the beginning, the end aimed at has been a reformation in Christian life. It is therefore with great grief, that we witness signs rather of decay than of growth in this life, among our native brethren. In respect to love for and confidence in one another, obedience to principle, observance of the Sabbath, attendance on prayer-meetings, and the discharge of their various duties as members of the

church, the former times were better than these. With this people, the exercise of necessary and proper church discipline is a matter of great difficulty. Self-government, parental government, and church government, are matters in which progress is slow. That such should be the case is, on many accounts, not to be wondered at. Looking at the length of the reign of darkness here, it may be said that the land has but just awaked from the sleep of ages. Naturally, many are found in whose view Christianity consists in the rejection of errors, and in giving mental assent to the truth. Thousands, here as in other lands, are prone to be satisfied with only correct forms of belief and worship. Few, alas! practically realize, that not *orthodoxy*, but a *holy life*, is the fruit which the Master of the vineyard demands.

To correct errors and to teach the truth, is easy; but to develop practical piety, is a work for which the religious experience of few, if any of us, poor mortals, has qualified us. And in this dark land, examples of piety are too rarely seen. Of what infinite value to our work would be a gracious outpouring of the Holy Spirit, and a revival of practical religion! *We cannot do without this blessing.* We must have it, or our work will prove a failure.

A Deficiency of Native Helpers.

Another call for prayer is found in a grievous dearth of faithful native helpers. The providence of God is opening new and wide doors for Christian effort, in almost every quarter of the land. The state of the work, in some of the more important and destitute places in the Broosa field, indicates wants which are perhaps equally felt in other stations of this mission. The town of Moohalitch, for instance, has a sufficient number of worthy and fervent Christian brethren for the formation of a native church; but there is not a suitable native preacher, unoccupied, to whom the

pastoral care of such a church could be committed. The Protestant community of the town of Edinjik, numbering about thirty souls, has been waiting for more than a year to secure the services of a native preacher. In the large cities of Kutaiya and Angora, there are recognized and tried Protestant brethren, and large and encouraging opportunities for zealous Christian effort, yet there are no suitable young men ready to enter in, and carry on the Lord's work in those places. Teachers are urgently needed, and sought for in vain, for the schools of Broosa and Bilijik. Colporters are needed for two districts, yet we know not where to find them. Our present native force barely suffices for places where the work of evangelization commenced years ago. It is one of the saddest experiences of those who labor here, that, after so many years of missionary effort, our work appears to be on the point of retrograding, if not of perishing, for want of pious native helpers. There are but few suitable candidates for the ministry, and at present, we have no one among us able to leave other important work, that he may take charge of a training school, even for those who do offer themselves.

Such are a few facts which we deem it a duty and a privilege to bring to the notice of those dear Christian friends who sustain us in our missionary work. Our object in this is, that they may be able more fully to sympathize with us in the difficulties of our work, and may be moved to more fervent prayer in our behalf.

Syria Mission.

LETTER FROM MR. EDDY, SEPTEMBER 9, 1863.

Reminiscences and Comparisons—Beirut.

THIS is a letter, mainly, of reminiscences, observations and comparisons, naturally made by our brother when, "after a pleasant voyage of thirty sailing days," he found himself

again in Syria; having been absent about three years in the United States. He writes:

Nearly twelve years have passed since we first landed in Beirut. Now, how great the change! From 40,000, the population of the city has increased to 75,000; and from being second or third in importance, wealth and influence, it has risen to be the first city in Syria. Then, we were welcomed by those devoted missionaries,—as fresh in our memories as dear to our hearts,—Dr. Smith, Mr. Whiting and Dr. De Forest; all gone to their rest and their reward. May the mantle of their zeal and love rest upon us.

Even the three years of our absence had produced not a few changes in Beirut. So many fugitives from other parts of the country had congregated here for greater security, and had transferred their property here for investment, that the material improvement, in spacious and elegant buildings for business or for residence, seemed almost magical. And we found as many signs of intellectual improvement. The thronged schools under the charge of our mission, and those sustained by the Prussian deaconesses, and by the English ladies, —Mrs. Watson and Mrs. Thompson,—gave token of the awakened eagerness of the people for instruction; while the greatly increased attendance upon preaching, with the opening of an additional place for religious resort and for the sale of religious books, and the activity and liberality manifested by the native church, in conducting home missionary labors, proved that, in the higher range of moral improvement, God had abundantly blessed the labors of his servants.

Sidon—Villages of Merj Aiyun.

After spending a day or two at Beirut, Mr. and Mrs. Eddy went to Sidon, their former station, where loved associates and native brethren were waiting to greet them, and where their coming was much desired,—Mr. Lyons having been obliged to leave, and one of the best native preachers having been re-

moved by death, and another laid aside by sickness. Other changes also, trying as well as favorable, had taken place during their absence, "but occasions for joy and thanksgiving greatly outweighed those for grief."

The oppressive heat of Sidon, at this season of the year, compelled us to hasten away for a time; so after gladdening our eyes with the sight of the rising walls of our chapel, in the centre of the city, to take the place of the gloomy and ill-situated room of late occupied for worship, we set out for this place, Deir Mimas, twenty-five miles south-east of Sidon, and near Mount Hermon, in the midst of those villages of Merj Aiyun where God has so signally poured out his Spirit. Here we have had abundant opportunities for labor.

I have found much to interest me in the several villages about, at a greater or less distance. In Kheiyam, I attended at one time the examination of several candidates for church membership; and since then I have been permitted, with Mr. Ford, to attend the communion there, and to welcome at once, seven new church members to the table of the Lord. In Tibnin, nearly a day's journey distant, a small community, of twenty-seven persons, has lately professed Protestantism. I found them anxious to be instructed and to walk in the light, but deplorably ignorant of the first principles of that Christianity which they had all their lives professed. Never was I so impressed with the awful guilt of the priests, who shut the door of the kingdom against themselves and their people, by substituting human lies for God's eternal truth.

At Bir-Asheet, a school had been established at the request of the people, and it was for awhile well attended; but the priests had lately forbidden the parents to send, so that it had to be discontinued. It was pitiable to see what a variety of false excuses were resorted to, to account for the failure of the school, without mentioning the true reason.

I spent two or three days in Alma, near the sea-coast, and was deeply pained to find that three of the community there had gone to their account during my absence—one of them, the chief ornament and stay of the church. Performing a wedding service, I witnessed there the strange custom of enveloping the bride completely in a large black cloak, such as is worn by the men in winter. This gave the bridal rather a funereal aspect; and one can see how readily Leah might be substituted for Rachel under such circumstances.

Hasbeiya—Desolation.

On visiting Hasbeiya, the scene of the most atrocious of the Syrian massacres, I was tempted to repeat some of the lamentations of Jeremiah over the ruins of Jerusalem. Scarcely a building has been restored, and only a few of the population have returned. Instead of the numbers who crowded around us in days gone by, only three or four Protestants presented themselves,—the relics of that large evangelical community. On repairing to the church where I had often broken the bread of life, there were the sad marks of fire and ravage, and within the walls, some Druze had appropriated a space, and was then occupying it as a stable. Pieces of the bell are used as weights in the market. The people are slowly returning, and no doubt that will again be an important post to occupy for Christ. The native helper there says his room is thronged on the Sabbath, by people who have no other church to go to, and no religious teachers of their own sects.

Conclusions Reached.

As the general result of my observations, in these and many other places, I believe that during the three years of our absence, great improvement has been made in many important respects, and facilities have widely increased for the spread of the gospel; particularly as a

result of the loss of confidence on the part of the people, in their bishops and priests, on account of their heartlessness and cupidity, in appropriating to themselves the sums given them by Government for the relief of the widows and orphans of murdered men, and restoring the losses of the living.

I have been astonished to see how soon, in most places, the ravages committed three years ago have been repaired,—how quickly the people are regaining their former condition. These things show the wonderful resources of this land, under the greater industry of its inhabitants; and indicate how prosperous the people might be, if they would always put forth the exertions of which they are capable.

Every day's experience testifies to the iniquity, rapacity and faithlessness of this Government, as compared with that of the land we have so lately left; while above all, and louder than all, in view of the wants and woes, the ignorance and depravity of the people here, rises the appeal to the Christian world, to hasten and send them the Gospel; the sole and the divinely appointed remedy for their bitterest griefs and their heaviest bondage.

Mission to Greece.

LETTER FROM MR. KING, SEPTEMBER
18, 1863.

Renewed Opposition.

AGAIN has "The Holy Synod" anathematized the missionary and his new book, and he is called to fight, as he supposes, his last battle for the truth in Greece. It will be seen, that he does not apprehend such triumphs of the enemy as were obtained some years ago.

You are aware that the waters here are again troubled. "The Holy Synod of the church of Greece" has come out with a new anathema against me and a little book which I wrote a few months since, and printed in modern Greek, with regard to the worship of Mary,

and other errors held by the oriental churches, and the western. This has caused a good deal of excitement, and what may be the final result I know not; but I trust it will be for good.

In the mean time, my audience on the Lord's day increases, and some come and purchase the book that they may read it, notwithstanding the anathema and the order to commit it to the flames. Some declare their conviction, that what I have written is true; some give their assent to it, but say that it is not yet time to proclaim it; and some say that Mary is every where present, and of course hears all the prayers that are offered to her. They consider what I have said very erroneous. I am now fighting what I consider as my last missionary battle. The enemies, so far as I can judge, are by no means so numerous and powerful as they were eighteen years ago, and their rage does not seem to me to be so great. Still they are numerous enough to cause much trouble.

One of the newspapers here—the "*Hope*"—has come out in a long article against me; the bishop of Oetylus has inserted an article against me in a periodical; and the bishop of Karystia has written an answer to my little book, in a pamphlet of fifty or sixty pages. The "*Star of the East*" takes my part, and stands up for entire religious liberty. No other paper, that I know of, has ventured to say a word in my favor. The chains of superstition are loosened in Greece, but not yet broken; and some, who are convinced of the truth, seem to stand like Lazarus when first raised from the dead, bound hand and foot with grave-clothes, unable to walk till a voice divine shall say, Loose them and let them go. And should they be thus loosed, in all probability the chief priests would consult, as they did against Lazarus, if not to put them to death, at least to hinder, in every possible way, their influence upon the people. Woe unto them! for they shut up the kingdom of heaven against men, who might, were it

not for their influence, enter. They neither go in themselves, neither suffer they them that are entering, to go in! As it was, it is now, and ever will be, till God shall destroy despotism, in church as well as in state.

Expectations from the New King.

We are expecting soon to see the new king, George I., through whose influence, and under whose reign, many hope to see the land to flow with milk and honey, and the desert rejoice and blossom as the rose. I also hope for good; but Greece needs, above all else, the preaching of the gospel; and unless that gospel be preached, though an angel from heaven should come and reign over this people, he could not rectify the evils that now exist.

The whole world seems to be in commotion, but I trust that the evils we now see are, in the providence of God, a part of the means he is using to prepare the way for the spiritual coming and reign of the Prince of peace.

Madura Mission.—India.

LETTERS FROM MR. RENDALL, JULY AND AUGUST, 1863.

SEVERAL matters of interest are alluded to in these letters. In the first, dated July 13, aside from topics mentioned in the extracts given, Mr. Rendall refers to the absence of members of the congregations in Ceylon, seeking employment,—before mentioned as an evil,—and says he begins to find it "not an unmitigated evil," since some who thus acquire more means, do not forget the cause of Christ; but are ready to aid in repairing churches, and in other efforts to support Christian institutions among the people.

New Efforts Among the Villages.

In my last report, I mentioned that the catechists connected with this station were interested in a new effort to preach the gospel in all the villages within our limits. In examining the account up to the 30th of June, I find that we have visited one hundred and thirty-nine differ-

ent villages, many of them more than once. We have accomplished, by this effort, as much during the first six months of this year as during the whole of 1862. I am thankful that the gospel has been preached in so many places; and that some have heard, for the first time, the message of salvation.

I have been much interested in my personal efforts in this work, and have been pleased to notice, that wherever I have gone, the people have exhibited some previous knowledge of Christianity. A short time ago, on visiting, for the first time, a village seventeen miles from Madura, near the mountains, after addressing a crowd of seventy or eighty persons, one man, in a respectful way, said that he was acquainted with the subject, and proceeded to mention what he had heard and seen of a Christian congregation at Annupanady, on his visit to that village. He stated that these people have given up all idolatry, and that they meet regularly on the Sabbath, to worship God and learn his word. It was refreshing thus to hear from this heathen, that he had received an impression concerning the truth from Christians in one of our congregations.

In another village, after addressing a small congregation of heathens, a man mentioned that he had heard, a long time ago, from Dr. Scudder, what I had been telling them. He then said to the crowd, that he was once Dr. Scudder's bandyman, and that the Doctor, every day, preached Jesus Christ in the streets of Madura. He also mentioned that the Doctor made him study, while he was in his family; and that the fear of his relatives was the only reason why he did not become a Christian. No one can go among the people without receiving the impression that the gospel is very generally known among them, and that their system is regarded by themselves as a fable.

Benevolent Contributions.

The following paragraph might well serve
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as a hint to many pastors and others in our own land.

At the beginning of the year, I was interested in a plan to raise funds for the support of catechists at the stations. I had pledged my people for 25 rupees, and feared they were so poor, that it would not be raised. To secure something towards this, I gave out 33 *kalayams*, on the 1st of January, to parties who, after an explanation, desired to assist in this work. These *kalayams* are nearly round, about the size of an apple, and have a narrow hole in the top, sufficiently large to receive an half anna. The plan is, for each one having a *kalayam* to put money in at any time, according to circumstances; and all were expected to bring them to me in June. On the last Sabbath in June I received them, and on breaking them, and counting the money, found there had been given over 34 rupees. Thus, by God's blessing, I had realized more than the 25 rupees in six months. I am encouraged to proceed on this plan, and to give these *kalayams* to the people in the villages, as well as to those in the city. I hope that, from this time, the people will do more and more to support their own institutions.

The Sabbath School.

I have before mentioned the successful efforts of Mr. Chester, in establishing a Sabbath school for our second service on the Sabbath. This proves to be a great blessing to the station. The interest increases, and there is now a regular attendance of one hundred and sixty persons. We have much reason to be thankful for the successful working of this school. One class of young men consists chiefly of Brahmins from the Government school. May the study of God's word prove to them a great blessing.

The Itinerary.

In his second letter, written in August, Mr. Rendall reports "a three-weeks' tour, in connection with the Itinerary," as this year es-

tablished in the mission. He left Madura, July 20, and was joined at Nuttum, 22 miles north, by Mr. Burnell. The tour was in that vicinity, in a mountainous region. The people were, generally, very ignorant and timid; the women, especially, being disposed at first to flee from the strangers. A few Roman Catholics were met with, and in one case at least, a man who could repeat the Lord's prayer and the simple catechism used by the mission, which it appeared he learned many years ago, in a school under the care of Mr. Muzzy. The following extracts from the letter present some of the unpleasant features of the existing heathenism of India.

Heathen Sacrifices.

In our fourth encampment we were within two miles of the celebrated Allakur Cavi, where there is a most sacred spring, supposed by the natives to come from the Ganges. There was a festival going on at the time, and we saw heathenism in some of its most revolting forms. Near the temple was the place where the people sacrifice goats, and while I was standing there, three were sacrificed. The parties first poured water over the animal, to purify it, and then one man, with the crooked knife of the country, severed the head from the body. The aim was to sever it at a single blow, otherwise the offering must be repeated the following year, and two goats, instead of one must be presented. I was told that from one to three thousand goats are sacrificed yearly, at this place. Frequently there is quarreling over the head of the animal. In one case, when I was present, parties thought that too much of the neck went with the head, and they compelled the man who took it to relinquish a part of the spoil.

Exorcism.

Another most revolting spectacle was the exorcising of demons from two poor women. Each one was seated in the midst of a large crowd, and was in the hands of three operators, one of whom had a large rope in his hand, like a riding whip. I could see that it had been applied to the back of one of the women,

by the long blister marking each application. The poor woman was in a most frantic state, her hair disheveled, and her head whirling at the command of the leading operator. Her crime was barrenness, and it was thought that the demon was the cause of it.

Another very strange sight was that of a man possessed with the deity of the place. The movements of all the muscles of his body were wonderfully rapid, and he answered questions put to him by parties, when under full possession. The questions were by women, and in almost every case, they referred to their prospect of having children. Oh, what a degrading thing is idolatry! You see it in all its hideousness in a place like this. We had the privilege of preaching to large numbers in the place, and on one occasion, in full view of their sacrifices, I read a part of the 50th Psalm, closing with—"Will I eat the flesh of bulls, or drink the blood of goats?"

Friendly Aid from Another Mission.

On the last week of our tour, we had the assistance of two faithful catechists from Tinnevely. You will be pleased to know the circumstances under which they came to our aid. When at the Pulneys, last May, the subject of the itineracy was on our minds, and we were accustomed to talk about it in our prayer meetings, and to pray for divine guidance. At one meeting, Mr. Tucker, of the Tinnevely mission, mentioned that he was glad to hear of this undertaking, and that he would send a catechist for a month to assist us. He redeemed his promise by sending two men. They staid with us during the week, and then went to aid the brethren who were to labor south of Madura. Thank God for this act of brotherly kindness, on the part of a missionary connected with another society. We are all one in Christ.

Greatness of the Work.

During the three weeks of our tent life, we visited 155 villages, and preach-

ed the gospel to 10,312 souls. I was never so deeply impressed with the greatness of the work committed, in the providence of God, to our hands. We have gone into the destitute portions of this field, and seen its wants. We have seen these people in crowds, pressing their

way down to death, and we have asked for means to give them the bread of life. I feel assured that the churches will respond to the call. Some faithful servant will say, "Here am I, send me." May God give us grace to labor on, until these millions turn to the Lord.

PROCEEDINGS OF OTHER SOCIETIES.

BOARD OF THE REFORMED PROTESTANT DUTCH CHURCH.

The Annual Report of this Board, for the year ending with April last, says :

The receipts of the Board give delightful proof that ours is rapidly becoming a Missionary church. In the early part of last year, the treasury suffered from high rates of exchange. The difficulty increased till there were great fears that the work of every foreign missionary society in our country would be permanently embarrassed. The Board could only appeal to the friends of Christ in our churches. Right nobly was the appeal met. The appalling debt which rested upon us in the month of November was swept away at the close of the January following.

Very precious tokens of Christian sympathy have been shown the Board by Missionary Societies in England. The London Society, whose liberal offers of aid, in sending out and sustaining Rev. Jared W. Scudder, M. D., were mentioned in the Report of last year, generously persisted in its determination to aid us. The agent of that Society, at Madras, has been directed to pay £200 annually, for two years, to sustain Dr. Scudder in the field to which the native Christians of India re-called him. The English Presbyterian Society has offered £200 to our mission at Amoy. The rates of exchange have given us a strong prudential reason for accepting the use of these sums, for a time at least ; whilst we have also felt constrained to give scope to these noble expressions of Christian love.

The receipts of the Board, from all sources except loans, amount to \$42,257.36. Of this sum \$20,742.62 has been received from 271 churches ; \$3,092.50 from Sabbath schools ; \$11,392.21 from individuals connected with the churches ; \$3,073.85 has been received from individuals whose church connection is not stated ; \$2,279.01 is acknowledged from miscellaneous sources, including grants of \$1,000 for India and \$500 for Japan, from the American Bible Society, with \$200 for India, and \$300 for China, from the American Tract

Society. The sum of \$1,515 has been received in foreign lands.

A comparison of the receipts with those of the previous year will furnish some useful hints. The church collections have increased \$1,415.42, whilst the number of contributing churches has actually diminished, being only 271 instead of 292. More than one-third of our churches have made no contributions through the Board ; and only one of these, so far as we can ascertain, has given any thing to the missionary cause through any other board or society.

It is well known that a large number of the seemingly delinquent churches have only a nominal existence, or have had their services interrupted by various causes. But, with the strongest desire to apologize for the deficiency of our brethren, and knowing that only small sums could be expected from most if not all of these churches, it is the plain duty of the Board to press the fact upon the attention of the Synod, and of all authorities and individuals on whom God has laid the solemn responsibility of developing the spiritual life of these churches. Their co-operation in the work is needed for their own sake, as well as for the good they may accomplish in aiding the direct work of the Board.

The Board reports three missions :

1. The *Arcot mission*, India, has 7 stations, 9 ordained missionaries, 14 native helpers, not including teachers, 245 communicants in the churches, and 267 pupils in schools. The benevolent contributions reported from this field amount to \$1,296.67.

2. Connected with the *Amoy mission*, China, there are 6 ordained missionaries, 7 native preachers, and 3 churches, with 309 members, which contributed for benevolent purposes, during the year, \$1,164.38. The additions to the churches for the year were 56. The Report states :

The native churches continue to fill us with thankfulness, as we hear of their zeal and prayerfulness, their earnest labors and self-sacrifice for the souls of their

countrymen. It is largely owing to their efforts that we have been permitted to report so large an addition to the communion of the church. The result fills us with thankfulness to God, who has wrought so mightily in them that believe. The number added to the churches is greater than ever before, except during that eventful year, 1855, when the full power of the work of grace was felt among the people. Of those now reported, a large proportion are from Kang-Thau and Chiang-Chiu, the result, under God, of native instrumentality.

3. The *Japan mission* has 2 stations and 4 ordained missionaries.

In concluding their Report the Board say:

We enter upon another year trusting God, though our path may be darker than we now apprehend. We trust the church of God. Our confidence is not in man, but in that which God hath implanted in renewed men. More than once or twice have we proved the church. She has never shown weariness in the work of love to which we have aroused her; but has shouted for joy as the immediate objects of her gifts have been successively gained.

We have to appeal to the Synod and the churches to sustain the Board. The money needed to support our missionaries and native helpers, and other portions of our work, is to be provided. But this is not all that is meant by sustaining our missions. They must be kept effective. Waiving all questions of actual enlargement, along with a discussion of the ability and duty of the Reformed Dutch Church to undertake much more extensive missionary operations, we beg to remind the Synod that the changes which time always works, require us every year to commission new men to take the places of those who must fall from the ranks. If this be not done, the missionary work retrogrades.

The Board is the more anxious to impress this view upon the churches, because we have not been able to respond, as we long to do, to the movements of God's Spirit upon the hearts of some candidates for the ministry. A goodly band of well qualified laborers might be sent forth, if the church would make the Board free to employ them.

It is unnecessary to do more than present to the churches that this question is a practical one. It relates to sending men, who feel called to go, to the heathen. It has to do with the missionary character of our theological seminary. To repress the missionary spirit there, is to cut off all future supply, even should the better (financial) times ever dawn upon us. It will give us a race of pastors deficient in the spirit of missions, and by so much disqualified for their work.

But we renew our confidence in God,

and his Spirit in his people. May he prompt the Synod and the churches, in their entire membership, to devise liberally as well as prudently. For by liberal things we shall stand.

AMERICAN BAPTIST MISSIONARY UNION.

THE last Annual Report of this Society presents the following statements:

Receipts and Expenditures.

The income of the Union, during the year ending with March, has been as follows: donations, \$81,378.21; legacies, \$7,592.64; United States Government, \$3,075; American Tract Society, New York, \$700; miscellaneous sources, including sales of real estate, avails of printing establishment in Burmah, interest, rents, &c. &c., \$30,917.87; [an unusually large amount]—making a total of \$123,663.72.

The donations were \$12,760.24, and the legacies \$2,420.58 in advance of last year, while the entire excess was \$38,471.46. The income from the United States Government and co-ordinate societies, was considerably less than usual.

The actual expenditures of the year have reached the unexpected sum of \$96,506.97, being about \$15,000 more than last year; an increase occasioned, in large part, by the unusual cost of exchange, which, not being foreseen, did not enter into the estimates of the Committee. All obligations have been promptly met, and the Asiatic missions fully provided for up to the end of September, 1863. The European missions have received but a limited supply, as compared with former years,—a retrenchment much regretted by the Committee, and one which the Union, by increased contributions, will, it is hoped, obviate the necessity of repeating. In addition to the above, the debt against the Union at the close of last year,—\$6,937.35,—has been paid, and the sum of \$19,706.76, appropriated to a "Contingent Fund," to be used at the discretion of the Committee, still leaving a balance in the treasury, at the close of the year, of \$512.64.

Summary View of the Missions.

The number of missions in connection with the Union is 19. In the Asiatic mission there are 15 stations and about 375 out-stations; in the French and German missions, not far from 1,100 stations and out-stations. The number of missionaries, including those in this country, and exclusive of those in Europe, is 41 males and 43 females. Native preachers and assistants, exclusive of those in Europe, not far from 400; in Europe, 160; total, 560.

The number of churches is 375; of baptisms reported, 215. The whole number of members is put down the same as last year, 31,000.

EMBARKATION.

Rev. HENRY J. VAN LENNEP and Mrs. EMILY VAN LENNEP, of the Western Turkey mission, with four children; Rev. GEORGE E. POST, M. D., of New York city, and Mrs. SARAH E. POST, of Georgetown, D. C., Rev. GILES F. MONTGOMERY, of Walden, Vt., and Mrs. EMILY R. MONTGOMERY, of Morrisville, Vt., sailed from New York, October 31, for Liverpool, on the way to Western Asia. Mr. and Mrs. Van Lennep expect to rejoin their mission, Mr. and Mrs. Montgomery are designated to Central Turkey, and Mr. and Mrs. Post to Syria. Mr. Montgomery is a graduate of Middlebury College and of Lane Theological Seminary. Mr. Post was educated at the New York Free Academy, Union Theological Seminary, and, (as a physician,) at the New York University.

Rev. L. H. GULICK, M. D., sailed from New York in the North Star, for Aspinwall, on the way to the Sandwich Islands, November 3. Dr. Gulick, hitherto of the Micronesia mission, has been chosen Secretary of the new "Board of the Hawaiian Evangelical Association."

DONATIONS.

RECEIVED IN OCTOBER.

MAINE.

Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so.	
m. c.	22 00
Industry, Cong. ch. and so.	6 60
New Vineyard, do.	4 40—33 00
Kennebec co. Conf. of chs.	
Richmond, Hiram and Caroline W. Norton, 5; B. F. Tallman, 5; cong. ch. and so. 45;	55 00
Lincoln co. Aux. So.	
New Castle, 2d cong. ch. and so.	10 70
Phippsburg, Friends,	4 00—14 70
Penobscot co. Aux. So. E. F. Duren, Tr.	
Foxcroft and Dover, Cong. ch. and so.	27 00
Kenduskeag, Isaac Case, dying bequest of a daughter,	2 00
Monson, Rev. H. E. Long and wife, 5; Rev. R. W. Emerson, 5; friend, 28,60;	38 60—67 60
	170 30
Andover, Mrs. Rev. — Gould, avails of a necklace,	5 81
Oxford, Rev. T. S. Robie,	10 00—15 81
	186 11

NEW HAMPSHIRE.

Cheshire co. Aux. So. Asa Duren, Tr.	
Keene, Ezra Livermore,	50 00
Grafton co. Aux. So.	
Campton, Cong. ch. m. c.	3 50
Hanover, Dartmouth Col. ch. and cong. to cons. Profs. JOHN N. PUTNAM, DIXIE CROSBY, and JOHN R. VARNEY, H. M.	150 00
Lyme, Cong. ch. and so. to cons. D. C. CHURCHILL, Jr., and IRENUS HAMILTON, H. M.	228 00
Orford, West cong. ch. and so.	31 45—412 95
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Pelham, A friend,	10 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, Cong. ch. and so.	5 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 2d cong. ch. and so.	10 00
Strafford Cong. of chs. E. J. Lane, Tr.	
Meredith Village, Mrs. S. B. Norris,	5 00
	492 95
Legacies.—Concord, Mrs. Hannah Whitney, by James Moulton, Jr., Ex'r,	351 52
	844 47

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Shoreham, Isabella G. Birchard,	5 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, "Friends of Missions," 200; 2d cong. ch. and so. m. c. 111,87;	311 87
Lower Waterford, Cong. ch. and so.	20 44—332 31
Chittenden co. E. A. Fuller, Tr.	
Underhill, Two friends,	14 00
Franklin co. Aux. So. C. B. Swift, Tr.	
St. Albans, Mrs. John Smith,	75 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Corinth, 1st cong. ch. and so.	19 75
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Westfield, Three friends,	3 00
Rutland co. Aux. So. J. Barrett, Tr.	
Benson, Cong. ch. coll. 35; m. c. 11,85;	46 85
Pawlet, Cong. ch. coll. 21,75; m. c. 10; "Band of Hope," 1,60;	33 35
Rutland, Cong. ch. and so. m. c.	19 05—99 25
Washington co. Aux. So. G. W. Scott, Tr.	
Berlin, Cong. ch. and so. m. c.	10 00
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
West Hartford, Cong. ch. and so.	36 00
White River, Cong. ch. and so. 105; incorrectly reported in Oct. Herald as from Thetford.	
	594 31

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Dalton, Cong. ch. and so.	48 10
Pittsfield, South cong. ch. 104,97;	
Maplewood, fem. seminary, m. c. 21,75;	126 72—174 82
Williamstown, Williams College, ch. and so. 271,50; incorrectly reported in Oct. Herald as from cong. ch. Williamstown.	
Boston, (of wh. from a friend, 30; do. 1,45; do. for the Jews, 100; Mrs. H. a thank-offering, 50,)	281 19
Brookfield Asso. W. Hyde, Tr.	
Brimfield, Cong. ch. and so.	135 16
Charlton, do.	64 22
Dana, do.	22 42
Dudley, do.	106 65
North Brookfield, Cong. ch. and so.	229 65
Oakham, Cong. ch. and so. which with prev. dona. cons. Mrs. MARY A. PELOUBET and Mrs. LURANA R. FAIRBANK H. M.	168 00
Southbridge, S. M. Plimpton, 10;	
cong. ch. and so. 197,31;	207 31
Spencer, Cong. ch. and so.	272 70
Sturbridge, do.	186 75

Ware, 1st ch. to cons. Wm. L. BRECKENRIDGE an H. M. 120,91;	
East ch. (of wh. from G. L. Gilbert, to cons. G. H. GILBERT, Jr., an H. M. 100;) 787,73;	908 64
Warren, Cong. ch. and so.	110 45
West Brookfield, Cong. ch. and so.	68 02-2,479 97
Essex co. North Aux. So. J. Caldwell, Tr.	
Newbury, 1st parish, Turkish Missions Aid Society, for Turkey,	15 00
Essex co. South Aux. So. C. M. Richardson, Tr.	
Andover, Rev. Joseph Emerson, 30;	
Prof. Barrows, 20;	50 00
Wenham, Cong. ch. m. c.	2 00—52 00
Franklin co. Aux. So. L. Merriam, Tr.	
Montague, C. H. Learned,	3 00
Orange, Cong. ch. and so.	14 80
Shutesbury, do.	4 85—22 65
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Chester, Cong. ch. and so.	28 00
Chicopee, 1st ch. 69; m. c. 36;	105 00
Ludlow, Cong. ch. and so.	12 63
North Wilbraham, Cong. ch. 13,37;	
a friend, 5,25;	19 22
Palmer, 2d ch. 41,75; State Alms-House, 13;	54 75
Springfield, North ch. m. c. 25,33;	
Olivet ch. m. c. 12,75	38 08
Westfield, 1st church,	100 00
West Granville, Cong. ch.	6 97—364 65
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Belchertown, Benev. Association,	80 00
Florence, A. L. Williston,	108 04
South Hadley, Fem. sem. 218; a mem. of 1st cong. ch. to cons. MOSES MONTAGUE an H. M. 100;	318 00—506 04
Middlesex co.	
East Cambridge, Evan. cong. ch. and so. m. c.	10 85
Natick, 1st cong. ch. and so.	66 00
Newton, A. B. Ely, to cons. D. K. HITCHCOCK an H. M.	100 00
Wayland, Evan. Trin. ch. and so. 18,60; m. c. 19; wh. with prev. dona. cons. Rev. HENRY BULLARD an H. M.	37 60
West Cambridge, Ortho. cong. ch. and so.	728 27
West Newton, Cong. ch. m. c.	37 28—980 00
Norfolk co.	
Dorchester, Mrs. Mann,	3 00
Roxbury, Eliot ch. and so. (of wh. from E. B. Huntington, to cons. Mrs. SUSAN H. PERKINS an H. M. 100), 207,25; Vine st. ch. and so. m. c. 30;	237 25
West Roxbury, South evan. ch.	225 70—465 95
Middlesex Union.	
Asbury, Cong. ch. and so.	20 00
Dunstable, do.	11 75
Harvard, Evan. cong. ch. and so.	46 22
Lancaster, A friend,	20 00
Leominster, A. G. Rockland,	15 00
Townsend, Ortho. cong. ch. (20 of wh. from Ephraim Spaulding, in gold, prem. 8,50),	77 85—190 82
Plymouth co.	
Duxbury, Capt. J. Weston,	10 00
Taunton and vic.	
Seekonk, Cong. ch. and so.	27 15
Worcester co. North, C. Sanderson, Tr.	
Gardner, Cong. ch. and so.	10 20
Winchendon, Cong. ch. and so. 24,75; m. c. 20,22; Rev. B. F. and E. C. Clarke, 20;	64 97—75 17
Worcester co. Central Asso. W. R. Hooper, Tr.	
An individual,	50 00
	5,695 41
Chelsea, Winnisimmet ch. m. c.	17 35
	5,712 76

Legacies.—Beverly, Abigail Murray, by Geo. Whitmarsh, Ex'r, 155 29
Franklin, Betsey Lawrence, by Cyrus Allen, Adm'r, 61 00
Pittsfield, Daniel Crofoot, by Colt and Pingree, Trustees, 498 75

Reading, Lucy Parker, by Caleb Wakefield, Ex'r, 112 77—827 81
6,540 57

RHODE ISLAND.

Slatersville, A friend, 2 00

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, 1st ch. col. 62,96; m. c. 83,17; 146 13
Fairfield co. West, Aux. So. C. Marvin, Tr.
Bridgeport, 2d cong. ch. to cons. Rev. FRANCIS LOBDELL an H. M. 100 00
Fairfield, 1st cong. ch. and so. 144 75
Easton, do. 32 08—276 83
Hartford co. Aux. So. A. G. Hammond, Agent.
Bristol, Ladies' asso. (wh. with prev. dona. cons. LUCY BECKWITH an H. M.) 46 28
Canton Centre, Gent. 46,20; la. 77,50; (50 of wh. from Mrs. Azubah Shepard, to cons. Rev. CHARLES N. LYMAN an H. M.) 123 70
East Granby, Cong. ch. and so. 20 00
Hartford, Centre ch. m. c. 19,73; 5th cong. ch. 3,75; Pearl st. ch. J. B. Hosmer, 100; 123 48
Manchester, 2d cong. ch. and so. 5 00
West Hartford, Cong. ch. and so. 151 94
Suffield, 1st cong. ch. and so. 35 83—506 23
Hartford co. South, Aux. So. H. S. Ward, Tr.
Berlin, 2d cong. ch. and so. to cons. Rev. WILDER SMITH an H. M. 110 55
New Britain, Cong. ch. and so. to cons. M. A. WARREN and M. H. BASSETT, H. M. 701 47 812 02
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 68 75
Cornwall, South do. 65 45
Goshen, Cong. ch. and so. 88 50
Hartwinton, do. 36 07
Litchfield, Cong. ch. 303,92; m. c. 32,73; 336 65
Milton, Cong. ch. and so. 20 00
Morris, Cong. ch. 77; m. c. 2,44; 79 44
New Canaan, Cong. ch. and so. 92 61
New Preston, Church and Waramang Asso. to cons. Rev. H. UPSON an H. M. 90 00
North Cornwall, Benev. asso. 34 05
Northfield, Cong. ch. and so. 15 77
Warren, do. 27 00
Washington, do. 150 40
Winchester Centre, Cong. ch. and so. 18 30
Anniversary Contributions. 26 30-1,149 29
Middlesex Asso. J. Marvin, Tr.
Centre Brook, Cong. ch. and so. m. c. 34 00
Westbrook, ELIHU CHAPMAN, wh. with prev. dona. cons. himself an H. M. 75 00—109 00
New Haven City, Aux. So. F. T. Jarman, Agent.
Yale Coll. ch. m. c. 6,68; officers and students, bal. 2,50; North ch. m. c. 6,22; Davenport ch. m. c. 5,01; United m. c. 17,30; 37 71
New Haven co. East, F. T. Jarman, Agent.
Clinton, Horace Bushnell and family, 8 50
New Haven co. West Conso. W. Atwater, Tr.
Mount Carmel, Cong. ch. and so. 44 25
Prospect, do. 3 35
West Haven, Cong. ch. 112,50; m. c. 39,03; 151 53
Whitneyville, Cong. ch. and so. 87 62—286 75
New London and vic. and Norwich and vic.
C. Butler and Lewis A. Hyde, Trs.
Bozrah, New Concord, South la. asso. 20 65
New London, First ecc. so. to cons. Mrs. CHARLOTTE LATIMER, Mrs. SARAH GARRETT, and Mrs. SAMUEL DENNIS, H. M. 878 21
Norwich, 1st cong. ch. m. c. 11,26; ann. coll. 118,18; 2d cong. ch. m. c. 5,90; 135 34

North Stonington, Cong. ch. and so.	105 60
Salem, do.	24 18
Southport, do.	10 00-1,173 38
Tolland co. Aux. So. E. B. Preston, Tr.	
West Stafford, Cong. ch. and so.	10 50
	4,516 34
A friend,	25 00
	4,541 34

NEW YORK.

Auburn and vic. Aux. So. I. F. Terrill, Agent.	
Auburn, So. Inq. theol. sem. 21,70 ;	
1st pres. ch. 106,35 ;	128 05
Aurelius, Pres. ch.	6 91
Meridian, do.	30 20
Northville, do.	11 31
Seneca Falls, do.	98 25
Union Springs, do.	9 05-283 77
Monroe co. and vic. E. Ely and Wm. Alling, Agents.	
Brockport, Pres. ch. wh. with prev. dona. cons. Rev. J. H. MORRISON	
an H. M.	61 63
Rochester, "One of the voters,"	2 00
Victor, Pres. ch.	21 95-85 58
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. from 3d pres. ch. Brooklyn, 193,05 ; W. C. H. 10 ; Elizabeth J. Stokes, 50 ; Samuel C. Hills, 50 ; Wm. Walker, 25 ;)	615 38
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Gouverneur, Mrs. L. B. Parsons,	10 00
Ogden, A retired clergyman,	10 00-20 00
	1,004 73

Angelica, Pres. ch. wh. with prev. dona. cons. Mrs. SARAH LOCKHART	
an H. M.	80 00
Apalachin, Pres. ch.	7 00
Attica, do.	21 19
Baldwinsville, Mrs. H. R. Dow,	30 00
Belfast, Cong. ch. and so.	13 00
Butternuts, La. miss. so.	7 75
Camillus, Pres. ch.	10 00
Canaan Centre, Pres. ch.	35 20
Canaan Four Corners, Cong. ch.	10 00
Cazenovia, 1st pres. ch. bal. 27,23 ;	
Mrs. S. Hutchinson, 10 ;	37 23
Chester, Pres. ch.	52 25
Chili, do.	20 00
Cortlandville, C. S. Smith,	10 00
Corfu, Pres. ch. wh. with prev. dona. cons. Rev. C. R. BURDICK an H. M.	15 27
Coventry, 2d cong. ch. 96,55 ; m. c. 3,45 ; to cons. Rev. WM. A. SMITH	
an H. M.	100 00
Dundee, Pres. ch. and cong.	12 00
Eddytown, Pres. ch.	10 50
Fenner, Hannah L. Putney,	5 00
Fort Columbus, G. Loomis,	4 00
Groton, Cong. ch. and so.	14 00
Hamilton, Rev. P. Field and wife,	10 00
Hornelsville, 1st pres. ch. bal.	17 82
Horseheads, Pres. ch.	22 00
Johnstown, S. W. Clarke,	2 00
Lenox, Lydia Hall,	10 00
Lewiston, A friend,	2 00
Lisle, Cong. ch. and so.	20 00
Livonia, Pres. ch. m. c.	20 00
Lysander, Pres. ch.	14 00
Mannsville, Cong. ch. m. c.	3 00
Middle Granville, Pres. ch.	35 00
Milo, Hester Ayres,	7 00
Monterey, Orange, Pres. ch.	8 25
Moravia, Cong. ch. and so.	8 00
Montgomery, 1st pres. ch. 29 ; Theo.	
L. Jackson, 15 ;	41 40
Northville, Cong. ch. Young people's	
m. c.	10 00
Portville, Pres. ch.	12 25
Poughkeepsie, 1st pres. ch. m. c.	23 80
Preston, Wm. Packer, 20 ; Rev. G. G. Kaercher, 4 ;	24 60
Spencertown, Pres. ch. m. c.	1 80
Schenectady, Pres. ch. and cong. (of wh. from A. Brown and Son, 30 ;	

Prof. Clark, 25 ; and Dr. Hickok, 10 ;)	212 00
Seneca Castle, Rev. B. D. Gray,	60 00
Spruceport, Cong. ch. m. c.	11 00
Stone Church, Cong. ch.	13 00
Springville, 1st pres. ch.	15 00
Strykersville, Cong. ch. and so.	7 00
Summer Hill, Pres. ch.	15 10
Walton, George W. Fitch,	5 00
West Town, William H. Hart,	3 00
Willsborough, Cong. ch. and so.	11 00-1,142 41
	2,147 14

Legacies.—Buffalo, Jabez Goodell, by H. Shumway, Ex'r, (prev. ack. 78,910,34 ;)	442 00
Fulton, Phebe Baldwin, by E. J. Canington, Ex'r,	99 50
New York, William Mandeville, by J. Brewer, Ex'r,	160 59
Ripley, Hannah B. Gates, by Chas. B. Brockway, Ex'r,	100 00
Saratoga Springs, N. B. Doe, by Gertrude C. Doe, Ex'r,	300 00
Springfield, Peter Frink, by G. W. Burnham, Ex'r, (prev. received, 696,50,)	463 00-1,565 69
	3,712 23

NEW JERSEY.

Boonton, Pres. ch. m. c.	34 74
Orange, 1st pres. ch. 153,35 ; m. c. 18,50 ;	171 85
West Hoboken, 1st pres. ch.	15 00-221 59
Legacies.—Mendham, Mary Garrison by J. C. Homer, Ex'r,	100 00
	321 59

PENNSYLVANIA.

By Samuel Work, Agent.	
Darby, 1st ch.	10 00
Delaware Water Gap, Pres. ch.	6 00
Harrisburg, 1st do.	5 00
Philadelphia, Burdett Hart, 10 ; J. D. L. 20 ; (of wh. for Bebek student, 6, for exc. 4 ;) Kensington, pres. ch. 6 ;	36 00
Pottsville, Pres. ch.	30 00
West Nantmeal, Pres. ch.	13 10
Williamsport, 2d do.	90 00
York, Pres. ch.	301 00-491 10
Carbondale, Pres. ch.	106 50
East Smithfield, 1st cong. ch. m. c.	27 16
Farmington, 1st cong. ch. and so.	12 00
Gibson, A. Tiffany,	10 00
Harbor Creek, Pres. ch. Mrs. Z. Tracy,	1 00
Lock Haven, G. B. Perkins,	2 00
Minersville, Welsh cong. ch.	11 00
Montrose, Pres. ch. coll. and m. c.	88 00
New Milford, Cong. ch.	6 30
Salem, Pres. ch.	11 60
Uniondale, do.	4 00
Wattsburg, 1st pres. church, 25,91 ; prem. 3,85 ;	29 76-309 32
	800 42
Legacies.—Philadelphia, Lewis G. Osbourn, by D. S. Jones, Ex'r,	100 00
	900 42

DELAWARE.

Christiana, Pres. ch.	4 13
Drawyers, do.	15 00
Forest church, do.	5 40
Milford, do.	7 50
Pencader, Pres. ch. 13,87 ; fem. miss. so. 14,50 ;	28 37-60 40

MARYLAND.

Baltimore, German Reformed Ch. by Rev. Dr. Heiner, 300 ; "A mite from E. and L. C. as a thank-offering," 5 ;	305 00
Chesapeake City, Pres. ch.	5 75-310 75

DISTRICT OF COLUMBIA.

Washington, Rev. W. B. Evans,	5 00
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OHIO.

By G. L. Weed, Tr.	
College Hill, O. F. C. 67; H. N. Day, 33; to cons. Miss E. H. ALLISON an H. M.; pres. ch. m. c.	104 75
4,75;	5 20
Mason, Pres. ch.	17 20
Monroeville, Pres. and cong. ch.	1 05
Morrow, Pres. ch.	48 10
Ripley, 1st pres. ch.	8 55—184 85
Walnut Hills, Lane sem. m. c.	8 40
Ashtabula, 1st pres. ch.	100 00
Cincinnati, Philos.	12 50
Cleveland, 1st pres. ch. m. c.	32 95
Coolville, Cong. ch. and so.	3 00
Coshocton, A lady in 2d pres. ch.	8 15
Defiance, 1st pres. ch.	5 00
Elyria, do.	9 00
Greenwich, L. and A. M. Mead,	
Tallmadge, Benev. asso. (of wh. 25 from Guy Wolcott), to cons. Rev. S. W. SEGUR an H. M.	79 00
Vienna, A friend of Jesus, deceased, by Mrs. C. S. Trask,	110 00—368 00
	552 85

INDIANA.

Madison, 2d pres. ch. m. c.	25 00
Salem, Pres. ch.	5 00—30 00

ILLINOIS.

Aurora, 1st cong. ch.	14 60
Bloomington, A few friends,	5 00
Bunker Hill, Cong. ch. m. c.	47 00
Elmwood, Rosefield cong. ch.	5 00
Freeport, Ad. Boedecker,	2 00
Galesburg, 2d pres. ch.	38 72
Knoxville, Pres. ch. m. c. 17; Charles Sanborn, 4;	21 00
Lamaille, Rev. Darius Gore,	10 00
Jerseyville, P. D. Cheney,	4 00
Springfield, 2d pres. ch. M. T. Johnson,	25 00
Woodville, Elizabeth E. Cooke,	5 00—177 32

MICHIGAN.

Brighton, Mrs. Jas. B. Lee,	8 00
Eckford, Pres. ch. bal.	2 00
Kalamazoo, C. L. H.	2 00
Mason, Pres. ch. 7; Rev. H. Kittedge and family, 10;	17 00
Richland, Pres. ch.	81 00
Tekonsha, Mrs. E. Maynard, avails of eggs,	70
Vermontville, Cong. ch. and so.	20 64—131 34

WISCONSIN.

Fort Atkinson, Cong. ch. and so.	15 75
Plymouth, Charles W. Wilder,	3 00—18 75

IOWA.

Columbus City, Cong. ch. m. c.	5 00
Davenport, Edwards cong. ch.	5 00
Grinnell, Cong. ch. and so.	21 00
Independence, Spencer W. Noyes,	5 00
Kossuth, Yellow Springs ch.	5 00
Muscatine, Cong. ch. 40; a friend, 40;	80 00—121 00

MISSOURI.

Cape Girardeau, E. D. Coe,	20 00
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MINNESOTA.

Mankota, Pres. ch.	2 20
Minneapolis, Plymouth ch.	5 30
Sterling, Cong. ch. and so.	5 00
Wabasa, do.	6 00—18 50

CALIFORNIA.

Gilroy, Pres. ch.	15 00
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OREGON.

Portland, 1st cong. ch. and so.	20 00
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WASHINGTON TERRITORY.

Wailatpu, Rev. C. Fells,	15 00
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ARMY OF THE POTOMAC.

Capt. S. B. Vrooman,	28 00
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FOREIGN LANDS AND MISSIONARY STATIONS.

Corisco, West Africa, Rev. W. H. Clark,	10 00
Eaton, Canada East, cong. ch. and so.	27 00
England, W. R.	2,933 33
Honolulu, Sandwich Islands, Rev. T. Coan,	
40; Mrs. Dole, 10. Exchange, 15;	65 00
Mardin, Turkey, m. c. for Salmas,	24 00
Mosul, Turkey, m. c. for Nestorians, 5,45;	
"Oasis," 20,73;	26 18
Mahratta Mission, India:—	
Ahmednuggur—Kursundass, M. 160;	
James Hunter, Esq. 300; C. M. Harrison, Esq. 75; Dr. J. M. Barnett, 100;	
Lt. G. A. Jacob, 27; Hon. G. A. Hobart, 200; Lt. J. H. Drummond, 25;	
Maj. Patcy, 5; Rev. J. Drummond, 100; Mr. Adams, 8,50; G. M. Macpherson, Esq. (Eng.) 25; Mr. L. De Souza, 15; Lt. S. S. Jacob, 20; Maj. H. J. Day, 5,24; W. D'Oyley, Esq. 100; B. Hutt, Esq. 155; Col. Phayre, 125; Rev. G. Bowen, (Nice) 25; Native Christians, 10,18; m. c. 14,50; maternal box, 74c;	
Native Pastors, 11,74; Mrs. Homer, for support of catechist, 20;	1,527 89
Bombay—M. C. 5,10; Mr. Varsey, 7,50; Mr. J. Williamson, 10; D. J. Kennelly, Esq. 10; Dr. J. B. Fleming, 25; Mr. A. Johnstone, 10; Mr. J. Brown, 6; an old pensioner, 2,50; Mr. Thos. Graham, 25; Miss Vanu Ramkrishnapunt, 4; friend, 1;	106 10
Satara—Lady Frere, 100; Dr. H. Cook, 50; Lt. G. A. Jacob, 36; Rev. S. B. Munger, 7; m. c. 1,67;	194 67
	4,914 17

Legacies.—Mahratta Mission, Miss Farrar,	14 00
	4,928 17

MISSION SCHOOL ENTERPRISE.

MAINE.—Monson, C. and H. Loring, 20c;	
Garland, Fred. Irish, 3c;	23
NEW HAMPSHIRE.—Boscawen, s. s. 20;	
Lyme, s. s. 15; New Ipswich, "Children's Fair," 6;	41 00
VERMONT.—Berlin, s. s. 1,28; Burke, s. s. 1,10; Rupert, s. s. 7; West Charleston, Ella, deceased, 2,10; Westfield, s. s. 1,55;	13 03
MASSACHUSETTS.—Lenox, s. s. for Madura, 8; Roxbury, Parker st. s. s. 1,15; Shelburne Falls, s. s. for Oroomiah, 22; Townsend, s. s. 6; Westfield, s. s. for India, 25;	62 15
CONNECTICUT.—South Norwalk, s. s.	5 00
NEW YORK.—Almond, s. s. 48,85; Freedom Plains, s. s. for the Nestorian mission, 17,65; Middle Granville, s. s. 4,50; George Hall, deceased, 1,62; Poughkeepsie, pres. s. s. for the Nestorian mission, 30;	102 62
PENNSYLVANIA.—Borough of Darby, s. s. 5; Montrose, pres. s. s. 12;	17 00
OHIO.—Athens, s. s. for Turkey, 10; Coolville, s. s. 2,67; Penfield, s. s. for Persia, 2;	14 67
INDIANA.—Rushville, Pres. s. s. infant class,	1 35
ILLINOIS.—Chicago, 2d pres. s. s. for Syria, 25; Rockford, 1st cong. s. s. 6,30;	81 30
MICHIGAN.—Brighton, Pres. s. s. 2; Eckford, s. s. 2,30;	4 30
FOREIGN LANDS.—Madras mission, Mandapassalie, two missionary children,	5 00
	297 65

Donations received in October,	21,434 35
Legacies,	2,958 42
	\$24,392 77

✂ TOTAL from September 1st, 1863, to October 31st, 1863,	\$39,724 09
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Missionary Herald

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1863

